A HANDBOOK

TO

INDIA

BURMA AND CEYLON

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** This sign in the text appended to a name indicates that further information relating to the subject is to be found in the* INDEX AND DIRECTORY *at the end of the book.*

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A

HANDBOOK FOR TRAVELLERS

IN

INDIA

BURMA AND CEYLON

INCLUDING THE

PROVINCES OF BENGAL, BOMBAY, AND MADRAS
THE PUNJAB, NORTH-WEST PROVINCES, RAJPUTANA,
CENTRAL PROVINCES, MYSORE, ETC.

THE NATIVE STATES,

ASSAM AND CASHMERE

FOURTH EDITION

WITH SEVENTY-FOUR MAPS AND PLANS

LONDON:
JOHN MURRAY, ALBEMARLE STREET
CALCUTTA: THACKER, SPINK, & CO.
1901

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EXTRACT FROM THE

PREFACE TO THE FIRST EDITION

"Since the publication of the *Handbook to India*, in four volumes, time and events have effected great changes, not only in the country itself, but also in the facilities for reaching it from all parts of the world, and for travelling throughout the peninsula. The public, moreover, are yearly becoming better aware of the glorious field which in India is opened up for the enjoyment of travel and sport, and of the inexhaustible opportunities afforded them for the study of an engrossing history, an interesting nationality, and an unrivalled art, as displayed not only in architectural monuments, but also in native industries and handicrafts. On this account, and in consequence of the yearly increasing tide of travellers setting towards India, the publisher has found it necessary to arrange his guide in an entirely new form. It has been to a great extent rewritten, thoroughly revised, and condensed into one handy volume. . . .

"The accounts of most places described in this book have been revise on the spot, and in this revision the publisher has received much kind assistance from civil servants and others resident in different parts of India. He takes this opportunity of tendering to them his grateful thanks, as also to the following persons who have assisted him in various parts of the book: Dr. Burgess, Dr. Bradshaw, LL.D., Mr. H. Beauchamp, Major F. Spratt, R.E., Mr. R. Clarke, B.C.S., Mr. J. Westlake, Mr. G. Marsden, Mr. E. A. Smith, Mr. Ottewill; particularly to the Hon. Sir Arthur Gordon, G.C.M.G., who, with exception of the description of Colombo and the first route, has written the whole of the account of Ceylon from his own personal knowledge and wide experience of that country; and finally to Professor Forrest, Keeper of the Records in Calcutta, through whose hands the whole of the proofs of 'India' have passed."

November 1892.

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PREFACE

TO THE THIRD EDITION IN ONE VOLUME

The publisher desires to express his sincere thanks to the following gentlemen, from whom he has received very valuable assistance in the preparation of this Edition: Mr. H. Beauchamp, Mr. R. E. Acklom, Mr. G. Marsden, Surg. Lieut.-Col. Joubert, Mr. Playford Reynolds, and Mr. Basil Lang; to Lord Stanmore, who has revised his account of Ceylon; and finally to Mr. Norwood Young for the trouble he has taken as Editor in the revision of the present Edition.

Besides a thorough general revision, this Edition has much additional information in the Introduction as to the people of India. Short accounts are given of the Mohammedan, Hindu, and Buddhist religions, supplemented by illustrations of Buddha and the chief Hindu gods; Indian architecture, arts, and irrigation are described; and a short *précis* given of the chief events of the Mutiny, with a map showing the distribution of British and Native troops in May 1857. But for the faulty situation of the British troops, the Mutiny would never have become serious; yet in no previous account has a map been issued to illustrate this vital point. The chronology has been entirely rewritten; and maps of rainfall, temperature, and land products have been added.

The spelling of Indian names is in a state of confusion which calls loudly for reform. The official spelling suggests a false pronunciation, and has been rejected by the public. The railway companies, from whom much was hoped, refuse to accept each other's spellings, and do not adhere to one, two, or even three separate spellings of the names of their own stations. There are only three towns in India with a fixed spelling—Bombay, Calcutta, and Madras. Oodeypore, officially Udaipur, has seventy-two variations. In this Handbook the most usual spelling is aimed at.

The publisher, aware that it is impossible to ensure perfection in any guide-book, however carefully prepared, hopes that where inaccuracies are found the indulgent tourist will kindly point them out to him, with a view to their correction on the first opportunity. Any such acceptable communications may be addressed to Mr. Murray, 50 Albemarle Street, London, W.

PREFACE TO THE FOURTH EDITION

This Edition is practically a reprint of the third Edition, the only alterations being such corrections and additions as were necessary to bring it quite up to date. The publisher desires to thank Dr. James Burgess, of Edinburgh, for the valuable assistance he has given in this respect.

January 1901.

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Tour H—BOMBAY and back, *via* CALICUT, MADURA, MADRAS, etc.

Bombay	End of Rte.	1.
Steamer to		
Calicut (Rail)	Rte.	28.
Erode	,,	30.
Madura	,,	31.
Trichinopoly	,,	31.
Tanjore	,,	31.
Chingleput	,,	31.
Madras	,,	22.
Poona	,,	22.
Kalyan	,,	22.
Bombay		

14 days.[1]

Tour I—BOMBAY and back, *via* JUBBULPORE, CALCUTTA, BENARES, DELHI, BARODA, etc.

Bombay to Delhi, as in Tour A.
Delhi to Bombay, ,, ,, E.

29 days.[1]

Tour K—COLOMBO to BOMBAY.

Colombo	Rte.	33.
Steamer to		
Tuticorin (Rail)	,,	28.

Madura (Rte. 31) to Bombay, as in Tour H.
Bombay to Calcutta and Delhi, as in Tour A.
Delhi to Bombay, as in Tour E.

45 days.[1]

Tour L—COLOMBO to BOMBAY, *via* CALICUT, MADRAS, CALCUTTA, DELHI, JUBBULPORE.

Colombo to Madura, as in Tour K.
Madura to Madras, as in Tour H.
Madras to Calcutta (Darjeeling, Rte. 20), as in Tour E.
Calcutta to Delhi, as in Tour E.
Alwar . . . Rte. 6.
Agra to Bombay (reversed), as in Tour A.

49 days.[1]

Tour M—COLOMBO to BOMBAY, *via* CALICUT, MADRAS, BOMBAY, ALLAHABAD, BENARES, DELHI, BARODA.

Colombo to Calicut, as in Tour K.
Calicut to Bombay, as in Tour H.
Bombay to Delhi, as in Tour A.
Delhi to Bombay as in Tour E.

43 days.[1]

Tour N—COLOMBO to BOMBAY, *via* CALICUT, MADRAS, BOMBAY, KARACHI, LAHORE, CALCUTTA, ALLAHABAD, and BOMBAY.

Colombo to Bombay, as in Tour H.
Bombay to **Karachi** Tour G.
Karachi to Calcutta (r as in Tour A.
Calcutta to Bomba Tour A.

58 days.

Detour to **Hyderab** can), Rte. 25, can be Tours C.D.E.F.H.K
Detour to **Bangalo Mysore**, Rte. 29, joined to Tours C.D K.L.M.N.
Detour to the **Nilgir** 30, can be joined t D.E.H.K.L.M.N.
Detour to **Lahore**, I can be joined to C.D.E.I.K.L.M.
Detour to **Quetta** (fo dahar), Rte. 15, can b to Tours A.B.G.N.
Detour to **Peshawa** 13, can be joined t A.B.G.N.
Detour to **Gaya**, Rte. be joined to Tours E.I.K.L.M.
Detour to **Gwalior**, I can be joined to Tou C.D.E.G.I.K.L.M.N.
Detour to **Bijapur**, E can be joined to Tou E.F.H.K.L.M.N.
Detour to **Assam** an **mahputra** River, Rt and 20B.

[1] These figures represent the shortest limit of days given by Messrs. T. Cook & S performing the journey

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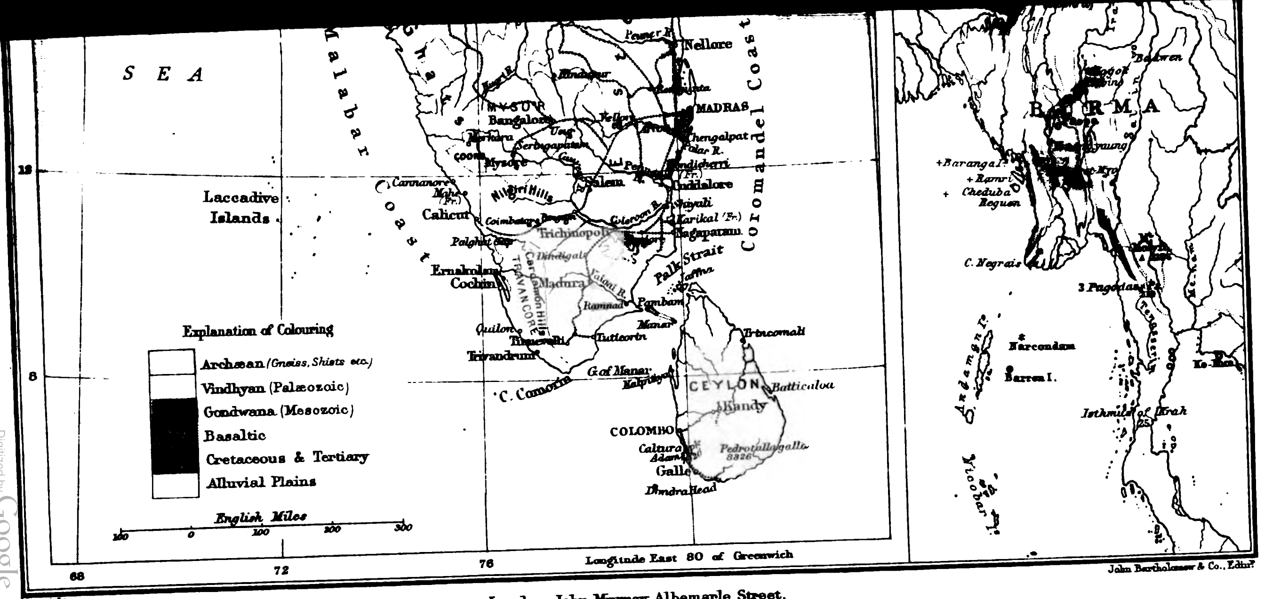

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INTRODUCTORY INFORMATION

English Language

A trip to India is no longer a formidable journey or one that requires very special preparation. English is spoken in all the hotels (but not in the dak bungalows); and European shops have good articles for all ordinary requirements, with attendants who speak English.

Travelling Servants

A good travelling servant, a native who can speak English, is indispensable, but should on no account be engaged without a good personal character or the recommendation of a trustworthy agent. Such a servant is necessary not only to wait on his master at hotels, dak bungalows, and even in private houses, where without him he would be but poorly served; but in a hundred different ways when travelling by rail or otherwise, and as an interpreter and go-between when dealing with natives. Having ascertained beforehand from his agent the fair wages which his servant ought to be paid, the master should take care to come to some definite arrangement with him before engaging him. It is advisable to have an agreement in writing. If the servant proves satisfactory, it is the custom to make him a small present before parting with him. The same remarks apply to a lady's ayah. Madras ayahs though expensive are considered the best. If the traveller has friends "up country," it is well to write beforehand and ask them to engage a servant for him, and to send him to meet his master at the port of arrival. "Up-country" servants are often cheaper and more reliable than those to be met with on the coast.

Railways

In Bombay, the *Indian A.B.C. Guide* and the *Indian Railway Travellers' Guide*, and in Calcutta, Newman's *Indian Bradshaw*, give maps, the railway routes for all India, and steamer routes. For railway purposes the hours are counted up to 24, as in Italy · thus 20.12

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is 8.12 P.M., and so on. Railway time throughout India is Madras time. The difference is as follows:—

Karachi time	is	52 min.	behind railway	time.
Mooltan	,,	36	,,	,,
Lahore	,,	23	,,	,,
Delhi	,,	13	,,	,,
Agra	,,	10	,,	,,
Allahabad	,,	7 min.	before railway	time.
Calcutta	,,	33	,,	,,
Chittagong	,,	46	,,	,,

At most of the larger towns there are several stations. The traveller should not, as a rule, book for the "city," but the "cantonment" station. Before booking he should note what station is mentioned in the *Handbook.* The Railway Companies in India do much for the comfort of travellers. Every 1st and 2nd class compartment is provided with a lavatory, and the seats, which are unusually deep, are so arranged as to form couches at night, but are not furnished with bedding or pillows. There are refreshment rooms at frequent intervals, and some of them are very well managed and supplied; but when travellers intend to make use of them for dinner or otherwise they should signify their intention to the guard of the train beforehand and he will telegraph (free of charge) to have everything in readiness at the station indicated on the arrival of the train. The Station-masters are particularly civil and obliging, and, as a rule, are most useful to travellers in providing ponies, conveyances, or accommodation at out-of-the-way stations if notice is given them beforehand; they will also receive letters addressed to their care,—this is often a convenience to travellers. One drawback to travelling in India is that baggage is occasionally transhipped from one train to another—*e.g.* at a junction or from an express to a slow train—in which case a traveller may arrive at his destination and find that his luggage will not reach him for some hours. Every inquiry, therefore, should be made beforehand as to the stations where luggage is likely to be transhipped, and the traveller should make a point of ascertaining that it is deposited in the same train with him. At every station carriages of some sort await the arrival of the trains.

Season for Visit to India

The season for a pleasant visit to the plains of India lies between 15th November and 10th March, but in the Punjab these dates may be slightly extended; then, however, the heat will be found trying at the ports of arrival and departure. October and April are as trying months as any in the year, much more so than July, August, and September, when rain cools the atmosphere.

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INDIA—*TEMPERATURE*

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Expenses

Owing to the depreciation of the rupee, the traveller whose finances are upon a gold basis will find India a cheap country. The hotels charge 5 to 7 rupees a day for board and lodging. As walking in the heat of the day is better avoided, even in the cold weather, carriages have to be used in order to visit the various objects of interest. The charge for a day varies from 5 to 10 rupees according to the locality, and the number of horses required. In a hotel a small gratuity may be given to the water-carrier ("bhisti"). Guests at private houses generally fee the chief attendants. The railway charges are moderate. The traveller starting on a journey does well to provide himself with a sufficiency of small change.

Clothing

Not very long ago it was thought essential to have a special outfit prepared for a journey to India. This is scarcely the case now.

For the Voyage a few warm clothes for the northern part and thin ones for the Red Sea and Arabian Sea are required. As regards the lighter clothes, a man will find it convenient to have a very thin suit of cloth or grey flannel for day, and a thin black coat for dinner. It is not necessary to dress for dinner on board ship.

A lady cannot do better than provide herself with thin skirts of tussore-silk or some such material, and thin flannel or silk shirts. Shoes with india-rubber soles are the best for the deck, as they afford good foothold when the vessel is unsteady.

On *Baggage-days*, which occur once a week, boxes marked *wanted on voyage* may be brought up from the hold, and suitable clothes taken out or stowed away according to the temperature and weather.

For a winter tour in the plains of India, a traveller requires similar clothing to that which he would wear in the spring or autumn in England, but in addition he must take very warm winter wraps. A man should have a light overcoat in which he can ride, and a warm long ulster for night travelling or in the early morning. A lady, besides a jacket and shawl, should have a very thin dust-cloak, and a loose warm cloak to wear in a long drive before the sun rises, or to sleep in at night when roughing it. Tourists should remember that the evening dews are so heavy as to absolutely *wet* the outer garment, the nights and mornings are quite cold, and yet the middle of the day is always warm, sometimes very hot, so that the secret of dressing is to begin the day in things that can be thrown off as the heat increases.

In Bombay and Calcutta, and, in fact, all along the **coast** and in the **south of the peninsula**, much thinner clothing is required. Cool linen suits for men, and very thin dresses for ladies, also Khakee riding and shooting-suits, can be got cheaper and better in India than in England, and a native tailor will make a very satisfactory suit

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from an English pattern. Linen and underclothing for at lea weeks should be taken,—with less the traveller on arrival inconvenienced, or even detained until his board-ship clot washed. The Indian washermen, though not as bad as they be, destroy things rather rapidly. Winter clothing will be ne if it is intended to visit the hill-stations. Flannel or underclothing and sleeping garments and a flannel "Kummur (a strip of flannel 3 yds. long and 1 ft. wide worn round the to be worn at any rate at night, are strongly recommended.

The hospitality of India involves a considerable amount of out, and therefore a lady, unless she intends to eschew society, be provided with several evening dresses. Riding-breeches or for men, and riding-habits for ladies should not be forgotten.

A good sun-hat is an essential. The *Terai hat* (two soft fe fitting one over the other) might suffice for the coolest mont even in cold weather the midday sun in India is dangerous, a therefore advisable to wear a cork or pith helmet, which is ligh better ventilated, and affords better protection from the sun th Terai, and is indispensable in real hot weather. Many London have a large choice of sun-hats and helmets for ladies as well a The *Sola* or pith hats are very light, but brittle and soon spoilt b they can be bought in India very cheaply. A thick white co the umbrella is also a necessary, especially for a lady, and a str for the cool hours of the morning and evening will be found convenience.

Travellers in Ceylon will seldom require any but the thin clothing, except in the mountains, where the temperature be proportionately cooler as he ascends. At Kandy a light overco at Nuwara Eliya warm wraps and underclothing, are necessary.

Bedding

Every traveller who contemplates a tour must on arrival in provide himself with some bedding, which he should take wit everywhere, even when on a visit to friends, and should have at hand on a railway journey. Except at the best hotels, is either no bedding at all or there is the chance of its dirty. The minimum equipment is a pillow and two cotton w quilts (*Razais*), one to sleep on, the other as a coverlet; or a *razai* and a couple of warm blankets. The ready-made on usually very thin, but they can be got to order of any thic To these should be added a pillow case, cheap calico sheets, a blanket. A waterproof cover to wrap the bedding in mu be omitted, with a pocket to contain pyjamas, etc., or th time the bedding is carried any distance by a cooly or pack a pony it may be very much dirtied. A waterproof sheet is a

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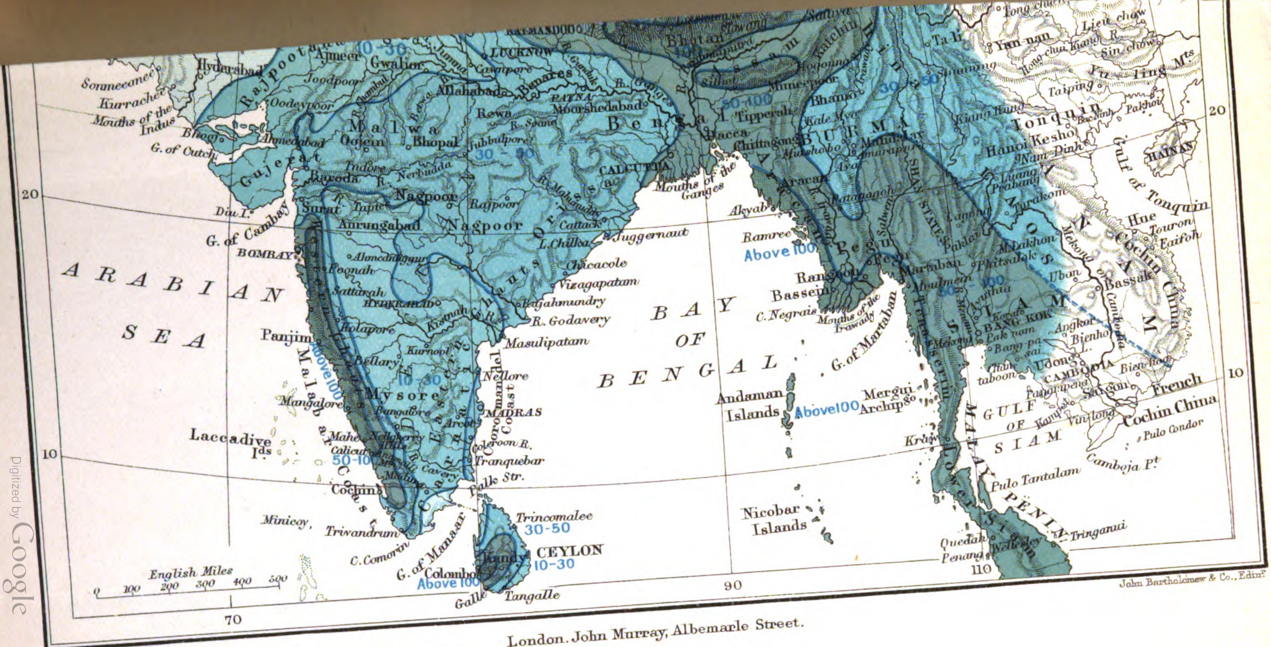

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valuable addition to the bedding, but cannot be called an absolute necessity for a short tour. Without such a modest supply of covering as is here indicated, a traveller may at any time have to spend a night shivering in the cold, which would probably result in an attack of ague. An india-rubber hot-water bottle takes up very little room, and will often be found very handy. Some persons carry their own camp-bed, which they can rely upon being always clean.

Hotels

He who expects to find good hotels in India, up to the European standard of excellence, will be disappointed. Owing to the fact that the nominal proprietor is often a tenant for a short term, the character of a hotel may change very suddenly. At all the chief towns large airy rooms can be procured, but the traveller will not be properly waited upon unless he brings a servant of his own with him. He should give notice beforehand of his intended arrival, as the hotels are often crowded in the tourist season. Most of the clubs admit recommended visitors as honorary members. A club which has sleeping accommodation is far more comfortable than a hotel.

Dak Bungalows

With regard to dak bungalows (travellers' rest-houses established by Government), it is advisable to make some inquiries beforehand as to their accommodation. In some cases the keeper in charge has facilities for procuring food, in others the traveller has to bring provisions with him, and in some D.Bs. there are neither servants nor provisions. The rooms have an adjoining bathroom, and are usually furnished with bedstead, wash-stand, table and chairs, and crockery and lights are supplied. They cannot be retained beforehand —the first comer has the preference. After occupying a D.B. for twenty-four hours the traveller must give place, if necessary, to the next comer.

Rest-Houses

The Rest-House of Ceylon is more like an hotel than the Dak Bungalow in India, in that it is more frequently furnished with bedding and linen, and food is generally provided.

Food

As a rule, the food in India is not good. The meat, with exception of bullock hump, is lean and tough, and the fowls are skinny and small. Bread is fairly good; but milk is dangerous. Aerated water should be preferred to plain water, unless the latter has passed through a filter of the best pattern, which has been kept thoroughly clean. If this cannot be ensured the water

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should be boiled. Water from a public filter should not be touched. If the traveller leaves the beaten track he must have a Tiffin-basket, which should contain knives and forks and other simple fittings, and should always be kept furnished with potted meats, biscuits, some good spirit, and soda-water, which is good and cheap in India; added to this an Etna will be found a great convenience.

Sport

Although no regular attempt is here made to give advice to sportsmen, a few sporting localities have been incidentally indicated in the routes. The equipment for these amusements varies from day to day, and each man must best know his own wants. Large-game shooting is very expensive and takes time; moreover, it should not be attempted except in company with a good shikari and with the assistance of persons of local importance. Otherwise it would probably involve a mere waste of time and useless trial of patience.

Small-game shooting, wild-fowl, etc., with an occasional shot at an antelope, is an easier matter, and will afford excellent sport. It can be got from Nov. till Feb., often at very small cost, by spending a night or two at some wayside railway station or near some remote ruined city. Near cantonments the ground is always too much shot over to afford good sport. Firearms are subject to a heavy duty when brought into the country.

Hints for Camping

Travellers who intend to leave the beaten track for the purpose of visiting remote or ruined cities, or with the intention of shooting, should take a small tent or two with them. A good servant will be able to help his master in many details of camp requirements. Transport, in the shape of camels, carts, baggage-ponies, or bearers, can be got in any station, and in the larger places riding ponies and carts for hire can be obtained.

Simple requirements for camp consist in—Tent (Cabul tent, 80 lbs. complete) for self, and, if cold, tent for servants. Camp-bed with solid side poles (*i.e.* not in pieces as in the home-made camp-beds), table, and chair. Bath (india-rubber flat bath) and a board to stand on; otherwise tubbing can be done by means of native pots of water poured over head. Fresh native pots can be obtained at any village; the old ones left behind on moving camp. A tent ("kanaut") to use as a bath-room. A few iron tent-pegs (and wooden ones for soft ground), a mallet. Carpet for tent. Washing basin ("chilumchee") and stand. Hooks to strap on tent-pole to hang clothes on, etc. Cooking-pots ("degchi"); a fry-pan. A few knives, forks, and spoons, a few iron plates, cup and saucer, mustard, pepper, and salt pots, an iron dish or two. A second tent (small) is always useful to cook in, if

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raining. Servants required in camp are—a boy to wait, a cook, a water-carrier ("bhisti"), grooms for horses, and camel or cart men. All food for self, except milk and fresh meat, must be taken from station. Food for servants, milk and meat (goat or sheep), can be got in any but the poorest villages. For clothes take blankets, sheets (luxury), etc. An Indian shooting suit. Rough boots and gaiters. Jerseys. A few shirts, pyjamas, handkerchiefs. A light flannel suit or two and slippers for camp. One good sun-hat for shooting in, a second sun-hat and a cap for camp wear. Take soap, towels, sponge, shaving-glass, mosquito-net and sticks for it, in case of mosquitoes giving much trouble at night. (If ladies are in the party, more servants, tents, food, and luxuries will probably be required.)

Remember to have all boxes and carpet shifted every morning if white ants are about.

For arms—the plainer the better—1 central fire D.B. hammer 12-bore gun; 1 C.F.D.B. express rifle, 500 bore; 12-bore cartridges, empty. Curtis and Harvey's No. 6 powder can be got in any ordinary station. Shot should be got at Bombay, as up-country it is generally mixed.

For medicine, plenty of quinine in 2 or 4 grain "tabloids" or pills (to be taken before or after food whenever a chill is felt), 1 bottle chlorodyne, 2 boxes of Cockle's pills. If not used by oneself, they are useful to give to servants or villagers.

Books

The Rise and Expansion of the British Dominion in India, by Sir Alfred Lyall (John Murray), and *A Brief History of the Indian Peoples*, by Sir W. W. Hunter (Clarendon Press), are small, handy volumes which every traveller should possess. The following are also recommended :—*The Indian Empire*, by Sir W. W. Hunter (Trübner & Co.); *History of Indian and Eastern Architecture*, by James Fergusson (John Murray); *A Glossary of Anglo-Indian Words and Phrases*, by Sir Henry Yule and Arthur C. Burnell (John Murray); *The Conversion of India*, by Dr. George Smith (John Murray); *Asiatic Studies*, by Sir Alfred Lyall; *Industrial Arts of India*, by Sir George Birdwood (Chapman); *A Short History of India*, by Talboys Wheeler; *A History of the Indian Mutiny*, by Holmes; *Ancient and Mediæval India*, by Mrs. Manning; *Indian Wisdom*, by Sir Monier Williams; *Séta, Tara, Tippoo Sultaun*, and *A Noble Queen*, by Meadows Taylor; *Bernier's Travels*, 1656-1668 (Constable's Oriental Miscellany, vol. i.); and a simple guide to the language, *How to Speak Hindustani*, by E. Rogers, 1s. (Allen & Co.)

Modern writers on Cashmere are Walter Lawrence, Dr. W. T. Elmslie, Captain Bates, Dr. T. Ince, and Mr. Drew. Route maps have been published by Mr. John Collett and Captain Montgomerie.

Intending visitors to Ceylon are strongly recommended to study

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the account of that island by Sir J. Emerson Tennent, K.C.S., 2 vols., 8vo (Longman), 1859. It has never yet been sup Sir Monier Williams's *Buddhism*, 1 vol., 8vo (Murray), 1889.

Army and Civil Lists and a useful Postal guide are to be f all Clubs. For books on Burma, see p. 418.

The Preservation of Ancient Monuments

The striking architectural monuments of India—Hindu, B and Mohammedan—must largely attract the attention of the and the means, or rather want of means, taken for their pres must be a subject of frequent remark. Partly under outside p Government has made various attempts at conservation, bu carried out through the engineering staff of the Public Works ment,—the officers of which have not necessarily any intimate kn of architecture,—their work has too frequently been seriously i to the monuments to be repaired. Lamentable examples mischievous policy are numerous. What has been wanted guidance of the trained architect who would strictly confine hi the work of *preservation* and eschew everything of the nature o ation, which some engineers have been too fond of. Were th in connection with the Archæological Survey, the monuments might be rationally conserved at a minimum of outlay. The ment of India carried on for many years an Archæological Surv gether dissociated from any conservation of the architectural mon with which it concerned itself little, if at all, but rather w identification of ancient sites, coins, dates, and relics of long-f times, interesting chiefly to the savant. A few years ago a in this respect was attempted, and a careful survey of the mon remains at Jaunpur, Badaun, Fatehpur-Sikri, etc., was begun; surveys were again reduced in 1889, and only one architectura ant and a few native draughtsmen were retained in Upper India. this department officered by competent architects in the Punjab, and Rajputana, who could authoritatively advise Governm questions of conservation, the safety of the monuments w insured, as well as the survey. In Southern and Western Indi except Bijapur, which seems to have been wholly handed ove P. W. engineer, the monuments have generally been treate consideration, but many have been too much neglected.

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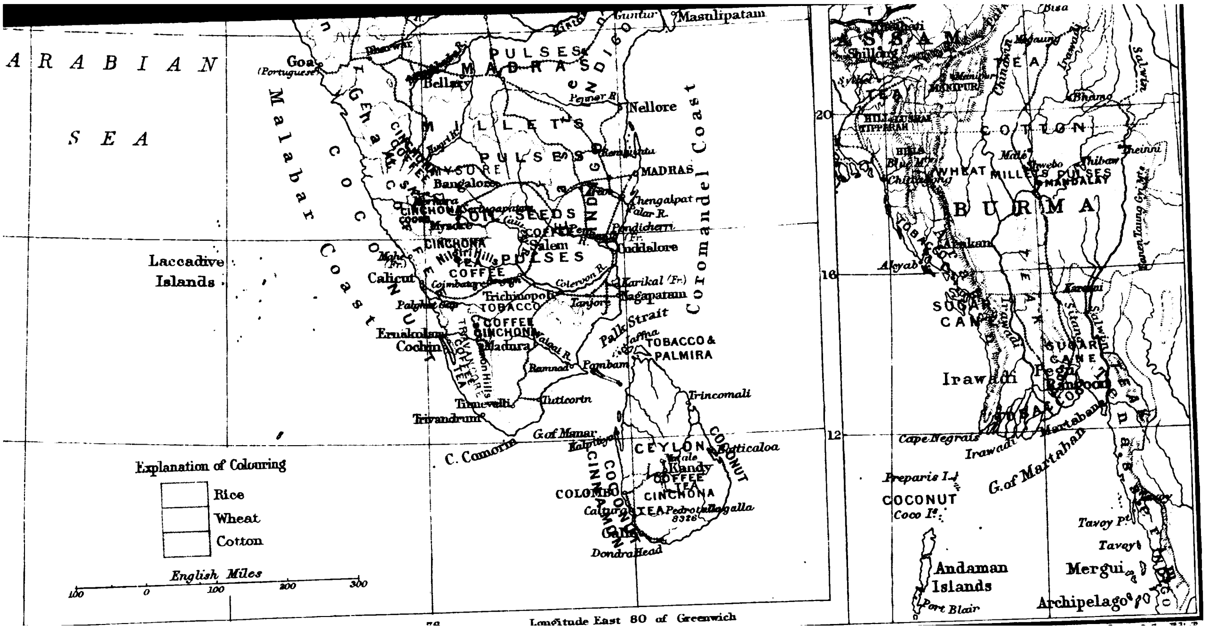

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VOYAGE FROM ENGLAND TO GIBRALTAR, MALTA, PORT SAID, THROUGH THE SUEZ CANAL AND RED SEA TO ADEN AND BOMBAY.

The comfort of the voyage depends much on the choice of the ship, and the cabin.[1] The largest ships, as having less motion and more room on deck, are usually preferable to smaller ones. The cabin should be as near the centre of the ship as possible. In going through the Red Sea to India the cabins on the port side are the best, as they do not get heated by the afternoon sun. On the return voyage the cabins on the starboard side are better, but the difference is not material. On going on board it is well to secure a seat at table at once, as after the first day at sea, when seats have been arranged, it is difficult to make a change; the seats are usually allotted by the chief steward.

It is usual to give at least 10s. as a fee to the cabin steward, and 10s. to the one who waits on you at table. The doctor also is fee'd by those who put themselves under his care. Going by sea from England, through the Bay of Biscay, the saving in point of money, as compared with the expense of the overland route across the Continent of Europe, is about £15. It involves much less trouble, and little or no risk of losing baggage. The first place sighted is generally **Cape La Hague**, or **Hogue**, on the E. coast of Cotentin in France, off which, on the 19th of May 1692 Admiral Russell, afterwards Earl of Oxford, defeated De Tourville, and sunk or burned 16 French men-of-war. Then **Cape Finisterre** (*finis terræ*), a promontory on the W. coast of Galicia in Spain, and in N. lat. 42° 54′, and W. long. 9° 20′, will probably be seen, off which Anson defeated the French fleet in 1747. The next land sighted will be, perhaps, **Cape Roca**, near Lisbon, and then **Cape St. Vincent** in N. lat. 37° 3′, W. long. 8°59′, at the S.W. corner of the Portuguese province Algarve, off which Sir G. Rodney, on the 16th January 1780 defeated the Spanish fleet, and Sir J. Jervis won his earldom on the 14th of February 1797, and Nelson the Order of the Bath, after taking the *S. Josef* and the *S. Nicholas* of 112 guns each. This cape has a fort upon it, and the white cliffs, 150 feet high, are honeycombed by the waves, which break with great violence upon them. From the last three capes steamers are signalled to Lloyd's. Just before entering the Straits of Gibraltar, **Cape Trafalgar** will also probably be seen in N. lat. 36° 9′, W. long. 6° 1′, immortalised by Nelson's victory of the 21st of October 1805. **Gibraltar** comes next in sight. The following table of distances is taken from the pocket-book published by the Peninsular and Oriental Steam Navigation Company. This little book, costing only 2s., can be highly recommended.

[1] Apply to Messrs. Thos. Cook & Son, either at Ludgate Circus, Charing Cross, or 35 Piccadilly.

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TABLE OF DISTANCES BETWEEN THE VARIOUS PORTS ACCORDING TO THE ROUTES TAKEN BY STEAMERS OF THE PENINSULAR AND ORIENTAL STEAM NAVIGATION COMPANY

Malta to Port Said direct . . 935 miles.

Port		From London by sea, *via Naples.*	From London by sea, *via Marseilles.*	London (*if via Plymouth add* 50)	Plymouth	Gibraltar	Marseilles	Malta	Naples	Trieste	Venice	Ancona	Brindisi	Alexandria	Port Said	Ismailia	Aden	Bombay	Colombo	Madras	Calcutta
Plymouth				295																	
Gibraltar				*Direct* 1299	1054																
Marseilles				1993	1748	694															
Malta				2280	2035	981															
Naples				2272	2027	973	468														
Trieste				*Via Brindisi* 3100	2855	1801		*Via Brindisi* 820													
Venice				3035	2790	1736		755		65											
Ancona				2910	2665	1611		630		190	125										
Brindisi				2640	2395	1341		360		460	395	270									
Alexandria				3465	3220	2166		1185		1285	1220	1095	825								
Port Said	15	3382	3501	3570	3325	2271	1508	1290	1110	1390	1325	1200	930	155							
Ismailia	58	3425	3544	3613	3368	2314	1551	1333	1153	1433	1368	1243	973	198	43						
Aden	10	4777	4896	4965	4720	3666	2903	2685	2505	2785	2720	2595	2325	1550	1395	1352					
Bombay	74	6441	6560	6629	6384	5330	4567	4349	4169	4449	4384	4259	3989	3214	3059	3016	1664				
Colombo	03	6870	6989	7058	6813	5759	4996	4778	4598	4878	4813	4688	4418	3643	3488	3445	2093	875			
Madras	13	7480	7599	7668	7423	6369	5606	5388	5208	5488	5423	5298	5028	4253	4098	4055	2703	1485	610		
Calcutta	83	8250	8369	8438	8193	7139	6376	6158	5978	6258	6193	6068	5798	5023	4868	4825	3473	2255	1380	770	
Calc	67	8134	8253	8322	8077	7023	6260	6042	5862	6142	6077	5952	5682	4907	4752	4709	3357	2139	1264		

1 Calling at Madras. 2 Omitting Madras.

GIBRALTAR.—As the steamers never stop for more than a few hours, passengers rarely find time for anything beyond a walk in the town and lower fortifications. This is a good place to buy tobacco, as there is no duty and it is cheap. There are steamers from Gibraltar two or three times a week to Tangier.

Gibraltar was reckoned as one of the Pillars of Hercules, the other being Abyla, now Apes' Hill. Gibraltar was taken from the Spaniards in 711 A.D. by Tarik ibn Zayad, from whom it was called Jabal al Tarik = Gibraltar; and it was retaken 1309; and not finally wrested from the Moors till 1503. In 1704 it was taken by the English, and sustained many sieges by French and Spaniards between 1704 and 1779. In the latter year commenced the memorable siege which lasted 4 years, and ended by the repulse of the combined fleets of France and

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Spain by the garrison under General Elliott. Since that time it has remained an uncontested possession of the English.

The Rock of Gibraltar first comes in sight at the distance of about 10 m. Rounding Point Carnero, and breasting Europa Point, the spacious but exposed bay 6 m. wide and 10 m. deep is entered. The defensive strength of the place is not at once perceptible. Two tiers of batteries are concealed in galleries hewn out of the rock half-way up, or lie so near to the sea-line that they are hidden by the vessels moored around. Gibraltar is a vast rocky promontory, which on the N. side rises in a perpendicular precipice 1200 ft. high, and ascends in the centre to 1408 ft. It is 3 m. in length, and from ½ m. to ¾ m. in breadth. It is joined to the mainland by a low sandy isthmus, 1½ m. in length. On all sides but the W. it is steep and rugged, but on that side there is a general slope from 200 to 300 ft. from the rock down to the sea. On this side the eye catches three high points: N. is the **Rock Gun**, or **Wolf's Crag**, 1337 ft.; in the centre the **Upper Signal Station**, or **El Hacho**, 1255 ft. high; and S. is **O'Hara's Tower**, 1408 ft. Here the rock descends to **Windmill Hill Flats**, a level plateau ½ m. long, which ends in a still lower plateau from 100 to 50 ft. above the sea, called **Europa Flats**. The new mole, landing-place, and dockyard are on the W. of O'Hara's Tower.

Passports are rigidly exacted on landing from all but British subjects, and sketching is, under all circumstances, strictly prohibited. The hours of gun-fire vary according to the time of year, but are easily ascertained; a few minutes later all gates are shut and not opened again till sunrise.

Walk or drive up Main Street as far as the **Alameda**, where the band plays; it was the parade-ground until 1814, when Sir George Don made a garden of it, and it is now really lovely. Notice a column brought from the ruins of Lepida, surmounted by a bust of the Duke of Wellington, also a bust of General Elliott, the hero of the great siege. Half-way is the **Exchange**, containing a commercial library, with the **Club House** to the W., and the **King's Arms Hotel** to the E. The English **Cathedral** Church of the Holy Trinity, built in the Moorish style in 1832, stands near the centre of the town. Returning through the **South Port Gate**, look at the dockyard, and passing by the South Barracks, take the lower of two roads to Europa Point, N.E. of which is another range of barracks. Beyond these, on the E. shore, is the summer residence of the Governors, called "The Cottage," built by General Fox. The Governor's official residence in South Port Street, which is still called "The Convent," once belonged to Franciscan friars.

Those remaining several days will have time to explore the Heights and fortifications, for which purpose an order from the military secretary is necessary. From the Rock Gun there is a fine view of the Ronda Mountains and the Sierra Nevada; the **Moorish Castle** is on

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the way (746 A.D.); under a massive tower, called the Torre de Omenaga, are some well-constructed tanks; and beyond, the wonderful galleries excavated by convict labour. At the **Signal House** refreshments can be obtained, and from it is a noble view, which includes the Atlas Mountains, Ceuta, and Barbary, ending with the Bay of Tangiers. Between Rock Gun and O'Hara's Tower live a few monkeys, which are jealously protected. S. of the Signal Station, and 1100 ft. above the sea, is the celebrated St. Michael's Cave, open twice a week; an entrance only 6 ft. wide leads into a hall 200 ft. long and 60 ft. high supported by stalactite pillars like Gothic arches. Beyond are smaller caves, which have been traversed to a distance of 288 ft. In Windmill Hill are the four Genista caves, where many bones of men and animals have been discovered.

Beyond the Land Port Gate is a causeway leading into Spain, with the sea on the left, and the "Inundation," a sheet of water so called, on the right. Beyond these is the North Front, where are the cemetery, the cricket-ground, and the race-course. The eastern beach, called "Ramsgate and Margate," is the general afternoon resort. Across the isthmus is a line of English sentries, then the Neutral Ground, and then the Spanish sentries. 6 m. from Gibraltar is a small hill, on the top of which is the town of S. Roque, and 1 m. beyond the ruins of the ancient city of Carteia are passed. 4 m. from S. Roque is an inn, and then a ride through the cork woods of about 4 m. brings the visitor to the Convent of Almorainia and the Long Stables. 10 m. from Gibraltar by land, and beyond the rivers Guadarauque and Palmones, is the town of Algesiras, where there is good anchorage, and steamers to various ports in Spain.

MALTA.—On the way from Gibraltar to Malta, **Algiers** may possibly be seen, its white buildings stretching like a triangle with its base on the sea, and the apex on higher ground. **Cape Fez**, and the promontory of the **Seven Capes**, jagged, irregular headlands, are passed on the starboard side, also **Cape Bon**, the most northern point of Africa, and the Island of **Pantellaria**, the ancient Cossyra, between Cape Bon and Sicily. It is 8 m. long, volcanic, and rises to a height of more than 2000 ft. There is a town of the same name near the sea-shore, on the western slope, where there is much cultivation. It is used by the Italians as a penal settlement, and is rather smaller than Gozo. The Maltese group of islands consists of **Gozo**, **Comino**, and **Malta**, and stretches from N.W. to S.E., the total distance from San Dimitri, the most W. point of Gozo, to Ras Benhisa, the most S. part of Malta, being about 25 m. From the nearest point of Gozo to Sicily is 55 m., and Africa is 187 m. distant from Malta.

Malta lies in N. lat. 35° 53′ 49″, E. long. 14° 30′ 28″. It is 17 m. long and 8 broad. Its area, together with that of Gozo, is 116 sq. m., and the population of the three islands is about 150,000. It

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is a calcareous rock, the highest point being 590 ft. above the sea-level. Towards the S. it ends in precipitous cliffs. It has a barren appearance, but there are many fertile gardens and fields, enclosed in high walls, where fine oranges, grapes, and figs, and other crops, returning from thirty to sixty fold, are grown. The Maltese language is a mixture of Arabic and Italian, but most of the townspeople have sufficient knowledge of Italian to transact business in that tongue. The port of Malta is situated somewhat to the E. of the centre of the northern shore of the island. It consists of two fine harbours, separated by the narrow promontory called **Mount Xiberras**, or Sciberras. The western or quarantine harbour, protected by **Fort Tigna** on the W., is called **Marsamuscatta**; the other is **Valetta**, or the great harbour,—it is there that the men-of-war are moored. The entrance to the great harbour is protected on the W. by **Fort St. Elmo** at the end of Sciberras, and on the E. by **Fort Ricasoli**, both very formidable. At Fort St. Elmo is one of the finest lighthouses in the Mediterranean. The great harbour runs away into numerous creeks and inlets, in which are the dockyard, victualling-yard, and arsenal, all of which could be swept by the guns of **St. Angelo**, which is a fort behind St. Elmo. The mail steamers are moored in the quarantine harbour, and the charge for landing is one shilling for a boat, which will carry four people. On landing, a long flight of steps is ascended to the **Strada San Marco**, which leads to the principal street, **Strada Reale**, ½ m. long, in the town of Valetta, so-called from Jean de la Valette, Grand Master of the Knights of St. John of Jerusalem, who built it after the Turkish armament sent against Malta by Sultan Sulaiman II. had been repulsed. The foundation stone was laid on the 28th of March 1566, and the whole town, designed by one architect, Girolamo Cassar, was completed in May 1571. On the E. side of the great harbour is the town called Citta Vittoriosa.

Left of the Strada Reale is **St. John's Cathedral**, a remarkable church, both historically and architecturally, designed by Cassar. The floor is paved with slabs bearing the arms of scores of knights who have been interred in this church. In the first chapel on the right, the altar-piece represents the beheading of John the Baptist, and is by M. Angelo Caravaggio. In the next chapel, which belonged to the Portuguese, are the monuments of Manoel Pinto and Grand Master Manoel de Vilhena, which latter is of bronze. The third, or Spanish chapel, has the monuments of Grand Masters Perellos and N. Cotoner, and two others. The fourth chapel belonged to the Provençals. The fifth chapel is sacred to the Virgin, and here are kept the town keys taken from the Turks. On the left of the entrance is a bronze monument of Grand Master Marc Antonio Sondadario. The first chapel on the left is the sacristy. The second chapel belonged to the Austrians, the third to Italians, and here are pictures, ascribed to Caravaggio, of

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St. Jerome and Mary Magdalene. The fourth is the French chapel, the fifth the Bavarian, and hence a staircase descends to the crypt, where are the sarcophagi of the first Grand Master who ruled in Malta, L'Isle Adam, and of La Valette and others.

The **Governor's Palace**, formerly the Grand Master's, close to the Strada Reale, is a noble range of buildings, containing marble-paved corridors and staircase, and many portraits, and armed figures carrying the shields of all the Governors from the first Grand Master to the present day. The armoury is full of interesting relics, including the original deed granted to the Knights of St. John of Jerusalem by Pope Pascal II. in 1126, and the deed when they left Rhodes in 1522. The **Library**, close to the Palace, contains 40,000 volumes, and some Phœnician and Roman antiquities. The highest **battery** commands a fine view of both harbours and of the fortifications. There are several statues of Grand Masters and Governors in the walk on the ramparts. The **Opera House**, the **Bourse**, the **Courts of Justice**, once the Auberge d'Auvergne, and the **Clubs** (the Union Club was the Auberge de Provence), and the statues of L'Isle Adam and La Valette, are all in the Strada Reale. The Auberge d'Italie is now the engineer's office; the Auberge de Castille has become the headquarters of the Artillery; the Auberge de France, in the Strada Mezzodi, is now the house of the Comptroller of Military Stores; and the Auberge d'Aragon is where the General of the Garrison resides. The Auberge d'Allemagne was removed in order to erect St. Paul's Church on its site. The Anglo-Bavarian Auberge is the headquarters of the regiment stationed at St. Elmo. **The Military Hospital** has the largest room in Europe, 480 ft. long, erected in 1628 by Grand Master Vasconcelos. Below the Military Hospital is the Civil **Hospital for Incurables**, founded by Caterina Scappi in 1646. Where the Strada Mercanti joins the Strada S. Giovanni a large hook may be observed, which formerly served as the Pillory. For further information consult the Guide to Malta, included in Murray's *Handbook to the Mediterranean*. The island on which the Quarantine House stands was captured by the Turks in 1565. The Parlettario there is a long, narrow room near the anchorage, divided by a barrier, where the gold and silver filigree-work, the cameos, bracelets and brooches in mosaic, and other *bijouterie* for which Malta is famous are sold. Maltese lace and silk embroidery should be bought under the advice of an expert, for the vendors in general demand extravagant prices. In the wall of a house in Strada Strella and Strada Britannica is a stone with an Arabic inscription, dated Thursday 16th Shaban 569 A.H. = 21st March 1174 A.D., for which see *Journal Roy. As. Soc.* vol. vi. p. 173.

Five m. beyond the landing-stairs is the Governor's country Palace of **S. Antonio**, where is a lovely garden with creepers of astonishing beauty, and cypresses 40 ft. high, as well as many luxuriant orange

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trees. About ½ m. farther to the S.W. is **Citta Vecchia,** which stands on a ridge from 200 to 300 ft. high, affording a view over nearly the whole island. There is a fine church here, St. Paul's; near it are some curious catacombs. This is all that it is possible to see during the short stay steamers usually make, but those who have more leisure can visit **St. Paul's Bay** at the N.W. extremity of the island, with the statue of bronze erected on an islet at the mouth of the bay. Also the Carthaginian or Phœnician ruins at **Hagiar Chem,** properly Hajar Kaim, "upright stone," near the village of Casal Crendi, 1½ hour's drive from Valetta. These ruins, excavated in 1839, consist of walls of large stones fixed upright in the ground, forming small enclosures, connected with one another by passages, and all contained within one large enclosure. The building is thought to have been a temple of Baal and Astarte. The main entrance is on the S.S.E., and a passage leads from it into a court, on the left of which is an altar, with the semblance of a plant rudely sculptured on it. Similar remains are found in other parts of Malta and in Gozo.

Malta is said to have been occupied by the Phœnicians in 1500 B.C., and by the Greeks in 750 B.C. The Carthaginians got possession of it in 500 B.C., and the Romans took it after the sea-fight of Putatia in 215 B.C. The Goths and Vandals invaded it in 420 A.D. In 520 A.D. Belisarius made it a province of the Byzantine Empire, the Moslems conquered it in 730 A.D., and Count Roger, the Norman, captured it in 1100 A.D. It then passed to Louis IX., to the Count of Anjou, and to the Kings of Castile, and then to Charles V., who gave it, in 1530, to the Knights Hospitallers of St. John of Jerusalem. On 18th May 1565 the Turks attacked St. Elmo, St. Angelo, and Sanglea, but the siege was raised on the 8th of September (see Major Whitworth Porter's *History of the Knights of Malta*, Longmans, 1858). The Knights had their own mint, fleet, and army, and accredited ambassadors to foreign Courts. In the archives are letters from Henry VIII., Charles II., and Anne, addressed to them as princes. On the 7th of September 1792 the French Directory commanded the Order to be annulled, and seized all its French possessions. On the 7th of June 1798 Bonaparte arrived with a fleet of 18 ships of the line, 18 frigates, and 600 transports, and Malta was surrendered. A tree of liberty was planted before the Palace, the decorations of the Knights were burned, and the churches, palaces, and charitable houses at Valetta and Citta Vecchia were pillaged. On the 2d of September 1798, when the French tried to pull down the decorations in the Cathedral, a general revolt took place, and Nelson sent Captain Alexander John Ball with a frigate to aid the Maltese, and himself blockaded Valetta. The French were reduced to such extremities that a rat sold for 1s. 7d., and on the 5th of September 1800 their commander, General Vaubois, surrendered. Over the main guard-room in St. George's Square is written:

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"Magnæ et invictæ Britanniæ
Melitensium amor et Europæ vox
Has insulas confirmat A.D. 1814."

EGYPT, PORT SAID, AND THE SUEZ CANAL.—The land about Port Said is so low, that the approach to the harbour would be difficult were it not for a lighthouse 160 ft. high, built of concrete, which stands on the sea-shore to the right of the harbour close to the W. mole, and shows an electric light flashing every 20 seconds, and visible 20 m. off. The harbour is formed by two breakwaters, 1500 yards apart, built of concrete, the western 2726 yards long, the eastern 1962 yards long. A red light is shown at the end of the W. mole, and a green one at the end of the E. The depth of water at the entrance is 30 ft. Since the works were begun, the sea has receded ½ m., and a bank has formed to the N.W. of the entrance, having only 4 to 5 fathoms water on it, and it increases, being caused by a current which sets along the shore, and meeting the sea rolling in from the N., is forced back, and deposits its silt. Inside the W. jetty another bank is forming, and extends 100 ft. every year. In 1874 the channel was dredged out to 29 ft., and by 1875 it had filled again to 25 ft. **Port Said** town is modern, and though not very inviting, consisting mainly of wooden houses, chiefly low cafés and gambling-houses, with some shops, has, since 1890, been improved, and is a very important coaling-station. Opposite the anchorage on the Marina is the French office, where pilots are got, and where they take a note of the ship's draught, breadth, length, and tonnage. In this office there is a wooden plan of the canal, along which wooden pegs, with flags, are placed, showing the exact position of every vessel passing through the canal. The Arab quarter lies to the W., and contains over 7600 souls and a mosque. The **Place de Lesseps** in the centre of this quarter has a garden, and some houses of a better sort. The streets swarm with flies, and mosquitoes also are numerous. The Exchange Hotel may be recommended. There are Coptic and Syrian churches, as well as Protestant and Catholic. Trains leave for Ismailia, Suez, and Cairo twice daily.

The **Canal**,[1] opened in 1870, is in round numbers 100 m. in length, and as far as Ismailia, that is for about 42 m., it runs due N. and S. It then bends to the E. for about 35 m., and is again almost straight for the last 20 m.

The following were the dimensions of the canal, which is now being widened (see *Handbook of Egypt*).

Width at water-line, where banks are low . .	328 ft.
,, in deep cuttings . . .	190 ,,
,, at base	72 ,,
Depth	26 ,,

Slope of bank at water-line 1 in 5; near base 1 in 2.

[1] For a history of the canal, see *Handbook of Egypt*, John Murray.

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Every few m. there is a **gare**, or station, and a siding with signal posts, by which the traffic is regulated according to the block system by hoisting black balls. Every year the navigation is rendered easier by the construction of additional sidings. Traffic is carried on through the canal at night by the aid of electric light. Vessels must not move faster than 6 m. an hour.

On the W. of the canal, as far as **Al Kantarah** (the Bridge), that is for about one-fourth of the way, there is a broad expanse of water, called **Lake Manzalah**, and for the rest of the distance to the W., and the whole distance to the E., a sandy desert, on which foxes, jackals, hyenas, and, it is said, occasionally even lions, wander at night. 21 m., or 34 kil., from Kantarah, and 20 m. from Port Said, the old Pelusiac branch of the Nile is crossed, and 8 m. to the S.E. are the ruins of the ancient city of Pelusium. At **Kantarah** the canal intersects the caravan-track between Egypt and Syria, and is crossed by a flying bridge; a traveller should go on the upper deck of his ship when approaching it, as, if a caravan chances to be passing, it is a most interesting sight. 10 m. to the W. is **Tel al Daphne**, the site of Daphne, the Taphnes of Judith, i. 9. At 2 m. S. of Kantarah the canal enters the **Lake Ballah**, and after 12 m. reaches the promontory **Al Fardanah**, which it cuts through. Thence, after 4½ m., it reaches **Al Girsh**, the highest ground in the isthmus, 65 ft. above sea-level. There was a great camp here when the works were in progress. A staircase of 100 steps led down to the canal. Beyond this, near the entrance to **Lake Timsah**, a small canal joins the maritime canal to the Fresh-Water Canal. The difference of level is 17 ft., which is overcome by two locks. A steam-launch comes to meet steamers on the canal, and land passengers for

ISMAILIA, pop. 4000, which has now much of the importance and traffic that formerly belonged to Suez; the mails and passengers for Egypt are landed here—hotel. A broad road lined with trees leads from the landing-place across the Fresh-Water Canal to the Quai Mehemet, and traverses the town from E. to W. In the W. quarter are the stations, the landing-quays of the Fresh-Water Canal, and large blocks of warehouses, and beyond them the Arab village. In the E. part are the houses of the employés, the residence of the Khedive, which was used as a military hospital during the English occupation of Ismailia in 1882, and the works by which water is pumped from the Fresh-Water Canal to Port Said. These are worth visiting. At Ismailia there is much vegetation, and some good houses,—one belongs to M. de Lesseps. There is good water-fowl shooting here, and some antelopes are to be found. The fish of Lake Timsah are better flavoured than those of the Mediterranean. **Lake Timsah**, or Bahr al Timsah, "the Lake of the Crocodile," to which the Red Sea is said to have

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formerly extended, is crossed in about 2½ m. The course is marked by buoys. After 4 m. the canal reaches the higher ground of **Tussum,** where the level of the desert is 20 ft. above the sea, and here the first working encampment in the S. half of the isthmus was formed in 1859. Three m. to the S. is **Serapeum,** where the level is from 15 to 25 ft. above the sea, so called from some remains of a temple of Serapis.

A mile and a half from this the canal enters the **Bitter Lakes,** where the course is buoyed. These lakes are the ancient Gulf of Heræopolis. At the N. and S. ends of the principal lake is an iron lighthouse 65 ft. high, on a solid masonry base. After 28 m. the deep cutting of Shaluf is reached, in which is a band of sandstone, with layers of limestone and conglomerate, in which fossil remains of the shark, hippopotamus, tortoise, and whale have been found. From this to the Suez mouth of the canal is 12½ m. Some think that the passage of the Israelites was through the Gulf of Heræopolis.

All the way from Ismailia the banks are fringed with vegetation, and the plain on either side is dotted with bushes. There is a little fishing in the canal for those who like the amusement, and at Suez there is a great variety of fish.

Suez.—The chief historical interest of Suez is derived from its having been supposed to be the spot near which the Israelites crossed the Red Sea under the guidance of Moses, and where the Egyptian army was drowned, but modern criticism tends to place the scene of this event farther N. In the early years of the 18th century Suez was little better than a small fishing-village, galvanised now and then into commercial life by the passage of caravans going to and fro between Asia and Egypt. But in 1837, owing to the exertions of Lieutenant Waghorn, the route through Egypt was adopted for the transit of the Indian mail, and a few years after the P. & O. Company began running a line of steamers regularly between India and Suez. This was followed in 1857 by the completion of a railway from Cairo (since destroyed), and Suez soon began to increase again in size and importance. It suffered, however, from the want of fresh water until the completion (1863) of the Fresh-Water Canal to Suez brought an abundance of Nile water to the town; and the various works in connection with the Suez Canal, the new quays, the docks, etc., raised the population to 15,000. With the completion of the canal, the activity of the town decreased, and since the transfer of the mails to Ismailia, the place has been almost deserted, and the fine quays and warehouses are unused, as steamers now usually anchor in the Roads. There is a railway line to Ismailia and Port Said.

The **Old Town** itself offers few points of interest. To the N. of the town are the storehouses of the P. & O. Company, the lock which terminates the Fresh-Water Canal, the *English Hospital,* and, on the heights above, is the chalet of the Khedive, from which there is

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a magnificent view; in the foreground is the town, the harbour, the roadstead, and the mouth of the Suez Canal; to the right the range of **Gebel Attakah**, a most striking and beautiful object, with its black-violet heights hemming in the Red Sea; away to the left, though considerably farther S., are the rosy peaks of the Mount Sinai range; and between the two, the deep blue of the gulf.

The whole of the ground on which the quays and other constructions stand has been recovered from the sea.

EXCURSION TO WELLS OF MOSES.—A pleasant excursion may be made to the **Wells** or **Fountains of Moses, Ain Musa.** (This is the quarantine station for Suez.) From a steamer in the roadstead the wells look quite near. It will occupy, according to the route taken and the time spent at the place, from half a day to a day. The shortest way is to take a sailing-boat, or one of the small steamers that ply between the town and the harbour, as far as the jetty, which has been built out into the sea to communicate with the new Quarantine lately established on the shore of the gulf for the reception of the pilgrims on their return from Mecca. From this point to Ain Musa the distance is not much over a mile; if donkeys are required between the jetty and the Wells, they must be sent from Suez. The other plan is to cross over in a boat to the old Quarantine jetty, about half a mile from the town, either taking donkeys in the boat or sending them on previously, and then to cross the Suez Canal by the ferry used for the passage of caravans between Arabia and Egypt, and ride along the desert to the Wells. Or the boat may be taken down to the entrance to the canal, and then up it a short way to the usual starting-point for the Wells. Either of these routes will take from three to four hours. The sums to be paid for boats and donkeys had better be strictly agreed upon beforehand. There are two so-called hotels at Ain Musa, where beds and refreshments can be procured, but the visitor who intends spending the day there had better, perhaps, take some food with him. This excursion may be combined with a visit to the docks, the traveller landing there on his return.

The "Wells" are a sort of oasis, formed by a collection of springs, surrounded with tamarisk bushes and palm trees. Since it has become, as Dean Stanley calls it, "the Richmond of Suez,"—a regular picnicking place for the inhabitants of that town,—some Arabs and Europeans have regularly settled in it, and there are now a few houses, and gardens with fruit trees and vegetables. The water from the springs has a brackish taste. Most of them are simply holes dug in the soil, which is here composed of earth, sand, and clay; but one is built up of massive masonry of great age. Though not mentioned in the Bible, its position has always caused it to be associated with the passage of the Red Sea by the Israelites, and tradition has fixed upon it as the

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spot where Moses and Miriam and the Children of Israel sang their song of triumph.

The Red Sea.—A fresh breeze from the N. generally prevails for two-thirds of the voyage down the Red Sea, and is, during the winter months, succeeded by an equally strong wind from the S. for the rest of the way. During the summer, the wind from the N. blows throughout the sea, but is light in the southern half, and the heat is great. The **Sinaitic range** is the first remarkable land viewed to the E., but Sinai itself, 37 geographical m. distant, can be seen only for five minutes, from the bridge of the steamer.

The Red Sea extends from the head of the Gulf of Suez to the Strait of Bab-el-Mandeb, about 1400 miles, and its greatest width is about 200 miles. At Ras Mohammed it is split by the peninsula of Sinai into two parts; one, the Gulf of Suez, about 150 m. long, and from 10 to 18 wide, and the other, the Gulf of Akabah, about 100 m. long, and from 5 to 10 wide.

Wherever seen from the sea, the shores of the Red Sea present an appearance of absolute sterility. A broad sandy plain slopes inappreciably to the foot of the mountains, which are in most parts a considerable distance inland. The ordinary mail-steamer's track, however, lies down the centre of the sea, and little more than the summits of the distant bare and arid mountains will be seen.

The only port on the E. shore between Suez and the division of the sea is **Tor**, two days' journey from Sinai. The Khedivieh Company run steamers, touching at one or two of the intermediate ports between Tor and El Wedj. Opposite the end of the Sinai peninsula is **Jebel ez-Zeit**, "the mountain of oil," close to the sea. At this point the Egyptian Government have lately expended large sums in searching for the petroleum which there is reason to believe exists. Up to the present, although a certain amount of oil has been found, it has not been proved to exist in sufficiently large quantities to pay for the money sunk. If leave can be obtained from the Public Works Department, a visit to the site of the borings might be made. At **El-Gimsheh**, a headland, terminating the bay to the S.S.W. of it, are some sulphur-mines, grottoes, and inscriptions in the Sinaitic character. About 27 m. inland are the old porphyry quarries of Jebel ed-Dokhan, "mountain of smoke." The road from Gimsheh past Jebel ed-Dokhan may be followed to Keneh on the Nile. The distance is about 140 miles.

The ruins of **Myos Hormos** are on the coast in latitude 27° 24′. The town is small, very regularly built, surrounded by a ditch, and defended by round towers at the corners and the gateways. The port mentioned by Strabo lies to the northward, and is nearly filled with sand. Below the hills, to the eastward, is the Fons Tadmos, mentioned by Pliny. Besides the ancient roads that lead from Myos

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Hormos to the westward is another running N. and S., a short distance from the coast, leading to Aboo Durrag and Suez on one side, and to Suakin on the S.

KOSSEIR.—At *Old Kosseir* are the small town and port of **Philotera**, of which little remains but mounds and the vestiges of houses, some of ancient, others of Arab date. The modern town of Kosseir stands on a small bay or cove, 4½ m. to the southward. The population is about 2000. This is a separate governorship. It was formerly a place of some importance, but is now falling into decay. The water-supply is bad. There is a custom-house, but the trade is very limited, consisting principally of dates from Arabia.

After passing Kosseir are the "several ports" mentioned by Pliny, with landmarks to direct small vessels through the dangerous coral-reefs, whose abrupt discontinuance forms their mouth. These corresponding openings are singular, and are due to the inability of the coral animals to live where the fresh water of the winter torrents runs into the sea, which is the case where these ports are found. There are no remains of towns at any of them, except at *Nechesia* and the *Leucos Portus*; the former now called **Wadi en-Nukkari**, the latter known by the name of **Esh-Shuna**, or "the magazine." Nechesia has the ruins of a temple, and a citadel of hewn stone; but the Leucos Portus is in a very dilapidated state; and the materials of which the houses were built, like those of Berenice, are merely fragments of madrepore and shapeless pieces of stone. About half-way between them is another small port, 4 m. to the W. of which are the **lead-mines of Gabel er-Rosas**; and a short distance to the northward, in Wadi Abu-Raikeh, is a small quarry of basinite, worked by the ancients. About 20 m. inland from the site of Nechesia are the old Neccia quarries and emerald mines at Jebel Zobarah.

Behind the headland of **Ras Benas**, called Ras el-Unf, or Cape Nose, by the Arab sailors, opposite Yembo on the Arabian coast, there is a deep gulf, at the head of which stood the old town of **Berenice**. This gulf, according to Strabo, was called Sinus Immundus. The long peninsula or chersonesus, called Lepte Extrema, projecting from this gulf, is mentioned by Diodorus, who says its neck was so narrow that boats were sometimes carried across it from the gulf to the open sea. From the end of the cape may be perceived the Peak of St. John, or the Emerald Isle, Jeziret Zibirgeh, or Semergid, which seems to be the Ὀφιώδης, or serpentine island, of Diodorus. The inner bay, which constituted the ancient port of Berenice, is now nearly filled with sand; and at low tide its mouth is closed by a bank, which is then left entirely exposed. The tide rises and falls in it about one foot.

The town of **Berenice** was founded by Ptolemy Philadelphus, and so called after his mother. There is a temple at the end of a street, towards the centre of the town, built of hewn stone, and consisting of

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three inner and the same number of outer chambers, with a staircase leading to the summit, the whole ornamented with sculptures and hieroglyphics in relief. It was dedicated to Serapis; and in the hieroglyphics are the names of Tiberius and Trajan.

Between Ras Benas and Ras Elba are a number of small harbours which are much used by Arab traders to convey provisions to the Bishareen tribes, and to bring slaves back to Yembo and Jiddah. Since the trade with the Soudan has been stopped in consequence of the rebellion, a good deal of the commerce which used to pass through Suakin now goes to these small harbours, the custom duties being thus lost to the Egyptian Government. South of Ras Elba is **Ras Roway**, a long, low promontory. Here is an Egyptian station dependent upon Suakin. At Roway are some very extensive salt-fields, from which a considerable amount of salt is exported annually, principally to India.

Suakin is the most important town on the W. side of the Red Sea. It was the scene of the two English expeditions of 1884, 1885, neither of which led to any result. In 1896 the 21st Bombay Infantry held Suakin for the Khedive of Egypt, and caused a division of Osman Digna's forces, thus enabling the Khedive's troops, under Sir Herbert Kitchener, the more easily to reconquer the North Soudan. The principal tribes in the vicinity of Suakin are the Hadendowa and Amarar.

After leaving Suez the **lighthouses** seen are Zafarana and Ras Gharib, both on the W. coast before Tor is reached. Then follows the light on Ashrafi, just inside the mouth of the Gulf of Suez, and that on Shadwar, just south of it. The light on *The Brothers* is nearly due E. of Kosseir. The Daedalus Reef, small and dangerous, lies in mid-channel in latitude 25°, and was a terror to navigators before the light was erected. And lastly, the light on Perim Island in the Bab-el-Mandeb.

The most important ports of Arabia on the Red Sea are **Yenbo**, lat. 24° N., the port of **Medina**, 130 m. to the E. The town is surrounded by a wall 12 ft. high and is a mean place, but the harbour is one of the best on the coast.

Jiddah, in latitude 21½° N., is an important place; the seaport of Mecca, which is 60 m. E. The population, including surrounding villages, is about 40,000. English and other steamers call here frequently. The anchorage is 3½ m. from the shore. The town is square in shape, enclosed by a wall with towers at intervals, and on the sea-face two forts. There is a good street parallel to the sea. The other streets are irregular and not so clean. The town, for this part of the world, is well kept, but the suburbs are very poor. The population is most fanatical, and Europeans landing must behave in al respects cautiously. Supplies are abundant, but it is the custom to ask strangers exorbitant prices. There are three entrances to the town on the sea side, but the central one at the jetty is the only one in

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ordinary use. The gate on the S. side of the town is seldom opened, that on the N. is free to all, but the E. or Mecca gate, which formerly was strictly reserved for Mohammedans, should be approached with caution, though Europeans are now generally permitted to use it. The only sight of the town is the so-called Tomb of Eve. This is a small mosque in the centre of two long low walls 140 ft. in length, which are supposed to enclose the grave of our gigantic ancestress. It is regarded with considerable veneration, and lies north of the town The antiquity of the tradition is unknown. Jiddah was bombarded by the British in 1858 in retribution for a massacre of the consul and other British subjects by the population.

HODEIDA, lat. 14° 40′ N., has a population of about 33,000. The anchorage here also is about 3½ m. from the shore. European steamers call weekly or oftener. **Mocha**, which this place has supplanted as a commercial port, is 100 m. S. Hodeida has well-built houses and an amply-supplied market. It looks well from having mosques with fine domes and minarets.

The Italians and French have settlements on the African shore in the S. part of the Red Sea, at Asab and Obokh, but passenger steamers to India do not approach these places.

The Island of **Perim** occupies the narrowest part of the Strait of Bab-el-Mandeb ("the gate of tears"). It is distant 1½ m. from the Arabian coast, and 9 to 10 m. from the African. The average width is 1¼ m., the greatest length 3½ m. Captain F. M. Hunter has given the most complete description of the island in his *Statistical Account of Aden.*

Perim is called by the author of *The Periplus* the island of Diodorus, and is known amongst the Arabs as Mayun. The formation is purely volcanic and consists of long low hills surrounding a capacious harbour about 1½ m. long, ½ m. in breadth, with a depth of from 4 to 6 fathoms in the best anchorages. The highest point of the island is 245 ft. above sea-level. All endeavours to find water have failed, and but little is procurable from the mainland near. There are water tanks that used to be supplied from Aden, but a condensing apparatus is found the most convenient means of supply. The British are the only nation who have ever permanently occupied Perim. Albuquerque landed upon it in 1513, and erected a high cross on an eminence, and called it the island of *Vera Cruz*, by which name it is shown on old Admiralty charts. Afterwards it was occupied by pirates who in vain dug for water. In 1799 the East India Company took possession of it, and sent a force from Bombay to hold it, to prevent the French then in Egypt from passing on to India, where it was feared they would effect a junction with Tipu Sahib. The lighthouse on the highest point was completed in 1861, and since then two others have been built on the shore.

There is always a guard from the garrison at Aden. They occupy a small block house for the protection of the lighthouse and coaling-

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stations. Steamers usually pass to the E. of the island near the Government boat harbour. The western side of the large inner harbour has been assigned to the Perim Coal Company, who have expended £120,000 in making the place one of the most perfect coaling and salvage stations in the East. The salvage steamers are powerful, and always ready to render assistance to vessels in distress. The "City" line of steamers coal here.

Throughout the Red Sea enormous coral reefs run along the coasts in broken lines parallel to the shores, but not connected with them. They usually rise out of deep water to within a few feet of the surface. A navigable channel from 2 to 3 m. wide extends between them and the E. coast, and a narrower one on the W. coast. The whole sea is in course of upheaval. The former seaport of Adulis, in Annesley Bay, near Massowa, is now 4 m. inland.

The tides are very uncertain. At Suez, where they are most regular, they rise from 7 ft. at spring to 4 ft. at neap tides.

During the hottest months, July to September, the prevalence of northerly winds drives the water out of the Red Sea. The S.W. monsoon is then blowing in the Indian Ocean, and the general level of the Red Sea is from 2 to 3 ft. lower than during the cooler months, when the N.E. monsoon forces water into the Gulf of Aden and thence through the Strait of Bab-el-Mandeb.

Aden was known to the Romans, and was for many years held by the Turks, who captured the port from the Arabs. Marco Polo, the Venetian, visited Aden on his return from his travels in China. It was then, in the 14th cent., held by a governor appointed by the "Soldan." Polo mentions the port as having been "a seat of direct trade with China in the early centuries of Islam." An Arab reports it at that period as "enclosed by mountains, and you can enter by one side only." On the 18th February 1513 Albuquerque sailed from India with 20 ships for the conquest of Aden. In the assault on the fortress their scaling-ladders broke, and although they succeeded in taking "a bulwark which guarded the port with 39 great pieces of cannon," they were obliged to withdraw after a four days' siege. On the 3rd of August 1539 Soliman "Basha," the admiral-in-chief of a Turkish armada of 74 ships and gunboats, cast anchor in the port. His mission was against the Portuguese in India. A Venetian captive serving as a slave on a Turkish galley writes in his Memoirs: "'Tis very strong, and stands by the seaside, surrounded with exceeding high mountains, on the top of which are little castles or forts" (evidently watch-towers, the ruins of which are still to be seen on the most inaccessible points on the rim of the Crater). "'Tis encompassed also with ravelins on every side, excepting a little opening, about 300 paces wide" (now made into the "Main Pass"), "for a road into the

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country and to the shore, with gates, towers, and good walls. Besides all this there is a shoal before the city, on which is built a fort; and at the foot of it a tower for the defence of the port, which lies to the south, and has two fathom of water. To the north there is a large port, with good anchorage, covered from all winds" (this is the modern port).

On this occasion the admiral was offended at the reception he met with from the Turkish governor of 'Aden, and landed a force of Janissaries, who occupied all the forts, and brought the governor to pay a visit to the admiral. The latter gave a most sumptuous entertainment to his guest; but when about to withdraw made a signal to his crew, on which the governor was seized, and he and his staff hung out on the yard-arms of the flag-ship.

Marco Polo mentions: "And it is a fact that when the Soldan of Babylon went against the city of Acre" (in A.D. 1291) "this Soldan of Aden sent to his assistance 30,000 horsemen and 40,000 camels, to the great help of the Saracens and the grievous injury of the Christians. He did this a great deal more for the hate he bears the Christians than for any love he bears the Soldan." This was the Mameluke Sultan Malik Ashraf Khalil.

Aden was taken from the Arabs by the British on the 16th of January 1839 (see the *Aden Handbook*, by Captain F. M. Hunter). It was attacked by the Abdalis and Fadthelis on the 11th of November in that year, but they were repulsed with the loss of 200 killed and wounded. The united Arab tribes made a second attack on the 22nd of May 1840, but failed after losing many men. On the 5th of July 1840 a third attack took place, but the assailants, Abdalis and Fadthelis, were driven back and lost 300 men. In January 1846 Saiyad Ismail, after preaching a *jihad*, or religious war, in Mecca, attacked this place, and was easily repulsed. A series of murders then commenced. On the 29th of May 1850 a seaman and a boy of H. E. I. C. steam-frigate *Auckland* were killed while picking up shells on the N. shore of the harbour. On the 28th of February 1851 Captain Milne, commissariat officer, and a party of officers, went to Wahat, in the Lahej territory. At midnight a fanatic mortally wounded Captain Milne, who died next day, severely wounded Lieutenant M'Pherson, of the 78th Highlanders, slightly wounded Mr. Saulez, and got clear away. On the 27th March following, another fanatic attacked and severely wounded Lieutenant Delisser of the 78th Highlanders, but was killed by that officer with his own weapon. On the 12th of July in the same year, the mate and one sailor of the ship *Sons of Commerce*, wrecked near Ghubet Sailan, were murdered. In 1858, 'Ali bin Muhsin, Sultan of the Abdalis, gave so much trouble that Brigadier Coghlan, Commandant at Aden, was compelled to march against him, when the Arabs were routed with a loss of from 30 to 40 men, and with no

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casualties on our side. In December 1865, the Sultan of the Fadtheli tribe, which has a seaboard of 100 m., extending from the boundary of the Abdalis, attempted to blockade Aden on the land side; but was utterly routed by Lieut.-Col. Woolcombe, C.B., at Bir Said, 15 m. from the Barrier Gate. A force under Brigadier-General Raines, C.B., then marched through the Abgar districts, which are the lowlands of this tribe, and destroyed several fortified villages. Subsequently, in January 1866, an expedition went from Aden by sea to Shugrah, the chief port of the Fadthelis, 65 m. from Aden, and destroyed the forts there. Since 1867 this tribe, which numbers 6700 fighting men, have adhered to their engagements. The Sultan of the Abdalis, who inhabit a district 33 m. long and 8 broad to the N.N.W. of Aden, and number about 8000 souls, was present in Bombay during the Duke of Edinburgh's visit in February 1870, and is friendly. His territory is called La Hej, and the capital is Al-Hautah, 21 m. from the Barrier Gate (see expeditions, p. xliii.)

Aden is hot, but healthy. Snakes and scorpions are rather numerous. The town is full of interest to the anthropologist, and a visit to the bazaar in the afternoon is well worth the trouble. Wild Arabs from the interior of Arabian Yemen, Turks, Egyptians, hideous Swahelis from the coast of East Africa, Somalis from the untamed shock-headed Bedouin to the more civilised officer's servant, Jews of various sects, inhabitants of India, Parsis, British soldiers, Bombay Marathas, and lastly the Jack-tar, are seen together in a motley crowd.

The Crater used in former days to be the fortress of Aden. Now modern science has converted "Steamer Point" into a seemingly impregnable position; the peninsula which the "Point" forms to the whole Crater being cut off by a fortified line which runs from N. to S. just to the eastward of the coal wharfs. The harbour mouth is swept by a powerful armament of 10″ and 6″ guns mounted on "disappearing" hydraulic carriages in Forts Tarshine and Morbut. Batteries sweep the inner harbour and the approach by land from the Main Pass and village of Ma'ala. The accuracy of the artillery fire is ensured by "position finders" on the spurs of the mountain Shumshum. The whole position bristles with quick-firing ordnance of the latest patterns. The only fault that critics have found is that too much has been spent on ordnance of unnecessarily large calibre.

Inside the Light Ship the water shallows to 4 fathoms, and a large steamer stirs up the mud with the keel. As soon as the vessel stops, scores of little boats with one or two Somali boys in each paddle off and surround the steamer, shouting "Overboard, overboard," and "Have a dive, have a dive," also "Good boy, good boy," all together, with a very strong accent on the first syllable. The cadence is not

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unpleasing. If a small coin is flung to them they all spring into the water, and nothing is seen but scores of heels disappearing under the surface as they dive for the money. Owing to a number of fatalities, from sharks, diving is prohibited in the S.W. monsoon months. Other fish are almost as ravenous. In 1877 a rock cod between 5 and 6 ft. long seized a man who was diving and tore off the flesh of his thigh. The man's brother went down with a knife and killed the cod, which was brought ashore and photographed at Aden, as was the wounded man.

As soon as the captain has fixed the hour at which he will leave the port, a notice is posted, and then passengers generally start for the shore to escape the dust and heat during coaling. All the ports are closed, and the heat and closeness of the cabins will be found quite insupportable.

No boat can ply for hire in **Aden Harbour** without a licence from the Conservator of the Port, and the number of the licence must be displayed on the bow and stern, and also by each of the crew. When asking payment the crew must exhibit the tables of fares and rules, and any one asking prepayment is liable to fine or imprisonment. In case of dispute, recourse must be had to the nearest European police officer. By special agreement a first-class boat may be engaged for 4 fares, and a second-class boat for 3 fares. Every boat must have a lantern at night. A boat inspector attends at the Gun Wharf from 6 A.M. to 11 P.M. to call boats, suppress irregularities, and give information to passengers. After sunset passengers can be landed only at the Gun Wharf.

It takes from twelve to twenty minutes to land at the Post Office Pier, which is broad and sheltered. The band occasionally plays there. To the left, after a walk or drive of a mile, one arrives at the hotels. There is also a large shop for wares of all kinds kept by a Parsi.

Land Conveyances

Every conveyance must have the number of its licence and the number of persons it can carry painted on it. A table of fares must be fixed on some conspicuous part of the conveyance, and the driver must wear a badge with the number of his licence, and must not demand prepayment of his fare. From Isthmus to the Point the fare is the same as from Town to Point. The Point signifies any inhabited part of *Steamer Point*, the name given to the part of the peninsula off which the steamers lie.

Condensers

At a short distance N. of the hotels is a condenser belonging to a private proprietor. There are three such condensers belonging to

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Government, and several the property of private companies, and by these and an aqueduct from Sheikh Othman, 7 m. beyond the Barrier Gate, Aden is supplied with water. Condensed water costs from about 2 rs. per 100 gallons.

The Tanks

Besides these there are tanks, which are worth a visit. The distance to them from the pier is about 5 m. Altogether there are about fifty tanks in Aden, which if entirely cleared out, would have an aggregate capacity of nearly 30,000,000 imperial gallons. It is supposed that they were commenced about the second Persian invasion of Yaman in 600 A.D. Mr. Salt, who saw them in 1809, says, "The most remarkable of these reservoirs consists of a line of cisterns situated on the N.W. side of the town, three of which are fully 80 ft. wide and proportionally deep, all excavated out of the solid rock, and lined with a thick coat of fine stucco. A broad aqueduct may still be traced which formerly conducted the water to these cisterns from a deep ravine in the mountain above; higher up is another still entire, which at the time we visited it was partly filled with water." In 1856 the restoration of these magnificent works was undertaken (see the *Aden Handbook*, by Captain F. M. Hunter). And thirteen have been completed, capable of holding 8,000,000 gallons of water. The range of hills which was the crater of Aden is nearly circular. On the W. side the hills are precipitous, and the rain that descends from them rushes speedily to the sea. On the E. side the descent is broken by a tableland winding between the summit and the sea, which occupies a quarter of the entire superficies of Aden. The ravines which intersect this plateau converge into one valley, and a very moderate fall of rain suffices to send a considerable torrent down it. This water is partly retained in the tanks which were made to receive it, and which are so constructed that the overflow of the upper tank falls into a lower, and so on in succession. As the annual rainfall at Aden did not exceed 6 or 7 in., Malik al Mansur, King of Yaman, at the close of the 15th century built an aqueduct to bring the water of the Bir Hamid into Aden (see Playfair's *History of Yaman*).

The **Salt Pans** on the way to Sheikh Othman are curious. The sea-water is pumped into shallow pans cut out of the earth, and allowed to evaporate, and the salt which remains is collected. It belongs to an Italian company, who pay royalty on every ton of salt procured. The Keith-Falconer Medical Mission at Sheikh Othman, as well as Steamer Point, was established by the Hon. Ion Keith-Falconer, Arabian Professor, Cambridge, who died there. His tomb, erected by the Dowager Countess of Kintore, of fine Carrara marble, is in the military cemetery of Aden. The Mission, under the care of the doctors of the Free Church of Scotland, is most popular. At Steamer

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Point there are three churches for the troops, Anglican, Scottish, and Roman. In the Crater there are two churches.

Expeditions

There is no risk attending an expedition at any time in the day beyond the Barrier Gate up to Sheikh Othman, distant about 5 m. Parties of officers now go shooting without being troubled in the Abdali country, within a radius of 20 m.

An expedition should be made, if a few days' stay at Aden is possible, to Al-Hautah. There is a Dak Bungalow provided by the Sultan of La Hej, with bed-cots and crockery, etc., and cooking utensils. Food should be taken from Aden, where also camels for riding can be procured by application to the Commissariat officer. The Political Resident is always pleased to give every attention to any application for permission. The Sultan of Al-Hautah is most generous in his provision for strangers. It is the custom to call upon him.

After leaving Aden the only land usually approached by steamers bound for India is the **Island of Socotra,** which is about 150 m. E. of Cape Guardafui, the E. point of the African continent. The island is 71 m. long, and 22 broad. Most of the surface is a tableland about 800 ft. above sea-level. The capital is Tamarida or Hadibu, on the N. coast. The population is only 4000, or 4 to the square mile. It is politically a British possession subordinate to Aden, but administered in its internal affairs by its own chiefs.

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THE PEOPLE OF INDIA

THE census of 1891 gave the population of India and Burma as follows:—

	Area in Square Miles.	Population.	Persons per Square Mile.
British . . .	961,994	221,113,264	229
Feudatory . . .	595,313	66,050,479	110
Portuguese . . .	1,086	481,467	chiefly in towns
French . . .	178	282,923	
	1,558,571	287,928,133	184

Of this total of 288,000,000 about 150,000 are British born, of whom one half are soldiers. The army of British India comprises:—

British Troops	74,000
Native	145,000
	219,000

In addition there are Native Reserves, 15,000; Imperial Service Troops furnished by Native States, 19,000; and European or Eurasian Volunteers, 27,000, making altogether 61,000 additional men trained by British officers. The Native States have semi-trained troops which are not included in this list.

There are four races in India—the aborigines, or non-Aryans; the pure Aryans, or twice-born castes; the Mohammedans; and the Hindus, a blend of Aryans and non-Aryans, who form the bulk of the population.

The census of 1891 gave, in round numbers, the following religious statistics:—

Brahmanic . . .	207,700,000	Christian	2,300,000
Animist (non-Aryan) .	9,300,000	Sikh	1,900,000
Mohammedan . .	57,300,000	Jain	1,400,000
Buddhist . . .	7,100,000	Zoroastrian . . .	90,000

THE MOHAMMEDANS.

Mohammed (strictly Muhammad, "the praised") was born at Mecca in 570 A.D., his father being a poor merchant who died soon after the birth of his son. When twenty-five years old he became manager or agent to a rich widow named Khadija, who, although fifteen years his senior, offered him marriage. By her he had two sons who died young, and four daughters, of whom the best known is Fatima. At the age of forty he received the first divine communica-

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tion in the solitude of the mountain Hira, near Mecca. The angel Gabriel appeared, and commanded him to preach the new religion. The Meccans persecuted him; his wife and uncle died; and he became poverty-stricken. In June 622 he fled to Medina, where he was accepted as a prophet. He made war upon the Meccans, and finally succeeded in capturing Mecca, where he was then recognised as chief and prophet. He died in the arms of his favourite wife Ayesha, on the 8th June 632.

The chief tenet of the Mohammedan religion is Islam, which means resignation, submission to the will of God. In its dogmatical form it is Imam (faith), in its practical Din (religion). The fundamental principle is, "There is no God but God; and Mohammed is God's prophet." There are four great duties. 1. Daily prayers. These should take place five times a day—at sunset, nightfall, daybreak, noon, and afternoon. 2. The giving of alms. 3. The fast of Ramazan. 4. A pilgrimage to Mecca. In the Koran (much of which was dictated by Mohammed), a holy war or Jihad is enjoined as a religious duty. The Mohammedans believe in resurrection, heaven, and hell. In heaven are all manner of sensuous delights. In hell all who deny the unity of God will be tortured eternally. There is a separate heaven for women, but most of them will find their way to hell. Mohammed enjoined care in ablution of the hands, mouth, and nose, before eating or praying. The Koran forbids the drinking of wine, or the eating of the flesh of swine. Usury, and games of chance are prohibited, and the laws against idolatry are very stringent. Every man may have four wives, and some concubine slaves, but he must not look upon the face of any other woman except a near relative. Hope and fear, reward and punishment, with a belief in predestination, form the system of faith. It is contrary to the religion of Mohammed to make any figure or representation of anything living. There are two main Mohammedan sects. According to the Sunnis the first four caliphs (representatives) after Mohammed are Abubekr, Omar, Othman, and Ali in that order. The Shias consider that Ali was the first, excluding the other three.

Eras.—The Mohammedan era of the Hijrah takes its name from the "departure" of Mohammed from Mecca to Medina on Friday the 16th of July 622 A.D. This date was ordered by the Khalifah Umar to be used as their era by Mohammedans. Their year consists of twelve lunar months, as follows:—

Muharram	30 days.	Rajab	30 days.
Safar	29 ,,	Sh'aban	29 ,,
Rabi ul avval	30 ,,	Ramazan	30 ,,
Rabi us-sani	29 ,,	Shawwal	29
Jumada 'l avval	30 ,,	Zik'adah	30
Jumada 's-sani	29 ,,	Zi hijjah	29

=354 days.

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Their year, therefore, is 11 days short of the solar year, and their New Year's Day is every year 11 days earlier than in the preceding year. In every 30 years the month Zi hijjah is made to consist 11 times of 30 days instead of 29, which accounts for the 9 hours in the lunar year, which = 354 days, 9 hours. To bring the Hijrah year into accordance with the Christian year, express the former in years and decimals of a year, and multiply by ·970225, add 621·54, and the total will correspond exactly to the Christian year. Or to effect the same correspondence roughly, deduct 3 per cent from the Hijrah year, add 621·54, and the result will be the period of the Christian year when the Mohammedan year begins. All trouble, however, of comparison is saved by Dr. Ferdinand Wüstenfeld's Comparative Tables, Leipzig, 1854.

The Tarikh Ilahi, or Era of Akbar, and the Fasli or Harvest Era

These eras begin from the commencement of Akbar's reign on Friday the 5th of Rabi us-sani, 963 A.H. = 19th of February 1556. To make them correspond with the Christian, 593 must be added to the former.

Mohammedan Festivals

Bakari 'Id, held on the 10th of Zi hijjah in memory of Abraham's offering of Ishmael, which is the version of the Koran. Camels, cows, sheep, goats, kids, or lambs are sacrificed.

Muharram, a fast in remembrance of the death of Hasan and Husain, the sons of 'Ali by Fatimah the daughter of Mohammed. Hasan was poisoned by Yezid in 49 A.H., and Husain was murdered at Karbala on the 10th of Muharram, 61 A.H. = 9th October 680 A.D. The fast begins on the 1st of Muharram and lasts 10 days. Moslems of the Shi'ah persuasion assemble in the T'aziyah Khana, house of mourning. On the night of the 7th an image of Burak, the animal (vehicle) on which Mohammed ascended to heaven, is carried in procession, and on the 10th a Tabut or bier. The Tabuts are thrown into the sea, or other water, and in the absence of water are buried in the earth. The mourners move in a circle, beating their breasts with cries of "Ai! Hasan. Ai! Husain." At this time the fanatical spirit is at its height, and serious disturbances often take place (see Hobson Jobson in Yule's *Glossary of Anglo-Indian Terms*).

Akhiri Chahar Shambah, held on the last Wednesday of Safar, when Mohammed recovered a little in his last illness and bathed for the last time. It is proper to write out seven blessings, wash off the ink and drink it, as also to bathe and repeat prayers.

Bari Wafat, held on the 13th of Rabi ul avval in memory of Mohammed's death, 11 A.H.

Pir-i-Dastgir, held on the 10th of Rabi us-sani in honour of Saiyad 'Abdu'l Kadir Gilani, called Pir Piran or Saint of Saints, who

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taught and died at Baghdad. During epidemics a green flag is carried in his name.

Chiraghan-i-Zindah Shah Madar, held on the 17th of Jumada 'l avval in honour of a saint who lived at Makkhanpur, and who is thought to be still alive, whence he is called Zindah, "living."

Urs-i-Kadir Wali, held on the 11th of Jumada's-sani, in honour of Khwajah Mu'in-ud-din Chisti, who was buried at Ajmere in 628 A.H.

Muraj-i-Muhammad, held on the 25th of Rajab, when the Prophet ascended to heaven.

Shab-i-barat, night of record, held on the 16th of Sh'aban, when they say men's actions for next year are recorded. The Koran ought to be read all night, and the next day a fast should be observed.

Ramazan, the month-long fast of the Mohammedans. The night of the 27th is called Lailatu 'l-Kadr, "night of power," because the Koran came down from heaven on that night.

'Idu 'l-fitr, the festival when the fast of the Ramazan is broken. The evening is spent in rejoicing and in exhibitions of the Nautch girls.

Chiraghan-i-Bandah Nawaz, held on the 16th of Zik'adah in honour of a saint of the Chisti family, who is buried at Kalbarga and is also called Gisu Daraz, "long ringlets."

SOME MOHAMMEDAN DATES AFFECTING INDIA

	A.D.
Birth of Mohammed	570
His departure from Mecca to Medina. The hijrah era	622
His death	632
Arab invasions of Sind	647-828
Mahmud of Ghazni defeats the Rajputs at Peshawar	1001
Mahmud captures Somnath in Guzerat, and carries off the temple gates to Ghazni	1024
The Afghans of Ghor capture Ghazni	1152
Mohammed of Ghor captures Delhi	1193
Kutb-ud-din (originally a slave) proclaims himself sovereign of India at Delhi	1206
Altamsh extends the empire of the slave dynasty	1229
Ala-ud-din conquers Southern India; defeats several Mogul invasions from Central Asia	1295-1315
Timur, or Tamerlane, sacks Delhi	1398
Babar the Mogul, sixth in descent from Timur, defeats the Afghan Sultans of Delhi, at the battle of Panipat	1524
Babar defeats the Rajputs at Fatehpur Sikri near Agra	1527
Akbar defeats the Afghans at Panipat	1556
Akbar conquers the Rajputs, annexes Bengal, Guzerat, Sind, Cashmere, and Kandahar	1561-94
Death of Akbar at Agra	1605
Commencement of the struggle between the Mogul Emperor and the Marathas	1688
Aurungzeb captures Sambhaji, the son of the Maratha chief Sivaji, and puts him to death	1689

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	A.D.
Death of Aurungzeb; decline of the Mogul power	1707
Rajputana lost to the Mogul	1715
Defeat and persecution of the Sikhs, the Mogul puts their leader Banda to death with cruel tortures	1716
Kabul severed from the Moguls	1738
Nadir Shah, king of Persia, sacks Delhi	1739
The Marathas obtain Malwa; Oude becomes independent of Delhi	1743
Hyderabad becomes independent	1748
The Marathas obtain Southern Orissa; and tribute from Bengal	1751
Invasion of the Afghan Ahmad Shah Durani, and cession of Punjab to him	1751-2
Ahmad Shah Durani sacks Delhi	1756
The Marathas capture Delhi	1759
Defeat of the Marathas by the Afghans at the battle of Panipat	1761
General Lake captures Delhi	1803

LIST OF SOVEREIGNS WHO REIGNED AT DELHI FROM 1193 TO 1837 A.D.

The Pathan, Afghan, or Ghori Kings of Hindustan who reigned at Delhi.

	A.H.	A.D.
Muhammad bin Sam, 1*st Dynasty*	589	1193
Kutb-ud-din	602	1206
Aram Shah	607	1210
Shams-ud-din Altamsh	607	1211
Ruknu-din Feroz	633	1236
Sultanah Riziah	634	1236
Bahram	637	1240
A'lau-din	639	1242
Nasiru-din Mahmud	643	1246
Balban	664	1266
Kaikubad	686	1289
Jelalu-din Feroz Shah, 2*nd Dynasty*	689	1290
Ruknu-din Ibrahim	695	1296
'Alau-din Muhammad	695	1296
Shahabu-din 'Umar	715	1316
Kutbu-din Mubarak	716	1316
Nasiru-din Khusru	720	1321
Ghiasu-din Tughlak 3*rd Dynasty*	720	1321
Muhammad bin Tughlak	725	1325
Feroz Shah	752	1351
Tughlak	790	1388
Abubakr	791	1389
Muhammad Shah	793	1391
Sikander	795	1393
Mahmud	795	1393
Nusrat Shah	797	1395
Mahmud restored	802	1400
Daulat Khan Lodi	816	1413
Khizr Khan Sa'id, 4*th Dynasty*	817	1414
Mubarak Shah II.	824	1421
Muhammad Shah	837	1434
'Alam Shah	849	1445
Bahlol Lodi, 5*th Dynasty*	855	1451
Sikandar	894	1489
Ibrahim	923	1517

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The Mogul Emperors of Hindustan.

	A.H.	A.D.
Babar	899	1494
Humayun	937	1531
Akbar	963	1556
Jehangir	1014	1605
Shah Jehan	1037	1628
Aurangzeb	1068	1658
Bahadur Shah	1118	1707
Jahandar Shah	1124	1713
Farrukhsiyar	1124	1713
Rafiu-darjat	1131	1719
Rafiu-daulat	1131	1719
Muhammad Shah	1131	1719
Ahmad Shah	1162	1748
'Alamgir II.	1168	1754
Shah 'Alam	1173	1759
Akbar II.	1221	1806
Bahadur Shah	1252	1837

THE HINDUS

The first form of the Hindu religion was Vedism, the worship of nature, as represented in the songs and prayers collectively called Veda. Their chief gods were the triad Indra (rain), Agni (fire), and Surya (sun). Then followed Brahmanism, from *brih*, to expand, which introduced the idea of a universal spirit, or essence, which permeated everything. Men, gods, and the visible world were merely its manifestations. Prose works, called Brahmanas, were added to the Vedas, to explain the sacrifices, and the duties of the Brahmans, or priests. The oldest of these may have been written about 700 B.C. The code of Manu, which is believed to have originated shortly before the Christian era, lays down the rules of domestic conduct and ceremony. It divides Hindus into four castes. First, the Brahmans; second, the warriors, called Kshattriyas or Rajputs, literally "of the royal stock"; third, the agricultural settlers, called Vaisyas. All these being of Aryan descent, were honoured by the name of the Twice-born castes. Fourth, were the Sudras, or conquered non-Aryan tribes, who became serfs. They were not allowed to be present at the great national sacrifices, or at the feasts, and they were given the severest toil in the fields, and the dirty work of the village community. The priests asserted that they, the Brahmans, came from the mouth of Brahma; the Rajputs or Kshattriyas from his arms; the Vaisyas from his thighs; and the Sudras from his feet. Caste was originally a dis-

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tinction between priest, soldier, artisan, and menial. Each trade in time came to have a separate caste. The priests insisted on the rules of caste as a means of securing their own social supremacy.

The modern Hindu religion is a development of Brahmanism. There is one impersonal and spiritual Being which pervades everything—one God, called Brahma. His three personal manifestations are as *Brahma*, the Creator; *Vishnu*, the Preserver; and *Siva*, the Destroyer and Reproducer. *Brahma*, the Creator, is generally represented with four heads and four arms, in which he holds a portion of the Veda, a spoon for lustral observations, a rosary, and a vessel of lustral water (see Plate). *Sarasvati*, the wife of Brahma, rides on a peacock, and has a musical instrument, the "vina," in her arms. She is the goddess of music, speech, the arts, and literature. The sin of lying is readily expiated by an offering to her (see Plate).

Vishnu holds a quoit in one hand, a conk shell in another, and sometimes a mace or club in another, and a lotus flower in a fourth (see Plate). A common picture shows him with his wife, Lakshmi, sitting on Naga, the snake (eternity), with Brahma springing on a lotus from his navel (see Plate). He is said to have come down from heaven to the earth nine times, and is expected a tenth time. These ten incarnations (avatara, or descents) are—(1) a fish; (2) a tortoise; (3) a boar; (4) a man lion; (5) a dwarf; (6) Parasu rama; (7) *Rama*, the hero of the epic poem, the Ramayana. His wife, Sita, was carried off by Ravana, the tyrant king of Ceylon, and recovered by Rama after making a bridge of rocks to the island. He was aided by Hanuman, a non-Aryan chief. Rama carries a bow and arrows (see Plate). He is revered throughout India as the model of a son, a brother, and a husband. When friends meet it is common for them to salute each other by uttering Rama's name twice. No name is more commonly given to children, or more commonly invoked at funerals and in the hour of death. *Hanuman* is represented as a monkey, his images being smeared with vermilion (see Plate). He is worshipped as the model of a faithful devoted servant. (8) *Krishna*, whose biography is given in the epic poem, Mahabharata, although himself a powerful chief, was brought up among peasants, and is peculiarly the god of the lower classes. As a boy he killed the serpent Kaliya by trampling upon his head. He lifted the mountain-range Govardhana on his finger to shelter the herdsmen's wives from the wrath of Indra, the Vedic rain-god. Krishna had countless wives and 108,000 sons. He is a sensuous god. He stands on a snake with his left hand holding its body, and a lotus in his right (see Plate). He is painted blue. Sometimes he is playing the flute. (9) Buddha. The adoption of Buddha as one of the incarnations was a compromise with Buddhism. (10) Kalki. Vishnu will descend as an armed warrior on a winged white horse, for the purpose of dissolving the universe at the close of the fourth or

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Kali age, of 432,000 years, when the world has become wholly depraved.

Devotion to Vishnu in his human incarnations of Rama and Krishna (who were real men) is the most popular religion of India. His descents upon earth were for the delivery of men from the three-fold miseries of life, viz. (1) from lust, anger, avarice, and their evil consequences; (2) from beasts, snakes, wicked men, etc.; (3) from demons. Vishnu has power to elevate his worshippers to eternal bliss in his own heaven.

Vishnu's wife *Lakshmi*, the goddess of wealth and beauty, sprang from the froth of the ocean when churned by gods and demons (see Plate). An image of her is often to be found in the houses of shop-keepers.

Siva is also called Mahadeva, the great god, and his wife who is known by several names and in several characters as Parvati (see Plate) the goddess of beauty, Durga or Kali, the terrible (see Plate), is also called Devi, *the* goddess (see Plate). The commonest of these is *Kali*, who requires to be propitiated by sacrifices (see Plate). Siva holds a trident, an antelope, a noose for binding his enemies, and a kind of drum in his four hands, and wears a tiger's skin about the loins (see Plate). He is a less human and more mystical god than Vishnu, and is worshipped in the form of a symbol, the linga, or as a bull. In his character of destroyer Siva haunts cemeteries and burning-grounds, but his terrible qualities are now more especially associated with his wife Kali. He is the impersonation of the reproductive power of nature, the word Siva meaning "blessed" or "auspicious." He is the typical ascetic and self-mortifier. And as a learned philosopher he is the chief god of the priests.

Siva has two sons Ganesh, or Ganpati, and Kartikkeya. *Ganesh* has a fat body and an elephant's head (see Plate). He is a great favourite, being worshipped for good luck or success. It is as a bringer of success that he is invoked at the beginning of every Indian book. *Kartikkeya* has six heads and twelve arms, and is a warlike god, the leader of the hosts of good demons (see Plate). In the south of India he is called Skanda or Subrahmanya.

The Hindu theory of metempsychosis, or transmigration of souls, arises from the belief that evil proceeds from antecedent evil, and that the penalty must be suffered in succeeding existences. According to Hindu belief there are eighty-four laks of different species of animals through which the soul of a man is liable to pass, and the Hindu's object is to get rid of the series of perpetual transmigrations so that he may live in the same heaven with the personal god. To this end he makes offerings to the image of a god, Krishna, Ganesh, or Kali being the most generally selected; he abstains from killing any animal; he gives money to the priests; and does penances which sometimes extend

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to severe bodily torture. His religion amounts to little more than the fear of demons, of the loss of caste, and of the priests. Demons have to be propitiated, the caste rules strictly kept, and the priests presented with gifts. Great care has to be taken not to eat food cooked by a man of inferior caste; food cooked in water must not be eaten together by people of different castes, and the castes are entirely separated with regard to marriage and trades. A sacred thread of cotton is worn by the higher castes. Washing in any holy river, particularly the Ganges, and more especially at Allahabad, Benares, Hardwar, and other exceptionally holy spots, is of great efficacy in preserving caste, and cleansing the soul of impurities.

The traveller should remember that all who are not Hindus are outcasts, contact with whom may cause the loss of caste to a Hindu. He should not touch any cooking or water-holding utensil belonging to a Hindu, nor disturb Hindus when at their meals; he should not molest a cow, or shoot any sacred animal, and should not pollute holy places by his presence if any objection is made. The most sacred of all animals is the cow, then the serpent and the monkey. The eagle (Garuda) is the attendant of Vishnu, the bull of Siva, the goose of Brahma, the elephant of Indra, the tiger of Durga, the buffalo of Rama, the rat of Ganesh, the ram of Agni, the peacock of Kartikkeya, the parrot of Kama (the god of love); the fish, tortoise, and boar are incarnations of Vishnu; and the crocodile, cat, dog, crow, many trees, plants, stones, rivers and tanks, are sacred.

The Kali-Yug, or Hindu Era

According to the Hindus, the world is now in its 4th Yug, or Age, the Kali-Yug, which commenced from the equinox in 18th Feb. 3102 B.C., and will last 432,000 years. The 3 preceding ages were the Satya, the Treta, and the Dwapara. The Satya, or Age of Truth, lasted 1,728,000 years; the Treta (from *tra*, "to preserve") lasted 1,296,000; and the Dwapara (from *dwa*, "two," and *par*, "after") 864,000 years.

The Era of Vikramaditya or Samwat

This era commenced from the first year of King Vikramaditya, who began to reign at Ujjain 57 B.C.

The Shaka Era, or Era of Shalivahana

Shalivahana, having a shali (lion) for his vehicle (*vahana*), was a king who reigned in the S. of India. The Shaka era dates from his birth 78 A.D.

Era of Parashurama

This era is current in Malabar and Travancore, and dates from a king of that name, who reigned 1176 A.D.

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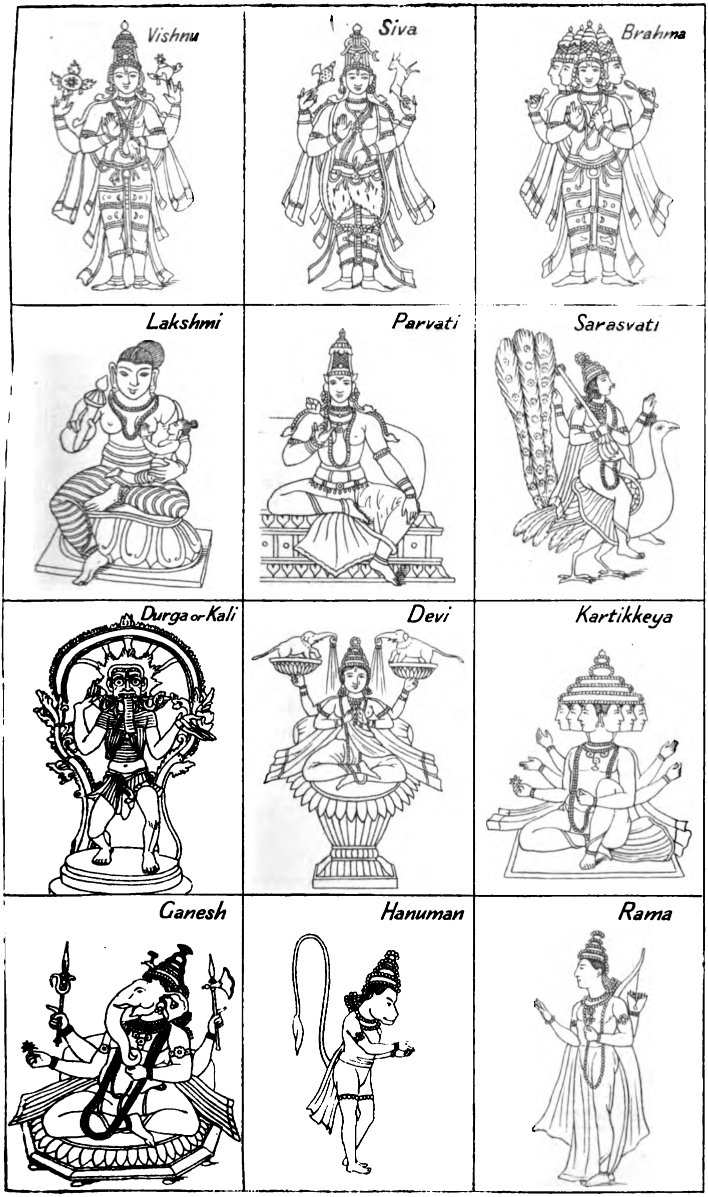
PLATE 1



Some Common Forms of Hindu Gods

To face p. lii.

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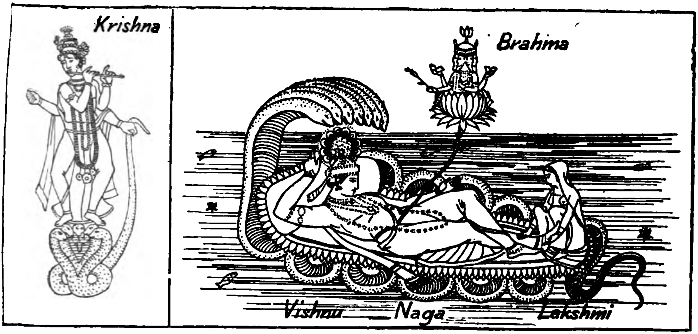
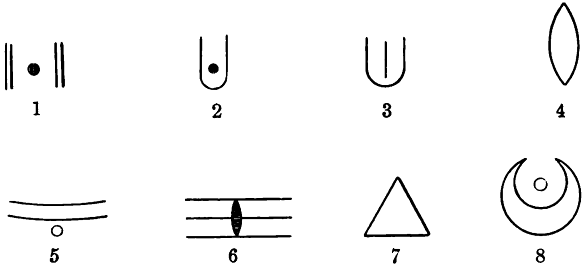
PLATE 2.

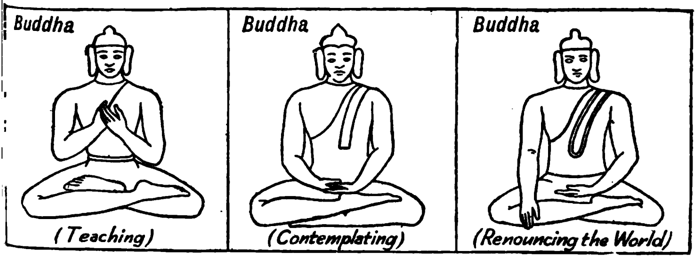


Some Common Forms of Hindu Gods.



1, 2, 3, and 4, *Followers of Vishnu.*
5, 6, 7, and 8, *Followers of Siva.*

Caste Marks.



Buddha.

To follow Plate 1 *after p.* lii.

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The Hindu year has 6 seasons or *ritus*: *Vasanta*, "spring," *grishma*, "the hot season," *varsha*, "the rains," *sharada*, "the autumn" (from *shri*, "to wither"), *hemanta*, "the winter," *shishira*, "the cool season."

Table of the Seasons and Months in Sanscrit, Hindu, and English

	Names of Months.		
	Sanscrit.	Hindu.	English.
1. Vasanta .	Chaitra.	Chait.	April.
	Vaishakha.	Baisakh.	May.
2. Grishma .	Iyeshtha.	Jeth.	June.
	A'shadha.	Asarh.	July.
3. Varsha . .	Sravana.	Sawan.	August.
	Bhadra.	Bhadon.	September.
4. Sharada .	Ashwina.	Asan.	October.
	Kartika.	Kartik.	November.
5. Hemanta .	Margasirsha.	Aghan.	December.
	Paasha.	Pus.	January.
6. Shishira .	Magha.	Magh.	February.
	Phalguna.	Phagun.	March.

Hindu Festivals

Makar Sankranti.—On the 1st of the month Magh (about 12th January) the sun enters the sign Capricorn or Makar. From this day till the arrival of the sun at the N. point of the zodiac the period is called Uttarayana, and from that time till he returns to Makar is Dakshinayana, the former period being lucky and the latter unlucky. At this festival the Hindus bathe, and rub themselves with sesamum oil. They also invite Brahmans and give them pots full of sesamum seed. They wear new clothes with ornaments, and distribute sesamum seed mixed with sugar.

Vasant Panchami is on the 5th day of the light half of Magh, and is a festival in honour of Vasanta or Spring.

Shivarat, the night of Shiva, is held about the middle or end of February, when Shiva is worshipped with flowers during the whole night.

Holi.—A festival in honour of Krishna, held fifteen days before the moon is at its full, in the month Phagun, celebrated with the squirting or throwing of red or yellow powder over every one. All sorts of licence are indulged in. It is a kind of carnival.

Gudhi Padava, on the 1st of Chait. The leaves of the *Melia Azadirachta* are eaten. On this day the New Year commences, and the Almanac for that year is worshipped.

Ramanavami, held on the 9th of Chait, in honour of Ramachandra, who was born on this day at Ayodhya. A small image of Rama

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is put into a cradle and worshipped, and red powder called *gulal* is thrown about.

Vada Savitri, held on the 15th of Jeth, when women worship the Indian fig tree.

Ashadhi Ekadashi, the 11th of the month Asarh, sacred to Vishnu, when that deity reposes for 4 months.

Nag Panchami, held on the 5th of Sawan, when the serpent Kali is said to have been killed by Krishna. Ceremonies are performed to avert the bite of snakes.

Narali Purnima, held on the 15th of Sawan. The stormy season is then considered over, and offerings of cocoa-nuts are thrown into the sea on the west coast.

Gokul Ashtami, held on the 8th of the dark half of Sawan, when Krishna is said to have been born at Gokul. Rice may not be eaten on this day, but fruits and other grains. At night Hindus bathe and worship an image of Krishna, adorning it with the *Ocymum sanctum*. The chief votary of the temple of Kanhoba dances in an ecstatic fashion, and is worshipped and receives large presents. He afterwards scourges the spectators.

Pitri Amavasya, held on the 30th of Sawan, when Hindus go to Valkeshwar in Bombay and bathe in the tank called the Banganga, which is said to have been produced by Rama, who pierced the ground with an arrow and brought up the water. Shraddas or ceremonies in honour of departed ancestors are performed on the side of the tank.

Ganesh Chaturthi, held on the 4th of Bhadon, in honour of Ganesh, a clay image of whom is worshipped and Brahmans are entertained. The Hindus are prohibited from looking at the moon on this day, and if by accident they should see it, they get themselves abused by their neighbours in the hope that this will remove the curse.

Rishi Panchami, held on the day following Ganesh Chaturthi, in honour of the 7 Rishis.

Gauri Vahan, held on the 7th of Bhadon, in honour of Shiva's wife, called Gauri or the Fair. Cakes in the shape of pebbles are eaten by women.

Waman Dwadashi, on the 12th of Bhadon, in honour of the 5th incarnation of Vishnu, who assumed the shape of a dwarf to destroy Bali.

Anant Chaturdashi, held on the 14th of Bhadon, in honour of Ananta, the endless serpent.

Pitri Paksh, held on the last day of Bhadon, in honour of the Pitras or Ancestors, when offerings of fire and water are made to them.

Dasara, held on the 10th of Asan, in honour of Durga, who or

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this day slew the buffalo-headed demon Maheshasur. On this day Rama marched against Ravana, and for this reason the Marathas chose it for their expeditions. Branches of the *Butea frondosa* are offered at the temples. This is an auspicious day for sending children to school. The 9 preceding days are called Navaratra, when Brahmans are paid to recite hymns to Durga.

Diwali, "feast of lamps," from *diwa*, "a lamp," and *ali*, "a row," held on the new moon of Kartik, in honour of Kali or Bhawani, and more particularly of Lakshmi, when merchants and bankers count their wealth and worship it. It is said that Vishnu killed a giant on that day, and the women went to meet him with lighted lamps. In memory of this lighted lamps are set afloat in rivers and in the sea, and auguries are drawn from them according as they shine on or are extinguished.

Bali Pratipada is held on the 1st day of Kartik, when Hindus fill a basket with rubbish, put a lighted lamp on it, and throw it away outside the house, saying, "Let troubles go and the kingdom of Bali come."

Kartik Ekadashi, held on the 11th of Kartik, in honour of Vishnu, who is said then to rise from a slumber of 4 months.

Kartik Purnima, held on the full moon of Kartik, in honour of Shiva, who destroyed on that day the demon Tripurasura.

THE BUDDHISTS

Gautama, afterwards called Buddha (the enlightened), was born in the sixth century B.C. His father was a prince of the Sakya tribe, and of the Kshattriya or Rajput caste. Driving in his pleasure grounds Gautama met a man bowed down with age; then a man stricken with incurable disease; then a corpse; and finally an ascetic walking in a calm and dignified manner. Much troubled by the spectacle of human suffering, he decided to leave his happy home, his loved wife, and the child which had just been born to him; he cut off his long hair; exchanged his princely raiment for the rags of a passer-by; and went on alone as a homeless beggar. This is called the Great Renunciation. He studied under two Brahman hermits in the Patna district, who taught him to mortify the body. For six years he inflicted severe austerities upon himself, and gradually reduced his food to a grain of rice per diem. But no peace of mind or divine enlightenment came. He thereupon gave up penance and sat in meditation under a fig tree (the Pipal), where he was tempted by Mara, the personification of carnal desire, to return to his home and the world, but he resisted and thus became the Enlightened.

Buddha taught that all life is suffering; that suffering arises from indulging desires, especially the desire for continuity of life; and that

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the only hope of relief lies in the suppression of desire and the extinction of existence. A man's object should be to become enlightened by meditation and introspection, so as to earn a cessation of the cycle of lives through which he would otherwise be destined to pass, and thus finally to reach nirvana, which puts an end to all re-birth. He should accumulate merit with the object of annihilating all consciousness of self; he should respect the life of all creation in order to earn the extinction of his own. In this task he must depend upon himself alone, and not upon any spiritual aid or guidance. All men are capable of attaining nirvana, without distinction of caste, and neither sacrifices nor bodily mortifications are of any avail. It is a pessimist and atheist creed, to which, however, excellent moral rules have been attached. Buddhism gave some encouragement to education; it inculcated universal benevolence and compassion; and stimulated exertion by declaring that a man's future depended, not upon sacrifices and self-torture, but upon his own acts. It is "the embodiment of the eternal verity that as a man sows he will reap; associated with the personal duties of mastery over self and kindness to all men; and quickened into a popular religion by the example of a noble and beautiful life" (Sir W. W. Hunter). "It substituted a religion of emotion and sympathy for one of ceremonial and dogma" (H. G. Keene). It never ousted Brahmanism from India, but the two systems existed together from about B.C. 500 to A.D. 800, when it finally disappeared from India (except Ceylon). Sir Monier Williams estimates that there are not more than 100,000,000 Buddhists in the world, and that this number is decreasing. Buddha is generally represented in one of three attitudes; he sits cross-legged, either with his hands in contact in an attitude of profound meditation, or with one hand pointing to the earth, or with both hands raised in the preaching posture. His ears sometimes reach to his shoulders (see Plate).

The small sect of Jains are the only Buddhists left in India (if Ceylon be excluded). Their founder was Mahavira, a contemporary of Gautama. The Jains consider bodily torture to be necessary to salvation; they do not agree with other Buddhists in denying the existence of a soul, but believe that even inorganic matter has a soul, and that a man's soul may pass into a stone. They carry the Buddhist's concern for animal life to an extreme. Their figures of Buddha are naked.

Buddhist Festivals

The New Year Festival corresponds to the Makara-sankranti of the Hindus (see p. liii.), but in Burma it often takes place as late as April. At a given moment, which is ascertained by the astrologers of Mandalay, a cannon is fired off announcing the descent of the King of the Naths (genii) upon earth. Then begin the Saturnalia.

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The last birth of Gautama is celebrated at the end of April or beginning of May by the worship of his images, followed by processions.

The festival of lamps, corresponding to the Hindu "diwali" (see p. lv.), occurs at the end of the rainy season, and is a day of rejoicing.

In Ceylon the coming of the Buddha to their island is celebrated by a festival in March or April, when the pilgrims visit either his footprint on Adam's Peak, or the sacred Bo-tree at Anuradhapura.

SOME EARLY HINDU AND BUDDHIST DATES

	B.C.
The Vedas or hymns . . . . . . (probably about)	1400-800
Birth of Gautama Buddha (the Enlightened) . . . (probably)	557
Death of Buddha; First Great Council of Buddhists . (probably)	478
Second Great Buddhist Council	378
Alexander the Great crosses the Indus near Attock; defeats Porus at the passage of the Jhelum (Hydaspes); captures Mooltan, where he is severely wounded; and then retires to Persia *via* Karachi and Beluchistan, leaving Greek garrisons behind him . . .	327-6
Chandra Gupta, a Hindu, conquers the Gangetic valley . . .	316
Chandra Gupta receives a Greek ambassador, named Megasthenes .	306
Asoka, grandson of Chandra Gupta, is converted to Buddhism .	257
Asoka convenes the third Buddhist Council at Patna, and disseminates the principles of the faith	244
The Mahabharata, an epic poem of the heroic age in Northern India; the Ramayana, an epic poem relating to the Aryan advance into Southern India (of about 1000 B.C.); and the code of Manu laying down the laws and ceremonies for Brahmans—are all of uncertain age, but may date from	200-500
The era of Samwat dates from Vikramaditya, of Ujjain, who withstood the inroads of the Scythians. The drama of Sakuntala, or the lost ring	57
	A.D
The Northern form of Buddhism becomes one of the State religions of China	65
The era of Saka dates from Salivahana	78
The fourth and last Buddhist Council held under the Scythian King Kanishka . . . . (about)	100
Pilgrimage of the Chinaman Fa Hiang to Buddhist shrines in India	400
Similar pilgrimage of the Chinaman Hiouen Thsang	629-45
The Vishnuite doctrines embodied in the Vishnu Purana . . .	1045
Birth of Nanak Shah, a Hindu reformer, who preaches the abolition of caste and establishes the Sikh religion	1469

THE SIKHS

The Sikhs are a sect of Hindus who follow a reformer named Nanak Shah, who was born near Lahore in 1469. The word Sikh means a "disciple" of the Guru or teacher. Except in denouncing idolatry and in welcoming all ranks, without distinction of caste,

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Nanak's philosophy was very similar to that of the worshippers of Vishnu. Guru Govind finally abolished caste, established the Sikh religion on a political and military basis, and stimulated the worship of the Granth, or holy book, which is now the chief Sikh god.

In the middle of the 16th century the Sikhs, who had been gradually rising into power, struggled with the Afghans for supremacy in the Punjab. In 1716 their last Guru, Banda, was tortured to death by the Mogul. In 1764 they fought a long and doubtful battle with the Afghan Ahmad Shah Durani, in the vicinity of Amritsar. They then captured Lahore, destroyed many mosques, and made their Afghan prisoners, in chains, wash the foundations with the blood of swine.

From this period, 1764, the Sikhs became the ruling power in the Punjab. The following is a chronological table of their Gurus, or spiritual leaders. Govind refused to name a successor. He said:— "He who wishes to behold the Guru, let him search the Granth."

GURUS OF THE SIKHS

	A.D.
1. Nanak, founder of the Sikh sect, born 1469, died	1539
2. Angad	1552
3. Amara das	1552
4. Ram das, built the lake temple at Amritsar	1574
5. Arjun Mal, compiled the *Adi Granth*	1581
6. Har Govind, first warlike leader	1606
7. Har Rae, his grandson	1644
8. Har Krishna, died at Delhi	1661
9. Tegh Bahadur, put to death by Aurangzeb in 1676	1664
10. Govind, remodelled the Sikh Government	1675
11. Banda	1708

The Sikhs were now formed into confederacies called Misls, each under a Sirdar, or chief. These were—

1. Bhangi, called from their fondness for bhang, extract of hemp.
2. Nishani, standard-bearers.
3. Shahid or Nihang, martyrs and zealots.
4. Ramgarhi, from Ramgarh, at Amritsar.
5. Nakeia, from a country so called.
6. Alhuwali, from the village in which Jassa lived.
7. Ghaneia or Khaneia.
8. Faizulapuri or Singhpuri.
9. *Sukarchakia.*
10. Dalahwala.
11. Krora Singhia or Panjgarhia.
12. Phulkia.

All the other Misls were, about the year 1823, subdued by Ranjit Sing of the Sukarchakia, and for a long time Ranjit was the most prominent personage in India. He died in 1839.

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THE PARSIS

The Parsis, formerly inhabitants of Persia, are the modern followers of Zoroaster, and now form a numerous and influential portion of the population of Surat and Bombay.

When the Empire of the Sassanides was destroyed by the Saracens, about 650 A.D., the Zoroastrians were persecuted, and some of them fled to Hindustan, where the Rajah of Guzerat was their principal protector. They suffered considerably from the persecution of Mohammedans until the time of the British occupation. Their worship, in the course of time, became corrupted by Hindu practices, and the reverence for fire and the sun, as emblems of the glory of Ormuzd, degenerated into idolatrous practices. The sacred fire, which Zoroaster was said to have brought from heaven, is kept burning in consecrated spots, and temples are built over subterranean fires. Priests tend the fires on the altars, chanting hymns and burning incense. A partially successful attempt was made in 1852 to restore the creed of Zoroaster to its original purity. In order not to pollute the elements, which they adore, they neither burn nor bury their dead, but expose their corpses to be devoured by carnivorous birds (see Towers of Silence, Bombay). There is now a marked desire on the part of the Parsis to adapt themselves to the manners and customs of Europeans. The public and private schools of Bombay are largely attended by their children, and every effort is made to procure the translation of English works. Many follow commercial pursuits, and several of the wealthiest merchants of India are members of this religious community.

Parsi Months

There are 12 months, of 30 days each, and 5 days are added at the end. They approximate as below to the English months.

1. Farvardin, September.
2. Ardibihisht, October.
3. Khurdad, November.
4. Tir, December.
5. Amardad, January.
6. Sharivar, February.
7. Mihr, March.
8. Aban, April.
9. Adar, May.
10. Deh, June.
11. Bahman, July.
12. Asfandiyar, August.

The Parsi Festivals

Patati, New Year's Day. The 1st of Farvardin. The Parsis rise earlier than usual, put on new clothes, and pray at the Fire Temples. They then visit friends and join hands, distribute alms and give clothes to servants and others. This day is celebrated in honour of the accession of Yezdajird to the throne of Persia, 632 A.D.

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Farvardin-Jasan, on the 19th of Farvardin, on which ceremonies are performed in honour of the dead called Frohars or "protectors." There are 11 other Jasans in honour of various angels.

Khurdad-sal, the birthday of Zoroaster, who is said to have been born 1200 B.C. at the city of Rai or Rhages near Teheran.

Jamshidi Nauroz, held on the 21st of Mihr. It dates from the time of Jamshid, and the Parsis ought to commence their New Year from it.

Zartashte Diso, held on the 11th of Deh in remembrance of the death of Zartasht or Zoroaster.

Muktad, held on the last ten days of the Zoroastrian year, including the last five days of the last month, and the five intercalary days called the *Gatha Gahambars*. A clean place in the house is adorned with fruits and flowers, and silver or brass vessels filled with water are placed there. Ceremonies are performed in honour of the souls of the dead.

ARCHITECTURE

RELIGION has so great an influence upon architecture that we may most conveniently classify the different styles in India as Buddhist, Brahman, and Mohammedan.

Buddhist.—Although Gautama preached 600 B.C., his religion made little progress before its adoption by the great Asoka, who reigned from 272 to 236 B.C. The palaces, halls, and temples which may have existed before the time of Asoka were made of wood, and have perished. There was no stone architecture in India before Asoka, and all the monuments known to us for five or six centuries after his date are Buddhist.

Every Buddhist locality was sanctified by the presence of relics, which were contained in dagobas, or topes. Some topes were without relics, the oldest and simplest form of tope being a single pillar (sthambra) either regularly built, or carved out of one stone, in which case it was called a lat. Where a tope had relics, they were contained in a sort of box or case at the summit of the tope, called a tee. Rails are found surrounding topes, or enclosing sacred trees, pillars, etc. Chaityas, assembly halls or temples, correspond to the churches of the Christian religion. Viharas are monasteries.

The best known *topes* are those at Bhilsa, Sarnath, and Buddh Gaya. There are also a number of them scattered over the ancient province of Gandara, the capital of which was Peshawar—especially at Manikyala. In Ceylon there are topes or dagobas at Anuradhapura and Pollonarua. The *lats*, or pillars, stood in front of, or beside, each gateway of every tope, and in front of each chaitya hall. Asoka was the great builder of pillars. Two of his are still in existence at Delhi, and a more complete specimen at Allahabad. The iron pillar in the mosque at old Delhi is not Buddhist, but seems to be

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dedicated to Vishnu. The most interesting *rails* are at Sanchi and Buddh Gaya; the remains of the Bharhut rail are at Calcutta, and of the Amaravati rail in the British and Madras Museums. There are good examples of torans, or gateways, with the rail at Sanchi.

Our knowledge of the chaitya halls or temples, and the Viharas (monasteries), is derived from the rock-cut examples. This method of working is much easier and less expensive than the ordinary process of building. For a cave nothing but excavation is required; while for a building the stone has to be quarried, transported—perhaps a long distance—and then carved and erected. According to Fergusson[1] the complete excavation of a temple, both externally as well as internally, would cost only about one-tenth of the expenditure necessary for building; and the Buddhist caves were still cheaper, as the rock was not cut away externally, the interior chamber alone being excavated. Examples of Chaityas are to be found at Karli, Bhaja and Bedsa, Behar, Nassick, Ellora, Ajanta, and Kanhari. The vihara is a kind of court with cells, galleries two or three stories high, and richly carved pillars. The most notable specimens are at Udayagiri and Khandagiri, Bhaja and Bedsa, Ajanta, Nassick, Bagh, Salsette, Dumnar, Ellora, Jamalgarhi, and Takht-i-bahi (near Peshawar).

The architecture of the Buddhists proper was succeeded by that of the *Jains*, who are the only followers of that religion remaining in India (excepting Ceylon). The Jains were great builders. Unlike the Buddhists they were not great cave-cutters, though some examples of their cave-work exist at Ellora. The characteristic Jain feature is the horizontal archway, which avoids the strain from the outward thrust of a true radiating arch. Indeed, with the exception of some specimens of the time of Akbar, no radiating arch exists in any Buddhist, Jain, or Hindu temple in India up to the present day. Another Jain feature is the carved bracket form of capital, which, springing from the pillars at about two-thirds of their height, extends to the architraves, and forms a sort of diagonal strut to support them. The leading idea of the plan of a Jain temple was a number of columns arranged in squares. Their domes, like their arches, were built horizontally, on eight pillars forming an octagon, with four external pillars at the angles to form a square. The lateral pressure of a dome built on the radiating plan by the Roman, Byzantine, or Gothic architects prevents the use of elegant pillars, great cylinders with heavy abutments being necessary. The decoration of the Jain domes, being horizontal, allows of more variety than can be given to the vertical ribs of Roman or Gothic models, and has rendered some of the Indian domes the most exquisite specimens of elaborate roofing that can anywhere be seen. The Indian dome allows the use of pendants from the centre, which have a lightness and elegance never

[1] *History of Indian and Eastern Architecture.*

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even imagined in Gothic art. On the other hand they are necessarily small, and require large stones, while a dome on the radiating principle can be built of small bricks. The Jains built their temples in groups, or cities, of temples, as at Palitana, Parasnath, Girnar, Mount Abu, Muktagiri, Khajurahu, and Gyraspore. Their love of the picturesque led them to build their cities sometimes on hill-tops, as at Mount Abu, sometimes in deep and secluded valleys, as at Muktagiri. The two towers of Fame and Victory at Chittore are examples of Jain work, called sikras. Of modern Jain architecture the most notable specimens are at Sonagarh and Muktagiri; the temple of Hathi Sing (A.D. 1848) at Ahmedabad; and the temple at Delhi, about 100 years old.

Brahman architecture is divided by Fergusson into the three styles of Dravidian, Chalukyan, and Indo-Aryan. The Dravidian or Madras architecture is best seen at Tanjore, Trivalur, Sri Rangam, Chidambaram, Rameswaram, Madura, Tinnevelly, Conjeveram, Coimbatore, and Vijayanagar. "There is nothing in Europe that can be compared with these Dravidian temples for grandeur and solemnity, and for parallels to them we must go back to ancient Egypt and Assyria" (Sir G. Birdwood). The temple itself, which is called the Vimana, is always square in plan, surmounted by a pyramidal roof of one or more stories; a porch or Mantapa covers the door leading to the cell in which the image of the god is placed; the gate pyramids or Gopuras are the principal features in the quadrangular enclosures which, with numerous other buildings, surround the Vimanas. The chief Dravidian rock-cut temples, which, unlike the Buddhist caves, are excavated externally as well as internally, are at Mahabalipur and Ellora. The palaces exhibit Mohammedan influence, having the Moorish pointed arch. They are to be found at Madura, Tanjore, and Vijayanagar.

The *Chalukyan* style was at its best in the province of Mysore during the three centuries A.D. 1000 to 1300, when the Bellalas ruled there. They erected groups of temples at Somnathpur, Belur, and Hullabid. Other Chalukyan examples are at Warangal and Hammoncondah. This style is remarkable for elegance of outline and elaboration of detail. The artistic combination of horizontal with vertical lines, and the play of outline and of light and shade, especially in the Hullabid example, far surpass anything in Gothic art. The animal friezes begin, as is usual in India, with elephants on the bottom line; then lions, then horses, then oxen, above which are pigeons.

Examples of the *Indo-Aryan*, or Northern style, are at Bhuvaneshwar, Khajurahu, the black pagoda at Konarak, the temple of Jagannath at Puri, the Garuda pillar at Jajpur, the Teli-Ka-Mandir at Gwalior, the temple of Vriji at Chitor, the golden temple of Bishweshwar at Benares, the red temple at Bindraban, and the modern temple erected

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by Sindhia's mother at Gwalior. There are three rock-cut temples of this style at Badami, and the Dumar Lena at Ellora.

Of Brahman civil architecture the best specimens are the tombs of Sangram Sing and Amara Sing at Oodeypore, and of Bakhtawar Sing at Alwar. The latter shows the foliated arch which is so common in Mogul buildings; and it also shows the Bengali curved cornices, whose origin was the bending of bamboos used as a support for the thatch or tiles. The finest Brahman palaces are at Oodeypore, Datia, Orchha, Amber, Dig, and the Man Sing Palace at Gwalior. The beauty of Hindu architecture is greatly enhanced by the use of picturesque sites, either on hills, in valleys, or where the æsthetic value of water may be utilised. At Rajsamundra, in Oodeypore, for example, the bund or dam of the artificial lake is covered with steps, which are broken by pavilions and kiosks, interspersed with fountains and statues, the whole forming a fairy scene of architectural beauty.

The chief styles of *Mohammedan* architecture are the Pathan and the Mogul. The Pathans found in the colonnaded courts of the Jain temples nearly all that was required for a ready-made mosque. They had to remove the temple in its centre, and erect a new wall on the west side, adorned with niches—mihrabs—pointing towards Mecca; and they added a screen of arches with rich and elaborate carvings. The best examples are at Delhi and Ajmere. Of the screen at the Kutub mosque, Delhi, Fergusson says that the carving is, without exception, the most exquisite specimen of its class known to exist anywhere. He says of the Minar that "both in design and finish it far surpasses any building of its class in the whole world"; and considers that Giotto's Campanile at Florence, "beautiful though it is, wants that poetry of design and exquisite finish of detail which marks every moulding of the minar." During the Pathan period tall minarets were not attached to the mosques.

We have no examples of the *Mogul* style in the reigns of Babar or Humayun. Akbar was, in architecture as in religion, extremely tolerant, and his buildings exhibit marked Hindu features. The chief of them still in existence are the tomb of his father Humayun near Delhi, the town of Fatehpur-Sikri, the fort at Allahabad, the palace at Lahore, the tomb he began for himself at Sikandarah, and the red palace in the fort at Agra, which by some authorities, in spite of its Hindu features, is ascribed to Jehangir. The tomb of Anar Kali at Lahore was built by Jehangir, in whose reign the tomb of Itimad-ud-daulah at Agra was built. Shah Jehan, during whose reign the Mogul power was at its highest, was the greatest of all Indian builders. There is a great contrast between the manly vigour and exuberant originality of Akbar, and the extreme, almost effeminate, elegance of his grandson. Shah Jehan built the palace at Delhi, the fort and palace at Agra, and the famous Taj Mahal, perhaps

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the most beautiful building in the world. His son Aurangzeb was a religious fanatic, who has left little save the mosque at Benares. The later examples of Mogul architecture at Lucknow show marked deterioration, which is partly attributable to European influence. Other notable examples of Mohammedan architecture are at Jaunpur, Mandu, Sarkhej, and Ahmedabad.

In other styles should be mentioned the ruins at Martand in Cashmere, which bear evidence of classical influence; and the modern Golden Temple of the Sikhs at Amritsar.

The *Burmese* pagoda, with its thin spire, has been evolved from the solid hemispherical dome of the Buddhists. The best examples are at Prome, Pagan, Rangoon, Mandalay, and the Shwemawdaw pagoda at Pegu.

ARTS

Fergusson says of Indian *sculpture*, that when it "first dawns upon us in the rails at Buddh Gaya and Barhut, 250 to 200 B.C., it is thoroughly original, absolutely without a trace of foreign influence, but quite capable of expressing its ideas. Some animals, such as elephants, deer, and monkeys, are better represented there than in any sculptures known in any part of the world; so, too, are some trees, and the architectural details are cut with an elegance and precision which are very admirable." The highest perfection was attained in the 4th and 5th centuries A.D. Little sculpture of any merit has been produced since that time.

The excellence of Indian art production is to be found in its pottery, metal work, carving, jewellery, weaving, dyeing, and embroidery. In these directions the Indian artisan is remarkable for his patience, accuracy of detail, thoroughness, and artistic sense of both colour and form. The elaboration of ornament in the best Indian metal ware, or carving, the composition of colours in the best Indian carpets, or enamel, the form of the best Indian pottery, have seldom, if ever, been excelled. Much of the skill of the Indian handicraftsman is due to the hereditary nature of his occupation. The potter, the carpenter, the smith, the weaver, each belongs to a separate caste; a son inevitably follows the trade of his father, and the force of custom, with generally a religious basis, impels him to imitate his father's work. The result is that the form and workmanship of artisan work is almost exactly the same now as it was thousands of years ago, and that the artisan, with great technical and imitative skill, has little creative power. The combined competition and prestige of Europe have created a tendency to imitate European methods. The best work used to be done, at leisure, to the order of the wealthy princes and nobles of an ostentatious native court. Some of these courts have been abolished,

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while others have suffered in purchasing power and in influence. The authority of the trade guilds, and of caste, has been relaxed under the freedom of British rule, and the importation of British goods has forced many artisans into agriculture and even domestic service. British supremacy, having produced peace, has almost destroyed the armourer's trade; the fancy cheap cotton goods of America and Britain have displaced the muslins of Dacca; aniline dyes, and jail work, have nearly killed the carpet industry. Whether the Schools of Art which the Government has established all over India have hastened, or retarded, the process of degeneration which is everywhere so visible, is a much-disputed point. Some trades which were dying out have been resuscitated by their efforts; and the mania for imitating European designs is sometimes effectually diverted from the worst to the best examples. But a School which contains principally casts from the antique, and details of Italian and Gothic ornament, must inevitably destroy the purity of indigenous ideals, which is much to be deplored. To restrain rather than to strengthen the tendency to imitate the designs and methods of the dominant race, should be the aim of art education throughout the country.

In the very slight sketch of Indian arts which follows, certain places are mentioned as being noted for particular work; but it should be remembered that the small towns are gradually losing their specialities, the best workmen drifting steadily towards the larger centres. A visit is recommended to the Indian Museum at South Kensington, before leaving England.

Nearly every Indian village has its *potter*, who is kept constantly at work making domestic utensils of baked clay—for in millions of households no earthen vessels can be used a second time—as well as images of the gods. The forms of the utensils which he makes are of great antiquity and beauty. The best glazed pottery is made in the Punjab, of blue and white; and in Sind, of turquoise blue, copper green, dark purple, and golden brown, under an exquisitely transparent glaze. The usual ornament is a conventional flower pattern, pricked in from paper and dusted along the pricking. The Madura (Madras) pottery deserves mention for the elegance of its form, and richness of its colour. The Bombay School of Art produces imitations of Sind ware. In the Punjab and Sind, and especially at Tatta and Hyderabad, there are many good specimens of old Mohammedan mosques and tombs decorated with encaustic tiles. One of the finest examples is the mosque of Wazir Khan at Lahore.

The Punjab has long been noted for its *gold* and *silver* work, and especially for parcel-gilt sarais, or water-vessels, of elegant shape and delicate tracery. The gold and silver ware of Cashmere, Cutch, Lucknow, Patna, Bombay, Ahmednagar, Cuttack, and Tanjore, is worthy of mention. The hammered repoussé silver work of Cutch

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is of Dutch origin. The embossed silver work of Madras, with Dravidian figures in high relief, is called Swami ware.

Domestic utensils in *brass* and *copper* are made all over India, the Hindus using the brass and the Mohammedans the copper. The brass is cleaned by scrubbing with sand or earth and water; the copper periodically receives a lining of tin. The copper bazaar of Bombay is celebrated, and so is the brass ware of Moradabad. Benares is famous for cast and sculptured mythological images and emblems. Kansha plates are made at Burdwan and Midnapore. Other places noted for brass and copper ware are Nagpore, Ahmedabad, Nassick, Poona, Murshedabad, and Tanjore. The Cashmere and Peshawar ware has marked Persian features.

The artisans of India were formerly very skilful in the use of *iron* and *steel*. Fergusson says of the iron pillar in the Kutub mosque at Old Delhi, to which he assigns the date of A.D. 400, that "it opens ou eyes to an unsuspected state of affairs to find the Hindus at that ag capable of forging a bar of iron larger than any that have been forge even in Europe up to a very late date, and not frequently even now It is almost equally startling to find that, after an exposure for fourtee centuries, it is unrusted, and the capital and inscription are as clea and as sharp as when the pillar was first erected." Sir Georg Birdwood[1] says: "The blades of Damascus, which maintained thei pre-eminence even after the blades of Toledo became celebrated, wer in fact of Indian steel." Indian *arms* are characterised by thei superb, and sometimes excessive, ornamentation. But the moder work in iron, steel, and arms is not of much importance.

Damascening is the art of encrusting one metal upon anothe The best or true damascening is done by cutting the metal deep, an filling it with a thick wire of gold or silver. The more commo process is to heat the metal to a blue colour, scratch the design upo it, conduct a gold or silver wire along the pattern, and then sink carefully with a copper tool. The art comes from Damascus, hen its name. Damascening in gold is carried on chiefly in Cashmer Gujrat, and Sialkot, and is called koft-work. In silver it is calle bidri, from Bidar, in the Nizam's dominions. A cheap imitation koft-work is made with gold leaf.

Enamel is an artificial vitreous mass, ground fine, mixed wi gum water, applied with a brush, and fixed by fusion. In t champlevé enamelling of Jeypore—the best in India, perhaps in t world—the colours are placed in depressions hollowed out of t metal, and are made to adhere by fire. The Jeypore artist is renown for the purity and brilliance of his colours, and the evenness wi which they are applied. He is particularly famous for a fiery r which is unique. For enamel on gold—besides Jeypore—Alwar, Del

[1] *The Industrial Arts of India.*

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and Benares should be mentioned; on silver, Mooltan, Hyderabad (*Sind*), Karachi, Abbotabad, Cutch, Lahore, Kangra, and Cashmere; on copper the Punjab and Cashmere. A quasi-enamel, the mode of preparation being kept secret, is made of green colour at Pertabghar, and of blue at Rutlam. Glass was known in India at the time of the Mahabharata; glass bangles and other ornaments are made all over the country.

The splendour of Indian *jewellery* is due to the free use of diamonds, rubies, emeralds, and other gems, some of them mere scales, so light that they will float on water. A dazzling variety of rich and brilliant colours is produced by means of gems which are valueless except as points, sparkles, and splashes of gorgeousness. Rings for the fingers and toes, nose and ears; bracelets, armlets, anklets, nose studs, necklaces made up of chains of pearls and gems; tires, aigrettes, and other ornaments for the head and forehead; chains and zones of gold and silver for the waist—such are the personal ornaments in daily use amongst men and women, Mohammedans and Hindus. One reason for the great popularity of gold and silver jewellery is that it is portable wealth, easily preserved. The silver filigree work of Cuttack and of Ceylon, generally with the design of a leaf, is remarkable for delicacy and finish. For gold and silver jewellery, Trichinopoly, Vizagapatam, and Ahmedabad are noted. The best enamelled jewellery comes from Delhi, Benares, and Hyderabad (Deccan). The old Delhi work in cut and gem-encrusted jade is highly prized. The pietra dura *inlaid work* of Agra was originated in the Taj Mahal by Austin de Bordeaux. While Florentine in origin and style, the designs have a thoroughly local character. The well-known Bombay boxes are a variety of inlaid wood-work called piqué.

Indian lacquer, so-called, is really *lac turnery*. It is the surface obtained by pressing a stick of hard shellac to a rapidly revolving wooden object. The friction develops heat sufficient to make it adhere irregularly. Further friction with an oiled rag polishes the surface. The lac is obtained from the incrustations made by the female of an insect (*coccus lacca*) on the branches of certain trees. The numeral lac, signifying 100,000, is derived from the enormous number of these insects found on a small area. The chief consumption of lac in Europe is for sealing-wax and varnishes. All over India it is made into variegated marbles, walking-sticks, mats, bangles, and toys. Lac-turned wooden and papier-maché boxes and trays are made in Cashmere, Sind, Punjab, Rajputana, Bareilly, and Karnul (Madras). Of small objects, the mock ornaments for the idols, made of paper, should be noted at Ahmedabad and in most parts of India. Artificial flowers, and models of the temples, are made of the pith of the sola plant, hence the "solar topee," or sun-hat of pith.

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Skilful *carving* is done at Bombay in blackwood, for doors or furniture, in a style derived from the Dutch. At Ahmedabad the blackwood is carved into vases, inkstands, and other small objects. Jackwood also is carved in rectangular forms at Bombay. Sandalwood is carved at Bombay, Surat, Ahmedabad, Canara, Mysore, and Travancore; ebony at Bijnur (Rohilkund); ivory at Amritsar, Benares, and Vizagapatam. Silhet is noted for its ivory fans, Rutlam for its ivory bracelets, and Vizagapatam for boxes of ivory and stag's horn. The beautiful carved ivory combs, which used to be found in every bazaar, are not now so common. Figures of animals, and of the gods, are carved in white marble at Ajmere, Jeypore, and Rajputana generally. Excellent building stone is found in Rajputana, where it is carved for architectural purposes. At Fatehpur-Sikri (Agra) models of the ruins are carved in soapstone. Models in clay of fruit and figures are admirably made at Lucknow, Poona, and Calcutta. In the cities of Guzerat, and wherever the houses are made of wood, their fronts are elaborately carved.

India was the first of all countries that perfected weaving, sewing not being practised until after the Mohammedan invasion. The Greek name for *cotton* fabrics, sindon, is etymologically the same as India or Sind. The word chintz is from the Hindu chhint, or variegated, while calico is from the place of its production, Calicut. In delicacy of texture, in purity and fastness of colour, in grace of design, Indian cottons may still hold their own against the world—but not in cheapness. The Dacca muslin, once so famous, one pound weight of which could be made to cover 250 miles, is now superseded by the cheap machine-made goods of Europe and America; and European chintz now takes the place of the palampore, a kind of bed-cover of printed cotton, for which Masulipatam used to be celebrated. In the Punjab the weaver's trade still flourishes, but large quantities of the cheaper cottons are now made in India by machinery. Pure *silk* fabrics, striped, checked, and figured are made at Lahore, Agra, Benares, Hyderabad (Deccan), and Tanjore. Gold and silver brocaded silks, called kincobs, are made at Benares, Murshedabad, and Ahmedabad. The printed silks which are worn by the Parsi women of Bombay are a speciality of Surat. Bhawulpore is noted for its damasked silks. Most of the raw silk comes from China. The Mohammedans are forbidden by their religion to wear pure silk, but may wear it mixed with cotton. Gold and silver wire, thread lace and foil are made all over the country, for trimming shoes and caps, for stamping muslins and chintzes, for embroidery and brocades. With such skill is the silver wire prepared that two shillings worth of silver can be drawn out to 800 yards. The best *embroidery*, remarkable for its subdued elegance and harmonious combination of brilliant colours, comes from Cashmere, Lahore, and Delhi. The patterns and colours

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diversify plane surfaces without destroying the impression of flatness. Much tinsel is used, but the result has not a tinselly appearance. The famous Cashmere shawls are made of the fine, flossy, silk-like wool obtained from the neck and underpart of the body of the goat of Ladak. Originally a speciality of Cashmere, they are now made in the Punjab also, especially at Amritsar. They have greatly deteriorated since the introduction of French designs and magenta dyes. The finest of the woollen stuffs called patu in Kangra and Cashmere, is made of camel's hair. A rough but remarkably durable patu is made from goat's hair. The shawls called Rampur chadars are made at Ludhiana, of Rampur wool. The intrinsic difference between Eastern and Western decorative art is revealed in Oriental *carpets*, where the angular line is substituted for the flowing, classical "line of beauty." The Oriental carpet is also more artistically dyed, and is decorated according to the true principles of conventional design. As a rule the pile carpets of India and Persia are of floral design, while those of Central Asia, Western Afghanistan, and Baluchistan are geometric. In Persia and India the source of the majority of the patterns is the tree of life, shown as a beautiful flowering plant, or as a simple sprig of flowers. The dari is a carpet of cotton made chiefly in Bengal and Northern India; but the most common cotton carpet is the shatrangi, made throughout India, but especially at Agra. The principal patterns are stripes of blue and white, and red and white. In point of texture and workmanship the rugs from Ellore, Tanjore, and Mysore are the best. Costly velvet carpets embroidered with gold are made at Benares and Murshedabad. The carpets of Malabar are now the only pile woollen carpets made of pure Hindu design. Fine carpets are made at Amritsar. Central Asian carpets are best purchased at Peshawar.

IRRIGATION

The history of irrigation in India stretches back into remote antiquity, many of the modern works being founded upon old native works which have been restored and extended. The storage of water in tanks is very common in Southern India. The works are for the most part of native origin, but much has been done by the British in repairing old tanks and constructing new ones in Madras, the Bombay Deccan, and Ajmere. In many places the natives have made artificial lakes with dams, which are often of great architectural beauty. In the more level tracts of the south every declivity is dammed up to gather the rain. Innumerable wells cover the whole country. And it is very usual for the native cultivator to make his own tiny irrigating stream, carrying it along the brows of mountains, round steep declivities, and across yawning gulfs and deep valleys; his primitive aqueducts being formed of stones and clay, the scooped-out trunks of palm trees

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and hollow bamboos. To lift the water a bucket wheel is employed, worked by men, oxen, buffaloes, or elephants. A good part of the Punjab and the whole of Sind would be scarcely habitable without irrigation; and it is practically indispensable also in the south-east of the Madras Presidency.

The greatest British works have been in canal irrigation, the water being drawn directly from a river into either a "perennial" or an "inundation" canal. The perennial canal is furnished with permanent headworks and weirs, and is capable of irrigating large tracts throughout the year, independently of rainfall. An example is the Ganges Canal, which has been in operation since 1854, has cost Rx. 3,000,000, comprises 440 miles of main canal, and 2614 miles of distributaries, and in 1895-96 supplied water to 759,297 acres. In one place i is carried over a river 920 feet broad, and thence for nearly miles along the top of an embankment 30 feet high. The Sirhin Canal, completed in 1887, is even larger. These two canals, for siz and power, are without any rivals outside of India. The inunda tion canals are simply earthen channels without masonry dams o sluices, and are supplied with water by the annual rise of th Indus and its affluents in the month of May. Both these classe of canals take off from the larger rivers, which, even in times o drought, can be depended upon for an unfailing supply of water.

There are great differences in the financial results of the work due to the variations in surface, soil, climate, the absence or presenc of large rivers, and the character and habits of the people; and th methods of assessing and collecting the revenue also vary considerabl in different localities. If the rainfall is plentiful the cultivator wi try to do without the irrigation water, and the receipts fall.

The capital outlay, direct and indirect, up to the end of the yea 1895-96, was Rx. 37,474,751; the gross receipts were Rx. 2,706,418 the working expenses Rx. 1,155,750; the net receipts Rx. 1,550,668 the percentage of net receipts on capital outlay was 4·1; and the ar irrigated, with 14,000 miles of main canals and 26,000 miles of di tributaries—40,000 miles altogether—was 10,308,990 acres. Besid this, however, it is calculated that something like 20,000,000 acr are irrigated by means of tanks, wells, lakes, and the smaller nati channels. Probably the area irrigated by one means or another i India is greater than in the whole of the rest of the world.

THE MUTINY OF 1857

From 1764 to 1857 the history of British rule in India is mark by frequent mutinies among the native troops or sepoys. Ever sin the days of Dupleix and Clive, sepoys, led by European officers, ha been the main instrument for European aggression in India. Th

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have hired themselves out to fight against their own countrymen for the sake of two kinds of reward, pay and prestige. Whenever their expectations on either of these points have been threatened they have been ready to mutiny, and have generally found a religious excuse for their disaffection. The first serious mutiny, in 1764, was for an increase of pay. It was promptly suppressed by Hector Munro, who refused the higher pay, and ordered the twenty-four ringleaders to be blown from guns. There was a more extensive rising throughout Madras in 1806. It began at Vellore, where the British officers were murdered, but Gillespie galloped from Arcot, eight miles off, and recaptured the fort, killing or dispersing the mutineers. On this occasion the complaint of the sepoys was that orders had been issued forbidding the use of earrings, or caste marks, or beards, and that the new hat had a leather cockade made from the skin either of the detested pig, or of the holy cow. The Mohammedan princes of Mysore, who had been dethroned by the British, lived with numerous attendants in the fortress of Vellore. They told the sepoys that the new regulations were intended to deprive them of their caste, and force them to become Christians; and the report was spread that the British power had been extinguished by Napoleon. The mutinous spirit had extended throughout Madras before it was finally quenched. The Home Government declared that the mutinies were due to the fear of being Christianised, to the residence of dethroned princes at Vellore, to the annexations of Lord Wellesley which had shaken confidence in British moderation and good faith, and to a loss of authority by British officers over their men. The analogy between Vellore in 1806, and Meerut in 1857, is very striking, the chief variation being that the sepoys had greater causes of discontent in 1857, and that at Meerut there was no Colonel Gillespie. The religion of the sepoys seemed to them to be in greater danger than ever; the capital of India, Delhi, was the home of the dethroned descendant of the Mohammedan Moguls; Lord Dalhousie's annexations had far exceeded those of Lord Wellesley, and were evidently intended to be still further pursued; the discipline of native regiments was disturbed by the encouragements held out to their British officers to seek employment on the General Staff; and Russia in the Crimea was supposed to have destroyed British power more effectively even than Napoleon. And yet Vellore had been so completely forgotten, that Sir Henry Lawrence was the only prominent Englishman in India who foresaw the Meerut rising, or understood what it meant. In all quarters there was touching faith in the loyalty of the sepoys, a faith, in the case of the British officers of native regiments, that was only extinguished by the hand of the sepoy assassin.

The eight years from 1848-56, when Lord Dalhousie was Governor-General, will long be remembered in India. They form a period of

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large social and material reforms, and are also particularly remarkable for British annexations of native territory. After a severe struggle with the warlike Sikhs the Punjab was conquered and annexed in 1849. Lower Burma followed in 1852, and Oudh, without conquest, in 1856. By a new doctrine, the territory of a native prince who died without an heir of the body, was treated as lapsed to the British, an adopted heir not being recognised. Under this rule we became possessed of the principalities of Sattarah, Jhansi, Nagpore, and others. It was also decided that the stipends which had been paid to those native princes who had been deprived of their territories in former years, should not be continued to their successors. Among others of less importance, the Nana Sahib, the heir of the Peishwa of Poona, the nominal head of the Marathas, was refused the pension of £80,000 per annum which the Peishwa had enjoyed during his life. The descendant of the Moguls, Bahadur Shah, was informed that his son would not be allowed to live at Delhi, or to retain the regal title. And when the territory of the loyal king of Oudh was annexed, owing to his persistent misgovernment, the surplus revenues of the State, after payment of a substantial pension to the king, were gathered into the coffers of the British Government. All this looked like a policy of unjust and high-handed aggression. The natives understand annexation after conquest, and the conquered provinces of Punjab and Lower Burma remained loyal throughout the Mutiny. But now every native prince feared for his dominion, as the British seemed determined to absorb all their territory, either by conquest, or on the plea of misgovernment, or by the new rule excluding adopted heirs; and this policy of greed seemed to be further evidenced by the resumption of pensions, and the confiscation of the surplus revenue of Oudh. Of the chiefs directly affected the Mogul and the king of Oudh were Mohammedans, a race which considers itself as the natural ruler of India and likely to profit by the ejection of the British; the Ranee of Jhansi and the Nana Sahib were Maratha Hindus, and the Marathas had practically conquered the Mohammedans when the British intervened. The leaders of the two most warlike and aggressive races in India, and of the two religions, complained of harsh treatment at the hands of the British. They determined, if possible, to rouse the sepoys, a portion of whom were already in an insubordinate condition.

In 1856 one of the first innovations of the new Governor-General, Lord Canning, was the General Service Enlistment Act, by which all future recruits in Bengal were made liable for service outside the Company's dominions without extra pay. This had always been the rule with the sepoys of the Madras and Bombay armies. But the Bengal sepoy was a man of high caste, and entitled to privileges. He was now threatened with the loss of his caste by being taken

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over the sea (the "black water") to serve in Burma. He considered that he alone had conquered India for the Company, and believed that he was now to be used for further conquests, without any increase of pay, in regions far from his home. Moreover, the new regulations would confine all future enlistment to low caste men, and thus deprive the Bengalee of his monopoly of military service. His pay, his prestige, and his caste were thus attacked. The agitators impressed upon his superstitious and credulous mind, that the railways and telegraphs which had recently been introduced, were a kind of magic designed to oppress him; and that the new rule, made by Lord Canning, which permitted the re-marriage of Hindu widows, and the new zeal for education, were deliberate attacks upon his religion. The sepoys knew also that while the British troops had been reduced by drafts sent to the Crimea, and to Persia, the native army had been increased for the purpose of garrisoning the recently acquired territories, the British force being now only 40,000 to 240,000 sepoys. The prestige of England had been shaken by the disasters of the Afghan war; it was believed that the British had been beaten in the Crimea; and an old prophecy was revived which foretold that the Company's reign would end in 1857, one hundred years after the battle of Plassey. At this critical moment, with Mogul and Maratha, Mohammedan and Hindu, Princes violently aroused against the British; with an army of high caste soldiers alarmed concerning their pay, their privileges, and their religion; with the British force reduced to insignificance, there occurred the famous cartridge incident. A new type of rifle having been issued to the sepoys, the hideous blunder was perpetrated of smearing the cartridge with a composition of the fat of the cow, the sacred animal of the Hindus. On complaints being made British officers honestly, but ignorantly, declared that no cow's fat had been used, an answer which the sepoys knew to be false, and which only doubled their suspicions of British motives. Here, then, was the positive, clear proof of the sinister intentions of the British.

The first regiment to mutiny was the 34th Native Infantry at Barrackpore, near Calcutta, in February 1857, which was followed in March by the 19th at Berhampore, in the same neighbourhood. Both these regiments were disbanded, and the 84th (British) was brought over from Burma to Barrackpore. But nothing else was done. "Allahabad and Delhi, the two chief fortresses, arsenals, and strategical positions of the North Western Provinces, were still without the protection of British garrisons, and no steps, such as the collection of supplies and carriage, had been taken anywhere for the prompt movement or mobilisation of British troops" (McLeod Innes). On the 3rd May the 7th Oudh Irregulars mutinied at Lucknow, and were disarmed by Sir Henry Lawrence. Then on the 10th came the great outbreak at Meerut, forty miles from Delhi. The sepoys after

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liberating some of their comrades, who had been imprisoned insubordination, made off for Delhi; arrived there they declared Mogul as the ruler of India.

Probably this forward move of the Mogul party aroused the jea of the other rival conspirators. For three weeks there was no mutiny. But when the natives found that days and weeks p without any punishment being inflicted upon them, they beg think that the British power was really at an end. On the 30th the 71st Native Infantry mutinied at Lucknow, and from this there was a general rising. In some cases British officers, women children were all murdered; in others the men alone were killed in still others they were all spared, and even escorted by the mut out of harm's way. As each regiment rose, it made for D Cawnpore, or Lucknow, which became the centres of the con Delhi, the Rome of Asia, was in the hands of the rebels; at Cawn Sir Hugh Wheeler with a mere handful of soldiers was surrou by overwhelming numbers; and at Lucknow, a garrison unde Henry Lawrence was closely invested. Relief could come from quarters. Lord Canning was at Calcutta; General Anson, Commander-in-Chief, at Simla; and Sir John Lawrence in Punjab.

Between Calcutta and Meerut, a distance of 900 miles, were only three British regiments,—the 14th at Dinapore, the at Lucknow, and a Company's Regiment, the 3rd Europeans, at *Lord Canning* made energetic efforts to obtain reinforcements. Madras Fusiliers, under Colonel Neill, arrived at Calcutta o 23rd May; the 64th and 70th from Persia early in June other British troops from Burma, Ceylon, and Singapore, and sepoys from Madras soon followed. A force which was on its to China was, with the consent of Lord Elgin, diverted to Calc several regiments were despatched from the Cape Colony, and u requests for additional troops were sent to England. The mea transport were very indifferent. The railway from Calcutta been completed only as far as Ranigunj, a distance of 120 m and there was difficulty in procuring the bullock carts and vehicles which had to be employed. So it happened that the t from Calcutta were only just in time to secure Benares and Allah and it was not till the 7th July that General Havelock was a advance from Allahabad with an inadequate force of 2000 *General Anson*, on receiving the Meerut news at Simla, at once col the British and Gurkha regiments which were in the hills, and to move on Delhi, but his progress was slow owing to lack of tra

[1] A more detailed account of the events at these important places found on pp. 133, 261, and 239. The sequence of events will best be s consulting the chronology, p. lxxxiii.

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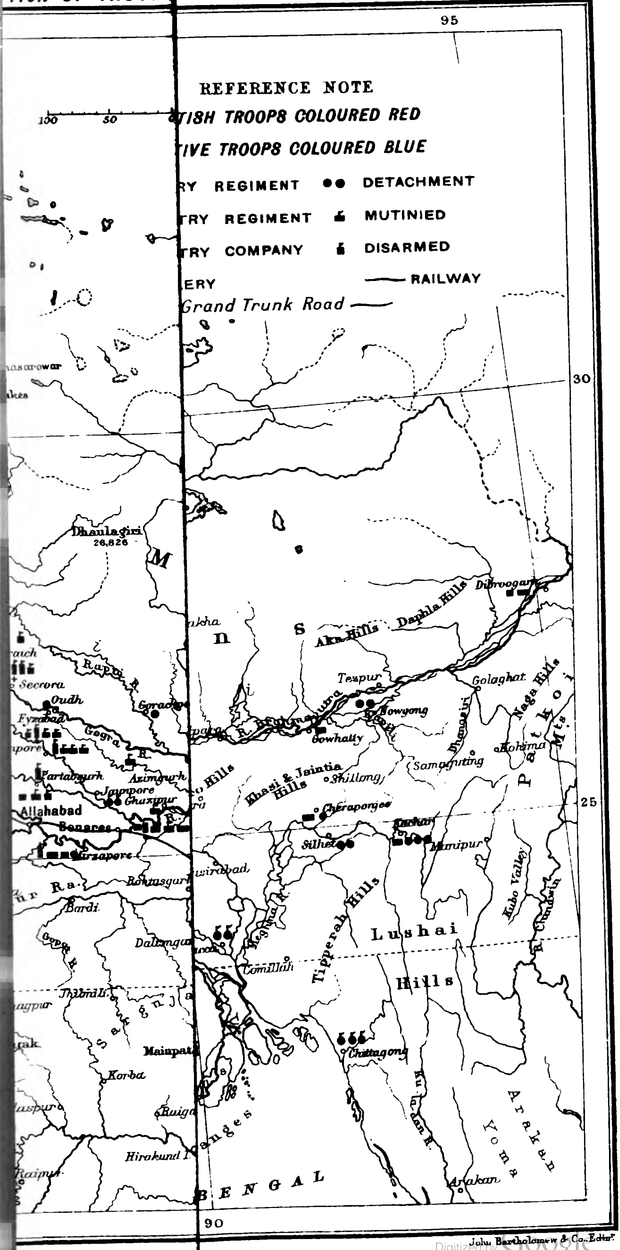

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and commissariat. The important arsenals at Phillour and Ferozepur were secured. On the 27th May Anson died of cholera. The attack upon Delhi did not begin until the 8th June, when Sir H. Barnard, with the troops collected by Anson, amounting to 3800 men, defeated a rebel army of 30,000 men at Badli-ka-serai, and thus obtained possession of the famous ridge overlooking the walls of Delhi. Barnard died of cholera on the 5th July, and was succeeded by Reed, who resigned on the 17th owing to ill-health, handing over the command to Archdale Wilson. The natives had purposely timed their rising for the beginning of the hot weather, knowing how debilitating active operations are at that period to all Europeans. For some time the British, while affecting to invest Delhi, were themselves hotly besieged on the ridge. In the Punjab *Sir John Lawrence* was ably supported by such men as Nicholson, Edwardes, Chamberlain, and Montgomery, who energetically suppressed, by disarmament, the local mutinies or threats of mutiny at Peshawar, Nowshera, Mooltan, Meean Meer, and Ferozepur. A movable column was formed under the command of Nicholson, to suppress any further risings in the Punjab, and then to march on Delhi. The value of Nicholson's courage and decision can hardly be over-estimated. The Punjab was in a restless condition. With his small force, moving from place to place, disarming or dispersing the mutineers, he kept that province from rising. But it was not until the 14th August, three months after the Meerut outbreak, that he was able to leave the Punjab and join the British force at Delhi. No move could be made there until, on the 6th September, the siege guns arrived from Ferozepur, which opened on the walls on the 11th, and prepared the way for the storming of the works on the 14th, and the final capture of Delhi on the 20th. It came not a day too soon. Sir John Lawrence had emptied his province of British troops, sending every possible man to Delhi; and the Sikhs and Punjabees, who had hitherto been loyal, were becoming agitated with the idea that the British would never regain their position. If these troops had turned against us we should have had to begin again the conquest of India.

Meanwhile, the British between Calcutta and Delhi were in sore straits. At Agra the sepoys were disarmed on the 31st May, but although the Maharaja Scindia, of Gwalior, was himself loyal, his fine body of disciplined troops only awaited an opportunity to march on Agra. At Cawnpore Sir H. Wheeler's small garrison capitulated on the 26th June, and were massacred next day, but the women and children were made prisoners. At Lucknow a small British force was holding out against enormous numbers of the enemy.

Havelock advanced to their assistance with 1400 British and 600 Sikh troops, leaving Allahabad on the 7th July. The line between Calcutta and Allahabad was disturbed, the communi-

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cations threatened, and Havelock obtained no substantial reinforcements till the middle of September. When he had marched for five days from Allahabad he defeated a large force of mutineers and Marathas at Fatehpore, and fought two other successful battles on the 15th of July at Aong and Pandoo Nuddee. On the evening of that day, being then 22 miles from Cawnpore, he learned that the British women and children of Wheeler's garrison were still alive, and tired as his men were, he marched them 14 miles that night, defeated the Nana Sahib next day in three separate actions, and rested his weary troops on the outskirts of Cawnpore on the evening of the 16th. The heat was so intense that many of his men died from sunstroke or exhaustion. The women and children were murdered by the orders of the Nana on the 15th, when Havelock had started on his last desperate effort to save them. On the 17th he occupied Cawnpore. On the 20th, leaving 300 men there under Neill, he began the crossing of the Ganges with 1500 men. On the 29th he defeated the rebels at Oonao and Busherut Gunge, but finding immense numbers of mutineers still between him and Lucknow, while his own force had been reduced to 850 effectives, he had no alternative but to retire to Cawnpore. On the 4th August he marched out of Cawnpore a second time with 1400 men; on the 5th he again defeated the rebels at Busherut Gunge, but his losses from disease, as well as battle, had been so great that it was hopeless to proceed further, and he fell back once more, reaching Cawnpore on the 13th. On the 16th he attacked and defeated 4000 sepoys at Bithoor. He had now only 1000 effectives. In his front towards Lucknow were some 30,000 rebels; at Furruckabad were probably as many more; he was threatened on both flanks; and had to face on the south the Gwalior contingent, and many other smaller bodies. Yet he courageously determined to keep his position at Cawnpore instead of falling back upon Allahabad. The relief of Lucknow was, of course, out of the question until reinforcements had arrived. These continued to dribble in during the next month, but there was mischievous delay between Calcutta and Allahabad, some 6000 men, who might have been sent on to Havelock, being detained to suppress local disturbances. On the 15th September Sir James Outram arrived to supersede Havelock. In the most generous and chivalrous manner, he gave up the command to Havelock, and thus left the honour of relieving Lucknow to the man who had already made such able and gallant efforts to that end. At length, on the 19th September, Havelock crossed the Ganges with 3000 men. He defeated the rebels at Mungalwar on the 21st, and on the 23rd, 24th, and 25th, was gradually fighting his way in to Lucknow; and finally effected a junction with the garrison late in the evening of the 25th, though with a loss of 700 out of his 3000 men. Outram then took command of the old and the new garrisons

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at Lucknow. Delhi having fallen to the British between the 14th and 20th, the mutineers from that place were arriving at Lucknow, and Outram found it impossible to fight his way out taking with him the women, children, and sick of the old garrison. He remained on the defensive, closely invested, until the final relief of Lucknow two months later.

The dangerous period of the mutiny ended with the capture of Delhi and the reinforcement of Lucknow towards the end of September. From this time the British position was assured by the arrival of reinforcements from England. The first of them was *Sir Colin Campbell*, the newly-appointed Commander-in-Chief in India, who reached Calcutta on the 17th August. As reinforcements were now steadily arriving, his first care was to arrange that regular batches should be forwarded with all speed. Then he started for the seat of war, and reached Cawnpore early in November. Leaving 1000 men under Windham at Cawnpore, he advanced on Lucknow with 5000, reached the Alum Bagh on the 12th; left a garrison there; marched upon the rebels with 4200 men on the 16th; and effected a junction with Outram's beleaguered force on the 17th, though with a loss of nearly 500 men. The original Lucknow garrison, who had been closely invested since the 2nd July, a period of more than four months, were thus finally relieved. But Sir Colin found the rebels so numerous, and the difficulty of escorting the women, children, and sick safely out of Lucknow so great, that he felt himself unable to hold Lucknow in addition, and accordingly evacuated it, leaving Outram at the Alum Bagh with 4000 men to maintain the appearance of British authority, Havelock died of dysentery on the 24th November. When Sir Colin reached Cawnpore with his precious human freight, he found that Windham had been defeated by a Maratha named Tantia Topi, and had been gradually forced out of the city of Cawnpore into his entrenchments on the banks of the Ganges. On the 3rd December the families and sick were sent on to Allahabad, and then Sir Colin attacked Tantia Topi, captured his artillery, and dispersed his army. Beyond clearing the Doab, the country between the Ganges and Jumna, little was done in the next three months except the collection of reinforcements. On the 2nd March Sir Colin joined Outram at the Alum Bagh with a force which the constant streams from Calcutta had now raised to 19,000 men with 120 guns. To this was shortly added a brigade under General Franks, and a contingent of Nepalese under Jung Bahadur, which brought the army up to the respectable total of 31,000 men and 164 guns. The mutineers in Lucknow numbered 90,000 trained men, and a large force of irregulars, and they had employed their respite in erecting three strong lines of defences around their position. Sir Colin's attack began on the 7th March, and he finally drove off the enemy and captured Lucknow on the 15th.

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On the 20th Lord Canning issued the Confiscation Proclamation, by which the estates of all the important chiefs in Oudh were confiscated. Most of them, although certainly not loyal, had abstained from active participation in the revolt. They now rose, and were joined by other princes who feared that they would be treated in like manner, and that they had nothing to lose, but everything to gain by opposing the British. Thus it happened that although the sepoys were dispersed, only small bands of them still remaining in the field, new enemies sprang up who were not subdued until the end of the year 1858, by which time there were 100,000 British troops in India. Of the various British brigades which operated in different parts of the country, the most important was that under *Sir Hugh Rose* (afterwards Lord Strathnairn) in Central India. On the 8th January 1858, Rose left Mhow with a Bombay force, and marching northwards captured the fortresses of Ratgarh on the 28th, and Garrakota on the 13th February. After several successful battles he arrived before the walls of Jhansi on the 21st March. On the 1st April he totally defeated Tantia Topi who was marching to the relief of Jhansi with 22,000 men; and he stormed and captured Jhansi on the 4th. The Ranee fled with her defeated troops towards Kalpee where Tantia Topi was collecting another army. Rose marched out of Jhansi on the 25th April, defeated Tantia Topi on the 6th May, and captured Kalpee on the 23rd. The Ranee then fled to Gwalior, where she was joined by the Maharaja's troops, and thus obtained possession of the strong fortress. In spite of the great heat Rose marched upon Gwalior, and captured it on the 24th. The Ranee, dressed as a man, was killed in battle. On the 21st Sir Robert Napier (afterwards Lord Napier of Magdala) attacked and defeated Tantia Topi at Alipore Jowra. From this date the wily Maratha was incessantly hunted throughout Central India; he had covered 3000 miles in his flight before he was betrayed on the 7th April 1859, ten months later. He was tried, and hanged. Meanwhile the rebellion in Oudh and the North West Provinces, which had now assumed the character of a popular rising, had been gradually suppressed; and the Nana had been driven into the Nepal jungle, where he died of fever.

The prophet who had announced that the Company's rule would end in 1857, a hundred years after the battle of Plassey, was not far out in his reckoning. On the 1st November 1858, at a grand darbar at Allahabad, Lord Canning announced that the Company's possessions in India were transferred to the British Crown. Since the mutiny there has been a great change in British policy. The British troops, in 1857 one-sixth of the native, are now more than one half. All the strong fortresses, magazines, and arsenals are garrisoned by British soldiers; there are no batteries of native artillery of any importance; and the modern preparations for transport, com-

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missariat, and mobilisation, combined with the railway system, ensure the speedy movement of British troops on any given spot. The high caste sepoy has been to a considerable extent replaced by a less exacting soldier, and the danger of a groundless religious panic thereby lessened. The right of adoption, for which many of the chiefs fought, has been conceded. The policy of annexation in India has been abandoned. The pay of the sepoy has been raised, whether on service in his own country or in foreign districts. And the British officers of native regiments are no longer encouraged to leave their men for the attractions of civil or staff employment. Both races have learned their lesson. The best proof is that whereas formerly sepoy mutinies were of frequent occurrence, no single example has since occurred to revive memories of the great tragedy of 1857.

REMARKABLE EVENTS CONNECTING INDIA WITH EUROPE

	DATES
Vasco da Gama sails to Calicut round the Cape of Good Hope	1498
The Portuguese Viceroy, Albuquerque, captures Goa	1510
Bassein, Salsette, and Bombay ceded to the Portuguese by the Raja of Guzerat	1534
Thomas Stephens, of New College, Oxford, becomes rector of the Jesuits' college at Salsette	1579
Charter from Queen Elizabeth to "The Governor and Company of Merchants of London trading to the East Indies"	1601
The Dutch East India Company formed	1602
The first French East India Company formed	1604
The Dutch occupy Pulicat (near Madras)	1609
The Mogul, Jehangir, issues a proclamation permitting the English to establish factories at Surat, Ahmedabad, Cambay, and Gogo	1611
The first Danish East India Company formed	1612
Captain Best defeats the Portuguese squadron at Swally	1612
Sir Thomas Roe, ambassador to Jehangir, obtains favourable concessions for English trade	1615
An English factory founded at Armagaon	1626
An English factory founded at Masulipatam	1632
The English Company allowed to trade in Bengal	1634
Fort St. George founded at Madras by Francis Day	1639
Gabriel Broughton, surgeon of the *Hopewell*, obtains from the Mogul, Shah Jehan, exclusive privileges of trading in Bengal for the English Company, as a reward for his professional services to the Mogul and the Raja of Bengal	1645
The Dutch take Negapatam from the Portuguese	1660
Bombay ceded to England by the Portuguese as part of the Infanta Catherina's dower on her marriage with Charles II.	1661
French settlement established at Pondicherry	1674
A new English Company formed, with a capital of £2,000,000	1698
The old Company buys the site of Calcutta	1700
Death of the Mogul, Aurangzeb, and decline of the Mogul power	1707
Through the arbitration of Lord Godolphin the two English Companies are amalgamated	1709

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	DATES
The Austrian Emperor Charles VI. grants a charter to the Ostend Company	1723
England and France at war in Europe	1743
A French fleet under La Bourdonnais captures Madras	1746
An English fleet under Admiral Boscawen besieges Pondicherry, but is repulsed. The treaty of Aix-la-Chapelle restores Madras to the English	1748
Dupleix places nominees of his own on the throne at Hyderabad and Arcot. The English support Muhammad Ali for Arcot. War between the English and French in the Carnatic	1749
Capture and subsequent defence of Arcot by Clive	1751
The French capitulate at Trichinopoly	1752
Clive returns to England	1753
Dupleix superseded. Treaty of peace between the English and French signed at Pondicherry	1754
Clive returns to India	1755
Suraj-ud-daulah, Nawab of Bengal, captures Calcutta. 20th June.—The tragedy of the Black Hole. The English prisoners, 146 in number, are confined in a room 18 feet square, with only two small windows. Next morning only 23 remain alive	1756
Recapture of Calcutta by Clive. 23rd June.—Battle of Plassey. Clive with 1000 Europeans, 2000 sepoys, and 8 guns, defeats Suraj-ud-daulah and 35,000 men, 15,000 horse, and 50 guns. War with France renewed in the Carnatic	1757
Lally arrives with a French fleet. He takes Arcot. Clive is appointed the first Governor of the Company's settlements in Bengal	1758
Clive defeats the Dutch	1759
Eyre Coote totally defeats Lally at the battle of Wandiwash	1759
Arcot taken by the English. Clive sails for England	1760
Pondicherry capitulates to the English. Fall of the French power in the Deccan	1761
Pondicherry restored to the French by the treaty of Paris. The first sepoy mutiny in the English camp is suppressed by Hector Munro. Munro defeats the Nawab of Bengal at the decisive battle of Buxar. Dupleix dies in poverty in Paris	1764
Lord Clive arrives at Calcutta as Governor-General. The revenues of Bengal, Behar, and Orissa granted to the Company by the Mogul, Shah Alam II.	1765
The Northern Circars ceded to the English. Clive prohibits the servants of the Company from engaging in private trade or accepting presents, and increases their salaries. Lally is executed at Paris	1766
Clive leaves India. The Nizam and Haidar Ali attack the English	1767
The Nizam cedes the Carnatic	1768
Terrible famine in Bengal	1770
Warren Hastings, Governor-General	1772
Supreme Court established at Calcutta. The Dutch expelled from Negapatam by the English	1773
The Rohilla chiefs defeated by the English. Salsette and Bassein taken by the Bombay troops. Clive commits suicide in England	1774
The Nawab of Oudh cedes Benares	1775
Chandernagore, Masulipatam, Karikal, and Pondicherry taken from the French	1777
The first Maratha War begins. General Goddard's celebrated march across India. Convention of Wargaon	1779
Haidar Ali takes Arcot. Captain Popham captures Gwalior. Warren Hastings wounds Sir Philip Francis (Junius) in a duel	1780

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DATES

Sir Eyre Coote defeats Haidar Ali at Porto Novo. The English capture the Dutch ports of Pulicat and Sadras 1781

Death of Haidar Ali. The French assist Tipu, his son 1782

The captured French possessions restored to them by the treaty of Versailles 1783

Peace with Tipu; the conquests on both sides restored. Pitt's Bill establishes a Board of Control 1784

13th February.—Warren Hastings impeached by the House of Commons, before the House of Lords, for corruption and oppression . . . 1788

Tipu ravages part of Travancore 1790

Lord Cornwallis leads the British army against Tipu in person. Takes Bangalore. Is joined by Nizam Ali and the Peishwa 1791

The allies storm the redoubts at Seringapatam. Tipu yields one-half of his dominions, to be divided between the Nizam, the Peishwa, and the English; and agrees to pay £3,000,000 1792

Regular Civil Courts established in Bengal. The revenue settlement of Lord Cornwallis in Bengal, by which the Zamindars, who had been the revenue agents of the Mogul, were declared to be the landowners, is made permanent. Pondicherry taken from the French for the third time 1793

3rd April.—Warren Hastings is acquitted after a trial lasting seven years. The Company grant him £4000 a year for life 1795

The Dutch settlements in Ceylon, and the Cape, taken 1796

Seringapatam stormed, and Tipu slain. His dominions divided between the Nizam and the English 1799

The Nizam gives up his share of Mysore in consideration of English protection 1800

The Nawab of the Carnatic cedes Nellore, North and South Arcot, Trichinopoly, and Tinnevelly. The Nawab-Wazir of Oudh cedes Rohilkund and the Doab. Ceylon made a Crown Colony . . . 1801

Treaty of Bassein, by which the foreign relations of the Peishwa are supervised by the British 1802

Maratha War. Battle of Assaye, 23rd September; Wellesley (afterwards the Duke of Wellington) with 4500 men defeats 50,000 Marathas under Sindhia and the Raja of Nagpur. Lake defeats the Marathas at Aligarh, and captures Delhi and Agra. Cession of the greater part of what are now the North-West Provinces. The Mogul king of Delhi becomes the pensioner of the British. Conquest of Cuttack . 1803

Monson's advance into Holkar's territory, and disastrous retreat. Capture of Indore. Holkar's attack on Delhi defeated 1804

Lake abandons the siege of Bhurtpore. Holkar cedes Bundelkund . 1805

Mutiny of sepoys at Vellore. Suppressed by Colonel Gillespie . . 1806

Rise of Runjeet Singh in the Punjab 1807

War declared against Nepal. Repulse of the British 1814

Ochterlony defeats the Ghurkas at Maloun 1815

Treaty of Segowlie. Cession of hill stations 1816

Operations against the Pindharis, bands of freebooters. Maratha War. Battle of Khirki: defeat of the Peishwa and capture of Poona. Battle of Sitabuldi: defeat of the Raja of Nagpur. Battle of Mehidpore: defeat of Holkar. Cession of Ajmere by Sindhia . 1817

Defence of Korygaum by 800 sepoys, with ten British officers, against 25,000 Marathas. Holkar cedes territory. The dominions of the Peishwa annexed 1818

Burmese War 1824

Capture of Bhurtpore, hitherto deemed impregnable. Treaty of Yandaboo; cession by the Burmese of Assam, Arracan, and Tenasserim 1826

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	DATES
Sati, or widow-burning, declared "culpable homicide" by Lord William Bentinck	1829
Renewal of the Company's charter, on condition that the Company abandons its monopoly of the China trade, and acknowledges the right of Europeans to reside in India and acquire land . . .	1833
Annexation of Coorg	1834
Lord William Bentinck leaves India, having abolished sati, suppressed (with the aid of Sir W. Sleeman) Thuggee, reformed the judicial administration, restored the use of the vernacular language in all courts, extended education, effected the revenue settlement of the North-West Provinces (with the aid of Robert Bird), given the natives a share in the government, restored the finances, and promoted steam communication *viâ* Suez	1835
Efforts to eradicate female infanticide. The freedom of the Press established. Ranjit Singh seizes Peshawur	1835
Dost Muhammad, Ameer of Afghanistan, receives a Russian mission. Lord Auckland declares war	1838
Capture of Kandahar and Ghazni, and occupation of Kabul. Shah Shuja made Ameer. Death of Ranjit Singh. Capture of Aden .	183
2nd November.—Murder of Sir A. Burnes at Kabul. 23rd December. —Murder of Sir W. Macnaghten	184
Retreat of British army of 4500 men (the remnants of a force of 15,000) from Kabul, of whom one only, Dr. Brydon, reaches Jellallabad alive. Pollock forces the Khyber and joins Sale's garrison at Jellallabad. Murder of Shah Shuja at Kabul and accession of Akbar Khan. Pollock defeats the Afghans at Tezeen, and re-occupies Kabul. Lady Sale and the Kabul prisoners ransomed. Return of the British army to India	184
Sir Charles Napier defeats the Sind armies at Miani and Hyderabad. Annexation of Sind	184
First Sikh War. Gough fights an indecisive action at Moodki. Assault on the Sikh entrenchment at Ferozeshah, which is captured on the second day after an obstinate struggle. The Sikhs lose 74 guns, and the British 2400 killed and wounded	184
Sir Henry Smith defeats the Sikhs at Aliwal. Gough fights a desperate battle at Sobraon, which ends in the rout of the Sikh army. Jammu and Kashmir sold to Gholab Singh for £750,000. . . .	184
Murder of Vans Agnew and Anderson at Mooltan. Second Sikh War. Unsuccessful siege of Mooltan.	184
Mooltan stormed by General Whish. Gough fights an indecisive action at Chilianwallah; both armies retire; British loss of 2400 men, 4 guns, and 3 colours. Gough defeats the Sikhs at Gujrat; they lay down their arms. Annexation of the Punjab. Annexation of Sattarah by lapse	184
Burmese War. Annexation of Pegu	185
Annexation of Jhansi by lapse	185
Annexation of Nagpur by lapse. Competitive system for civil appointments introduced	18
7th February.—Annexation of Oudh, owing to persistent misrule. Lord Dalhousie leaves India, having opened the first railway for traffic, formed a department of public works, introduced cheap postage, constructed telegraphs, opened the Ganges Canal, and established an education department with the three universities of Calcutta, Madras, and Bombay. 29th February.—Arrival of Lord Canning. The General Service Enlistment Act	18

Jamsetjee Jeejeebhoy, a philanthropic Parsi, made a Baronet. *The*

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DATES

Mutiny. February. Mutinies at Barrackpore and Berhampore. The sepoys refuse to use the new cartridges which were greased with the fat of beef and pork. 3rd May. Sir Henry Lawrence suppresses a mutiny of the 7th Oudh Irregulars at Lucknow. 9th May. At Meerut eighty-five sepoys refuse to use even the old cartridges, and are imprisoned in irons. 10th May. Rising of the sepoys at Meerut; they release their comrades from jail, burn the cantonment, and make for Delhi. 11th May. The mutineers reach Delhi; murder the Europeans; and proclaim the Mogul as Ruler of India. 30th May. Mutiny in the cantonment near Lucknow. 4th June. Mutinies at Benares and Allahabad, and slaughter of Europeans. 5th June. Mutiny at Jhansi. Massacre of the Europeans who had surrendered on a promise of their lives. Mutiny at Cawnpore. 6th June. Attack upon Sir Hugh Wheeler in the entrenchment at Cawnpore. 8th June. Battle of Badli-ka-serai, near Delhi. Defeat of the rebels and occcupation of the Ridge. 11th June. Arrival of Neill with the Madras Fusiliers at Allahabad. 23rd June. This being the anniversary of the battle of Plassey, the mutineers make a determined assault on the Ridge at Delhi. 26th June. Capitulation of Sir H. Wheeler at Cawnpore on a promise from the Nana Sahib that the lives of all will be spared. 27th June. Massacre of the males of the garrison at Cawnpore by order of the Nana. 2nd July. Investment of the Residency buildings at Lucknow. Sir H. Lawrence mortally wounded by a shell. 7th July. Havelock advances from Allahabad with 2000 men. 16th July. Murder of the British women and children at Cawnpore by order of the Nana. 17th July. Havelock retakes Cawnpore. 14th August. Arrival of Nicholson's column at the Ridge, Delhi. 6th September. Battering train arrives at the Ridge. 14th to 20th September. Delhi stormed with a loss to the British of 1200 men. Nicholson mortally wounded. 25th September. Havelock and Outram fight their way into Lucknow, and are shut in. Death of Neill. 17th November. Sir Colin Campbell relieves Lucknow. 22nd November. Lucknow evacuated. 24th November. Death of Havelock. 27th November. Windham driven into his entrenchments by the Gwalior rebels, who plunder Cawnpore. 6th December. Sir Colin Campbell defeats the Gwalior rebels 1857

Sir Colin Campbell reconquers Lucknow. Sir Hugh Rose captures Jhansi and Gwalior. Sir Robert Napier (Lord Napier of Magdala) defeats Tantia Topi. Loyalty of Dost Muhammad, Ameer of Afghanistan, and Jung Bahadar (of Nepal) throughout the Mutiny. 1st November. The Government of India transferred from the Company to the British Crown, represented by a Viceroy 1858

he income tax imposed 1860

egislative Councils established in the three Presidencies . . . 1861

eath from famine of one-fourth of the population of Orissa . . 1866

markand taken by the Russians 1868

ssassination of Lord Mayo, the Viceroy, while on a visit to the convict settlement in the Andaman Islands 1872

he Russians, under General Kauffmann, take Khiva 1873

amine in Behar. Government expenditure of £7,000,000 . . . 1874

isit of H.R.H. the Prince of Wales 1875-6

amine. Government expenditure of £8,000,000. Increase of 5,000,000 deaths. British subscription of half a million sterling . . . 1876-8

t January.—H. M. the Queen proclaimed Empress of India at Delhi 1877

ere Ali, Ameer of Afghanistan, receives a Russian but not a British

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DATES

mission. Three British columns move on Afghanistan. Capture of Ali Musjid. Roberts storms the Peiwar Kotal. Flight of Shere Ali to Turkestan, and accession of his son Yakub Khan. Despatch of native troops to Malta 1878

Death of Shere Ali. Treaty of Gundamuk. Sir Louis Cavagnari is received at Kabul as British representative, but murdered six weeks after his arrival. Roberts advances; carries the heights of Charasiab, takes Sherpur, and enters Kabul. Abdication of Yakub Khan 1879

Ayub Khan defeats General Burrows at Maiwand, with a loss to the British of 1000 men killed out of 2500 engaged. Brilliant march by Roberts with 10,000 men to the relief of Kandahar, 313 miles in twenty-one days. Roberts completely routs Ayub Khan. The British nominate Abdur Rahman as Ameer. The British forces return to India 1880

Skobeleff defeats the Tekke Turkomans and captures Geok Teppe . 1881

Further advance of the Russians. Death of Skobeleff. Lord Ripon extends local self-government with some powers of election. Abolition of customs duties on all articles except intoxicants and arms. A contingent of the native army is sent to Egypt 1882

The Ilbert Bill proposes to "invest native magistrates in the interior with powers over European British subjects." Bitter race animosities aroused. Compromise adopted by which Europeans are entitled to a jury of which one-half at least are of their own race . . . 1883

Occupation of Merv and Sarakhs by the Russians 1884

A Russian force attacks the Afghans at Panjdeh. The Ameer meets Lord Dufferin at Rawul Pindi, and is given money and munitions of war 188

King Thebau, of Mandalay, having made overtures to France and refused to receive a British envoy, is deposed. Annexation of Upper Burma. The National Congress of natives commences its annual meetings. Delimitation of the northern boundary of Afghanistan by an Anglo-Russian Commission 188

16th February. The Jubilee of Her Majesty the Queen Empress celebrated with great manifestations of native loyalty . . . 188

Formation of Imperial Service Troops in Native States . . . 188

Completion of the Afghan Frontier Railway and Defences . . . 188

Murder of British officers at Manipur. Capture and execution of the leaders. Visit of the Cesarewitch, now the Czar 18

The Indian Councils Act introduces an elective element into the Legislative Councils 18

The Mints closed to the free coinage of silver; the value of the rupee fixed, for Government purposes, at 1s. 4d. Compensation given to officials on account of depreciation of rupee 18

Visit of Sirdar Nasrullah Khan, second son of the Ameer, to England. Final delimitation of the Pamir Boundary. Chitral Campaign. Storming of the Malakhand Pass, and relief of the British force in Chitral. Imposition of import duties 18

Cholera and plague at Bombay. The boundaries of Beluchistan laid down 18

Plague and Famine. British subscription of more than half a million sterling. Severe earthquake in Bengal and Assam. Insubordination of tribes on N.W. frontier. Punitive expedition 18

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SOME NATIVE TERMS USED IN THIS BOOK

[A. signifies Arabic; H. Hindûstání or Hindí; K. Kanarese; Mal. Malayálam; M. Maráṭhi; My. Malay; P. Persian; S. Sanscrit; Tel. Telugu; Tur. Turkish; T. Tamil.]

Amír (Ameer), A. "commander," a title of princes and nobles, as the Amírs of Sindh.

Áná (Anna), H. the 16th part of a rupee.

Babúl, A. the Acacia arabica tree.

Bahádur, P. "brave," "chivalric," a title of honour among Mohammedans.

Bungalow, H. (bangla) a thatched house; the name usually applied to the houses of the English in India, and to the rest-houses for travellers built by Government on the public roads.

Báolí, trough of water, at a spring, hence a well.

Bázár, P. a market or market-place; a street of shops.

Begam (Begum), Tur. a lady of rank; a queen or princess.

Bhátá (Batta), H. additional allowance to public servants or soldiers employed on special duty.

Bráhman, S. a Hindú of the first, or priestly caste.

Buddhist, S. a worshipper of Buddh, or Sakya Muni, who died B.C. 543.

Caste, class; sect; corruption of the Portuguese *casta* or race.

Catamaran, T. *kaṭṭu*, "to bind," *maram*, "a tree," a log-raft on which the natives of Madras paddle through the surf.

Cháwaḍi, Tel. a native rest-house for travellers.

Choultrie, an English corruption of Chawaḍi, *q.v.*

Chunam, S. an English corruption of H. *chúná*, from S. *chúrnah*, lime, a plaster or mortar sometimes made of shells of a remarkable whiteness and brilliance.

Compound, probably My. an enclosure. A corruption of the Malay word *Kampong*.

Daghopa, Dagoba, S. *deh*, "the body," *gup*, "to hide," a circular structure inside Buddhistic cave temples, supposed to contain the ashes or relics of Buddha, and occupying the place of our altars.

Dak, Post. Dak-Bungalow (or Muzafari Bungalow) a Rest-house for travellers.

Darbár (Durbar), P. a royal court; an audience or levee.

Dharamsálá, S. *dharma*, "justice," "piety," and *shálá*, "a hall," a place of accommodation for travellers and pilgrims.

Díwán, P. "a royal court," "a minister," especially the chief financial minister.

Fakír, A. "poor," a religious man, who has taken the vow of poverty.

Ghát (Ghaut), S. *ghaṭṭa*, "a landing-place," "steps on a river side," a mountain pass; any narrow passage.

Gopura, H. the gate of a Pagoda.

Granthí, Sanscrit written in the Tamil character.

Gumáshtah, P. an agent.

Gumbaz, a cupola; a dome.

Hammál, A. a bearer of a palkí, in Bombay an indoor servant.

Harím (Haram), a sanctuary; ladies' apartments.

Havaldár, H. an officer in native regiments corresponding to our sergeant.

Hukkah (Hookah), A. a native pipe.

Huzúr, A. the royal presence, a respectful term applied to high officials.

Jágír, P. a tenure by which the public revenues of an estate or district were granted to an individual, with powers to collect them, and administer the general affairs of the estate.

Jama'dár, A. a native officer next to a Ṣúbahdar, and corresponding to our lieutenant.

Jogi, a Hindu devotee, as Fakir is a Mohammedan.

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KACHERÍ or KACHHARÍ, H.M. a court or office for public business.
KHÁN, A. a Mohammedan title of nobility answering to our "lord."
KHAS, special Khas Mahal = Hall of special audience.
KUBBAH, A. a tomb.
KULÍ (Cooly), T. and Tur. a day labourer.
LÁKH (Lac), S. the number 100,000.
MÁLÁ, S. a garland.
MAN (Maund), H. a weight, varying in different parts of India. In Bombay it is 25 lbs.; in Bengal, since 1883, 80 lbs.
MANDAPAM, S. an open pavilion or porch in front of a temple.
MASSULAH, T. a boat sewed together, used for crossing the surf at Madras.
MIHRAB, the recess in the wall of a mosque—on the side nearest Mecca—to which Mohammedans turn at prayer.
MIMBAR, the pulpit in a mosque.
MONSOON, A. a corruption of the A. *mausim*, "a season;" applied now to the periodical rains in India which fall during the S.W. Monsoon.
MUNSHÍ (Moonshee), A. a writer; a secretary; a teacher of languages.
MUNSIF, A. a native judge.
NÁIK, S. an officer in native armies corresponding to a corporal; an ancient title.
NÁUCH (Nach), S. a dance; an exhibition of dancing-girls.
NAUBAT KHÁNA, A. the guard-room; the chamber over a gateway, where a band is stationed.
NÁWÁB, A. this word means *lit.* "deputies," being the plural of *ná'ib*, "a deputy." It is now a title of governors and other high officials.
NIZÁM, A. an arranger; an administrator; a title of the prince whose capital is Hyderábád in the Deccan.
NULLA, properly Nala, "watercourse."
PAGODA, P. an Anglican corruption of the P. word *but-kadah*, "an idol temple"; also a coin = 3½ rupees, called by the natives *hún*, but deriving its appellation of pagoda from its showing a temple on one face; there are other derivations.
PÁL-AL, T. the priests of the Tuda tribe, lit. "milkmen."
PÁLEGÁR (Polygar), T. Tel. a shareholder; a landed proprietor. A title of persons in the Madras Presidency who correspond to Zamindars in other parts of India.
PALANQUEEN, H. an Anglican corruption of the word *pálkí*, a vehicle in which persons of rank are carried on men's shoulders.
PÁN, S. the leaf of the betel creeper. Pan-supari is areca nut rolled in thi[n] leaf for chewing.
PÁRSÍS, P. a sect who worship the Deity under the emblem fire.
PE-KOVIL, T. "devil-temple," a hut dedicated to the worship of the spirit[s] of dead men.
PEONS, from the Portuguese *peao*, Spanish *peon*, but sometimes thought a[n] Anglican corruption of the H. word *piyádah*, "footman."
PESHKÁRS, P. an agent. In Bengal, the native officer under a judge, next t[o] the *Sarishtadár* in rank.
PESHWÁ, P. the prime ministers of the Rájás of Sátárá; Brahmans who after[-] wards became the supreme chiefs of the Marátha nation.
PHATEMÁR, M. *lit.* "a letter carrier," a fast-sailing vessel common on the W[.] coast of India.
PHINS, T. the Tuda name for the stone circles on the Nílgiri Hills.
PICE, H. a corruption of the word *paisá*, a copper coin, of which 64 go to [a] rupee.
PÍR, P. old, a Mohammedan saint.
RÁJÁ, S. a Hindú king or prince.
RANÍ, S. the wife of a Rájá; a queen or princess.

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RATH, S. a chariot.
RISÁLAHDÁR, A. a native captain of a troop of horse.
RYOT, A. an Anglican corruption of the A. word *r'atyat*, a subject, a peasant.
SADR AMÍN, A. a native judge.
SADR 'ADÁLAT, A. formerly the Supreme Court of Justice in India for trying appeals.
SÁHIB, A. lord; a title applied to English gentlemen in India.
SARÁÍ, a rest-house for travellers; a caravansarai.
SATÍ (Suttee), S. the burning of a widow with her deceased husband.
SHÁH, P. a king; a title usually applied to the King of Persia.
SHÁNÁRS, T. a tribe in Tinnevelly and the extreme S. of India, who are palm-tree climbers by profession.
SHANKH, S. a shell; the large shells which are blown as horns by the Hindús during religious ceremonies.
SHOLA, T. a patch of jungle, a wooded dell.
SIPÁHÍ (Sepoy), P. a native soldier, one of a *sipáh* or army.
SÚBAHDÁR, A. a governor of a province; a native military officer corresponding to a captain.
TAHZIL, a division of Zilla (see below), equivalent to Taluk.
TAHSÍLDÁR, A. a native collector of revenue, who is also a magistrate.
TÁJ, P. a crown.
TALUK, or more properly *ta'allukah*, a district; a division of a province.
TAPPÁL, H. in Bombay the post; delivery of letters; a relay of horses.
TATTI, M. matting; a mat shade.
TEPPA KULAM, *South India*, a tank surrounded by steps with usually a temple in the centre.
TUDAS, T. a remarkable tribe on the Nígiri Hills.
VÁMAN (or Waman) S. the 5th incarnation of Vishnu, in the shape of a dwarf.
VÁZIR, A. a prime minister.
VIHÁRA, S. a cell, an apartment in a monastery or cave.
VIMÁNAH, S. a sacred vehicle or shrine.
ZAMÍNDÁR, P. a landed proprietor, a person who receives a percentage of Government rents.
ZIARAT, A. a burial-place.
ZIL'A (Zillah), A. a province or tract, constituting the jurisdiction of a circuit judge.

A FEW HINDU WORDS

ENGLISH.	HINDU.	ENGLISH.	HINDU.
One	Ek	Seventeen	Satrah
Two	Do	Eighteen	Athárah
Three	Tín	Nineteen	Unís
Four	Chár	Twenty	Bís
Five	Pánch	Twenty-one	Ikís
Six	Chhah	Twenty-two	Báís
Seven	Sát	Twenty-three	Teís
Eight	Áth	Twenty-four	Chaubís
Nine	Nau	Twenty-five	Pachís
Ten	Das	Twenty-six	Chhabbís
Eleven	Igárah	Twenty-seven	Satá'ís
Twelve	Bárah	Twenty-eight	Athá'ís
Thirteen	Terah	Twenty-nine	Untís
Fourteen	Chaudah	Thirty	Tís
Fifteen	Pandrah	Thirty-one	Iktís
Sixteen	Solah	Thirty-two	Battís

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English.	Hindu.
Thirty-three	Tetís
Thirty-four	Chautís
Thirty-five	Paintís
Thirty-six	Chhattís
Thirty-seven	Saintís
Thirty-eight	Athtís
Thirty-nine	Unchális
Forty	Chális
Forty-one	Iktális
Forty-two	Be'ális
Forty-three	Tetális
Forty-four	Chau'ális
Forty-five	Paintális
Forty-six	Chhiyális
Forty-seven	Saintális
Forty-eight	Athtális
Forty-nine	Unchás
Fifty	Pachás
Fifty-one	Ikáwan
Fifty-two	Báwan
Fifty-three	Tirpan
Fifty-four	Chauwan
Fifty-five	Pachpan
Fifty-six	Chhapan
Fifty-seven	Satáwan
Fifty-eight	Atháwan
Fifty-nine	Unsath
Sixty	Sáth
Sixty-one	Iksath
Sixty-two	Básath
Sixty-three	Tírsath
Sixty-four	Chausath
Sixty-five	Painsáth
Sixty-six	Chhiyásath
Sixty-seven	Satsath
Sixty-eight	Athstha
Sixty-nine	Unhattar
Seventy	Sattar
Seventy-one	Ikhattar
Seventy-two	Bahattar
Seventy-three	Tihattar
Seventy-four	Chauhattar
Seventy-five	Pachhattar
Seventy-six	Chhihattar
Seventy-seven	Sathattar
Seventy-eight	Athhattar
Seventy-nine	Unásí
Eighty	Assí
Eighty-one	Ikásí
Eighty-two	Be'ásí
Eighty-three	Tirásí
Eighty-four	Chaurásí
Eighty-five	Panchásí
Eighty-six	Chhíásí
Eighty-seven	Satásí
Eighty-eight	Athásí
Eighty-nine	Nauásí
Ninety	Nauwe
Ninety-one	Ikánawe
Ninety-two	Bánawe
Ninety-three	Tiránawe
Ninety-four	Chauránawe
Ninety-five	Pachánawe
Ninety-six	Chiyánawe
Ninety-seven	Satánawe
Ninety-eight	Athanawe
Ninety-nine	Ninánawe
A hundred	Sau
Two hundred	Do sau
Three hundred	Tín sau
Four hundred	Chár sau
Five hundred	Pánch sau
Six hundred	Chhah sau
Seven hundred	Sát sau
Eight hundred	Áth sau
Nine hundred	Nau sau
A thousand	Hazár
Ten thousand	Das hazár
A hundred thousand	Lákh
A million	Das lákh
Ten millions	Kror
A quarter	Páo
A half	Ádhá
Three-quarters	Paoná, tin páo [1]
One and a quarter	Tiwá
One and a half	Derh
One and three-quarters	Páone do
Two and a quarter	Sawá do
Two and a half	Áṛhái
Two and three-quarters	Páone tín
Three and a quarter	Sawá tín
Three and a half	Sáṛhe tín
Three and three-quarters	Páone chár
Four and a quarter	Sawá chár
Four and a half	Sáṛhe chár
Four and three-quarters	Páone pánch
A third	Tísrá hissan
Two-thirds	Do tísrá hiassh
A fifth	Pánchwán hissah
A sixth	Chhathan hissah

[1] A quarter less than, *páone*; a half more than, *sárhe*.

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ENGLISH.	HINDU.
A seventh	Sátwán hissah
An eighth	Áthwán hissah
A tenth	Daswán hissah
Months.	*Mahíne.*[1]
January	Pús
February	Mágh
March	Phágun
April	Chait
May	Baísakh
June	Jeth
July	Asarh
August	Sáwan
September	Bhádoṅ
October	Ásan
November	Kártik
December	Aghan
Days.	*Bár.*
Sunday	Etwár
Monday	Sombár
Tuesday	Mangal
Wednesday	Budh
Thursday	Brih
Friday	Juma
Saturday	Sanichrá
East	Púrab
West	Pachhim
North	Uttar
South	Dakhin

INDIAN COINAGE

Silver Coins—

The RUPEE (sixteen annas) is assumed to be equal to 2s., but its value in gold has sunk as low as 1s. 2½d.

HALF RUPEE = eight annas.
QUARTER RUPEE = four annas.
ONE EIGHTH OF A RUPEE = two annas.

Copper Coins—

ONE ANNA = four pice = twelve pie.
HALF ANNA = two pice = six pie.
QUARTER ANNA = one pice = three pie.

THE FOLLOWING ABBREVIATIONS ARE USED IN THE ROUTES GIVEN IN THIS BOOK.

D. B.	Dak Bungalow, a rest-house for travellers.
div.	Division of the army.
E. I. C.	East India Company.
E.	East.
ft.	Feet.
H.	Hotel.
in.	Inch.
l.	Left hand.
junc.	Junction.
m.	Mile.
N.	North.
p.	Page.
p. o.	Post-office.
r. l. b.	River left bank.
r. b.	Right bank.
R.	Refreshment Room.
R.H.	Rest-house.
rly.	Railway.
rs.	Rupees.
Roy. As. Soc.	Royal Asiatic Society.
r. & rt.	Right hand.
sta.	Station.
S.	South.
W.	West.
yds.	Yards.

✱ This sign in the text appended to a name indicates that further information relating to the subject is to be found in the *Index and Directory* at the end.

[1] The Indian months begin about the 15th of the English month; thus Pús is the latter half of January and the first half of February, and so with all the other months.

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INDIA

BURMA AND CEYLON

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1901-1902.

IMPORTANT INFORMATION FOR TRAVELLERS IN INDIA.

CALCUTTA TO BOMBAY (SHORTEST ROUTE).

(See Routes 1 and 3).

Now that the Bengal Nagpur Railway has a direct entry into Calcutta, *viâ* Khargpur, the distance between that city and Bombay has been shortened to 1221 miles, and the journey is accomplished in 44¾ hours.

THE GRAND CIRCULAR TOUR OF INDIA.

Travellers should note that with the opening of through direct railway communication between Calcutta and Madras, lately effected, and with the establishment of an "overland" service six days a week between Madras and Colombo, it is now possible to make a grand circular railway tour through India, beginning at Bombay and ending at Colombo, or *vice versâ*, and visiting *en route* all places of interest in Southern, Northern, and Western India.

SKELETON ROUTE.

CALCUTTA TO MADRAS, 1031 MILES, BY THE BENGAL-NAGPUR AND MADRAS RAILWAYS, *via* MIDNAPUR (KHARGPUR), BALASORE, CUTTACK (AND PURI), CHILKA LAKE, VIZAGAPATAM, COCANADA, AND BEZWADA.

Calcutta, see p. 52 (see also Rte. 21).

34 m. **Kola Ghaut** (R.) Here the railway crosses the Roopnarain River, a large tidal river flowing into the Hooghly, at its junction with which are the famous James and Mary sands, the scene of so many wrecks in the Hooghly. The bridge over this river, about ½ mile in length, is a very fine one, and from the engineering difficulties met with in constructing it, it ranks as one of the most important bridges in India.

72 m. **Khargpur** (R.) An important station, being the junction of the trans-peninsular line to Bombay, and of the Coast line to Madras. There is also a short branch line to the big town of Midnapur, an old East India Company settlement, 8 miles distant, and another line is now under construction, which will run north-westwards to Bankura and the Jherriah coalfields.

144 m. **Balasore** (R.) (D.B.) Headquarters of Civil District Government and an Ordinance station for testing shells and guns. The open sea makes it a favourite resort, and it promises to become in the near future a large watering place. The delicious pomfret fish is procurable and is finding its way into the Calcutta market. There are large Roman Catholic and Baptist Missions in the town. The place was once of great commercial importance, and both the Dutch and the Danes had factories here. There are two curious old Dutch tombs, dated 1683, built like three-sided pyramids about 20 feet high in a small secluded enclosure near the native part of the town.

202 m. **Jajpur Road.** This is the station for Jajpur, the ancient capital of Orissa. (For description, see p. 290 *et seq.* of Handbook, Fourth Edition.)

253 m. **Cuttack** (R.) (D.B.) [For description, see pp. 288, 289 of Handbook, Fourth Edition.]

Within 11 miles north and south of Cuttack the railway line is carried over no less than five big bridges, the whole section comprising the most difficult piece of riverine engineering to be seen anywhere in India.

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270 m. **Bhuvaneshwar.** [See pp. 283 *et seq.* of Handbook, Fourth Edition.]

282 m. **Khurda Road** (R.) Junction for Puri (Jagannath) 28 miles distant. [See pp. 278 *et seq.*]

331. m. **Burcool.** Situated on the shores of the beautiful Chilka Lake, the frontier station between Madras and Bengal Presidencies. [See under Rambha below.]

344 m. **Rambha.** [See p. 353 of Handbook, Fourth Edition. The last sentence should read:—"It subsequently became the property of Mr Minchin, proprietor of a Distillery and Sugar Factory at Aska, in the interior of the District; and now belongs to the Rajah of Kallikotah and Atgada."]

351 m. **Humma.** The site of the large Government Salt Factory, the salt being manufactured from sea-water by evaporation in "salt-pans," which can be seen between the railway and the sea.

355 m. **Ganjam.** [See under Humma, p. 353 of Handbook, Fourth Edition.]

360 m. **Chatrapur.** [See p. 353.]

374 m. **Berhampur.** [See pp. 352, 353.]

420 m. **Palasa** (R.) [See p. 353.]

465 m. **Chicacole Road.** [See p. 353.]

508 m. **Vizianagram** (R.) [See pp. 352, 353.]

546 m. **Waltair** (R.) The junction between the Bengal-Nagpur Railway and the Madras Railway systems. [See pp. 352.]

548 m. **Vizagapatam.** [See p. 352.]

606 m. **Tuni** (R). [See p. 352.]

639 m. **Samalkot Junction** (R.) See p. 352.]

670 m. **Rajahmundry** (R.) [See p. 352.]

671 m. **Godavery.** The site of the huge Havelock bridge (56 spans of 150 feet) over the Godavery River.

726 m. **Ellore** (R.) [See p. 352.]

763 m. **Bezwada Junction** (R.) (D.B.) An important station, the junction of three lines: the Madras Railway (East Coast line); the Nizam's Railway, running due west *via* Hyderabad and Secunderabad to Bombay; and the Southern Mahratta Railway (Bellary-Kistna line) running south-west to Guntakal Junction. [See pp. 358, 359 and 360.]

809 m. **Bapatla** (R.)

849. m. **Ongole** (R.) Important station of American Baptist Mission.

900 m. **Bitragunta** (R.)

921 m. **Nellore.** Head-quarters of a Civil District of the same name. The scene of a massacre of French soldiers in 1758, under orders of Najib-ulla, who subsequently submitted to the British. The town contains an old fort, now in the District Magistrate's Office, and an old cemetery with graves dating back to 1785. [See p. 334.]

945 m. **Gudur Junction.** Junction for the South Indian Railway branch line to Renigunta Junction (on the Madras Railway north-west line), Pakala, and Katpadi (Vellore) Junction (on the Madras Railway south-west line).

1009 m. **Ponneri** (R.)

1021 m. **Ennur.** On a spacious backwater. Formerly a suburban resort much frequented by people from Madras. The site of a large Salt Factory.

1031 m. **Madras** (Beach Station). [For description of Madras, see p. 336 *et seq.*]

Madras to **Colombo** (OVERLAND ROUTE).

[See Route 31. The title of this route should be altered]:—MADRAS TO COLOMBO *via* VILLUPURAM (FOR PONDICHERRY), TANJORE TRICHINOPOLY, MADURA AND TUTICORIN. The description up to p. 407 may be followed until "425 m. Maniyachi" is reached when it should continue thus:—

425 m. **Maniyachi Junction.** Here a branch line runs to Tinnevelly and Palamcotta. [For description of these see pp. 407 and 408.]

443 m. **Tuticorin** (R.) The southern terminus of the Railway, and the embarking place for Colombo.

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Historical.—Tuticorin was originally a Portuguese settlement, and was founded about 1540. In 1658 it was captured by the Dutch, and in 1782 by the English. It was restored to the Dutch in 1785 and again taken by the English in 1795. During the Poligar war of 1801, it was held for a short time by the Poligar of Panchalamkurichi, and was ceded to the Dutch in 1818. It was finally handed over to the English in 1825.

Objects of Interest.—The old Dutch cemetery containing several tombstones, on which are carved armorial bearings and raised inscriptions, is worthy of a visit. Twenty miles south of Tuticorin on the sea lies the village of Trichendur, which contains a large and important temple dedicated to Subramanya, the God of war, and second son of Siva. The temple contains some excellent sculpture and several inscriptions. A few miles further south is a group of 16 columns each bearing an inscription. There is a good road to Trichendur, and carts can be hired for the journey there from Tuticorin at Rs. 5 each.

TUTICORIN (R.)

Hotel: *British India H.*, immediately opposite the station, has accommodation for three first-class and two second-class visitors. The charge for board and lodging is—

First class, Rs. 4-8-0 } per
Second ,, ,, 3-0-0 } diem

Road Conveyance: Carriages and jutkas are usually procurable at the station, the fares being 8 and 2 annas per mile, respectively. Bullock-carts can be hired in the town, the charge being 2 annas per mile.

Railway Facilities: First and second class carriages are run to and from the pier in connection with the departure and arrival of the Mail steamers to and from Colombo. Waiting accommodation is provided at the station for ladies and gentlemen, and there is also a Refreshment Room under the management of Messrs Spencer & Co. The butler in charge has usually a few copies of the *Madras Mail* and *Madras Times* for sale, as well as a small stock of travellers' requisites. In case of the late arrival of the Colombo steamer, Messrs Spencer & Co. can generally arrange to serve breakfast in the train. Ice and aerated waters are carried by all main line Mail trains during day journeys, and can be purchased at the rates published in the Company's Guide.

Shipping Arrangements: A British India Steam Navigation Company's steamer leaves daily (Sundays excepted) at 5 P.M. for Colombo, and one arrives from Ceylon daily (Mons. excepted) at about 8 A.M., the passage occupying about 16 hours. The journey between the pier and steamer is made in a steam launch belonging to the British India Steamer Agents at Tuticorin, and occupies about three-quarters of an hour. For further particulars, in connection with the launch service, the Company's Guide should be consulted. The British India Company's coasting steamers between Calcutta and Bombay touch at Tuticorin once a week and their other vessels as occasion offers. The Asiatic Company's steamers and those of the Japanese line also call at the port. A large number of sailing boats of 20 tons burden are always procurable on an average payment of Rs. 12.8 per trip to steamer and back. The pier belongs to Government, and is under the control of the Port Officer. There are also several private jetties belonging to the various mercantile firms.

Local Manufacturers and Products: There is a large Government salt factory about a mile-and-a-half from the station, with which it is connected by a siding. In the town are several cotton presses and an important Spinning Mill. Tuticorin is the centre of very ancient pearl and conch shell fisheries, but since the deepening of the Pamban Channel between India and Ceylon, the yield has greatly decreased. The Manaar pearl, which is not of good colour, is usually fished for in March, April and May, under Government management.

Local Officials: The officials having offices at Tuticorin are the Sub-Collector, Deputy Tahsildar, Sub-Registrar, Assistant Superintendent and Inspector of Police, Assistant Commissioner of Salt and Abkari, Customs Superintendent, and the Port Officer, who is also the Superintendent of Pearl Fisheries. The Bank of Madras and National Bank of India have branches, and British India and Asiatic Steam Navigation Companies, Agencies in the town.

Missions, Churches, etc.: The Society for the Propagation of the Gospel maintains a training school, and a College named after the late Bishop Caldwell. Within easy reach of the station are a Protestant and two Roman Catholic Churches. The native fishing community profess Christianity to a large extent, and are almost entirely Roman Catholics.

Club: A Club for Europeans is situated on the sea front.

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P. lxxxix.—*Silver Coins.*—The value of the Rupee in gold is now fixed at 1/4.

P. 289, line 34—"The launches . . Calcutta."—This is not required now that through railway communication is opened from Calcutta to Madras.

P. 318, col. 1, line 10.—For about 40 hours read 32 hours.

P. 366, col. 2, line 2 from bottom—**Cannannore.**—A railway S. along the coast, *via* Tellicherry, to Calicut is about to be opened (1901) and eventually it is to be continued N. to Mangalore, p. 365.

P. 369, col. 1, line 10 from bottom—**Cochin.**—A railway to Shoran on the Madras Railway (Calicut line) is now (1901) being constructed, and will shortly be opened.

P. 405, col. 1, line 14.—**Madura.**—A railway is now (1901) being constructed from here to Paunben (Rameswaram, pp. 371 and 400), which will probably take the place of Tuticorin as the starting place for steamers for Colombo, deep water allowing vessels to get close in shore, whereas at Tuticorin they have to lie several miles out.

P. 376, col. 1, line 4 from bottom.—**Bowringpet.**—The Kolar Gold Mines are well worthy of a visit, over 50,000 miners are employed. Since 1881 the yield has been £12,000,000. It is proposed to work the mines by electricity to be generated by the force of the Cauvery Falls (p. 279).

P. 388, col. 1, last line—**Mettupalaiyam.**—This is the terminus of the broad-guage line, and the junction with the Nilgiri Mountain Railway, which runs as far as Coonoor, 17 miles, and which is eventually to be continued to Ootacamund, 12 miles further. The Nilgiri Railway is the metre gauge, and on the mountain gradient is furnished with a central rack rail, enabling it to ascend 1 in 12. The scenery is magnificent, and the journey up, in the course of which the line ascends 6000 feet, occupies 3½ hrs., the journey down occupying 2¼ hrs. From Coonoor to Ootacamund the journey is done in pair-horse curricles (tongas) provided by the Railway Company, which undertakes through booking for passengers and luggage.

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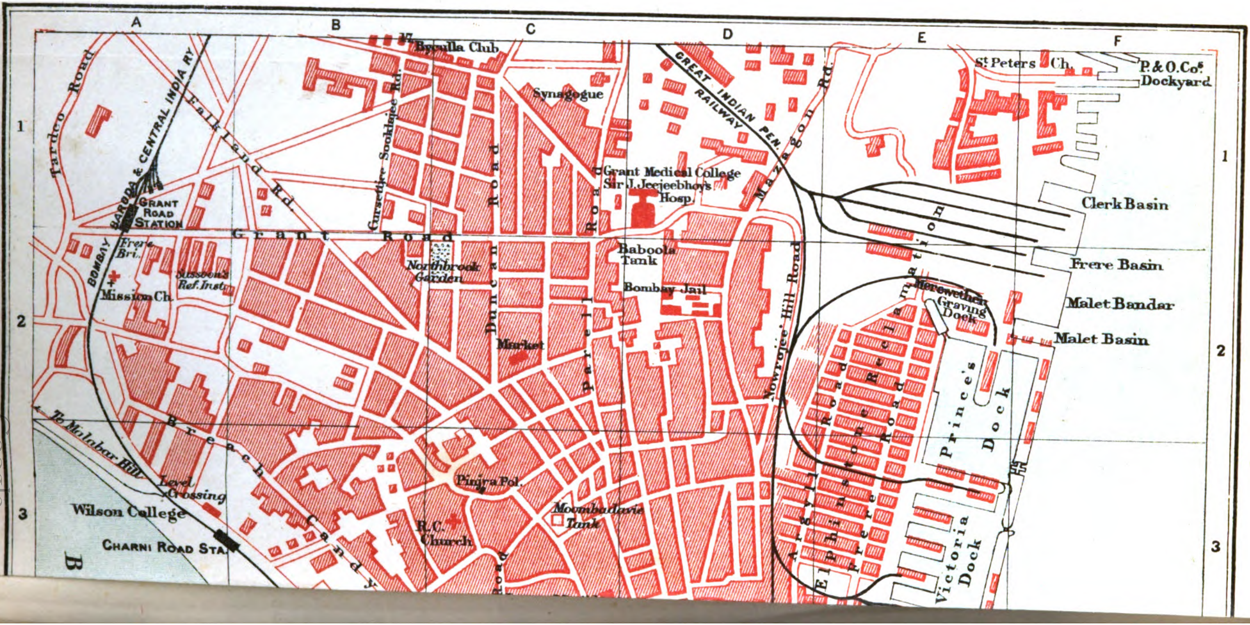

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BOMBAY *[1] AND ENVIRONS.

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AND OF BOMBAY is situated in 8′ 45″, long. 72° 52′. It is one of islands which were at one rated from the mainland and from one another by very narrow channels, some of which have now been filled up. They are: 1. Bassein; 2. Dravi; 3. Versova; 4. Salsette; 5. Trombay, in

[1] s mark implies that further information is to be found in the Index and Directory

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which the hill called the Neat's Tongue, 900 ft. high, is a conspicuous mark; 6. Bombay; 7. Old Woman's Island; 8. Colaba; 9. Elephanta; 10. Butcher's Island; 11. Gibbet Island; 12. Karanja.

Bombay Island is 11½ m. long from the S. extremity of Colaba to Sion Causeway, over which the railway passes to the larger island of Salsette, and from 3 to 4 m. broad in that portion which lies to the N. of the Esplanade. It is difficult to estimate its area, but it may be put down as about 22 sq. m. The last census (1891) of the city is 821,764, viz.:

Hindus	548,291	Parsis	47,458
Mohammedans	154,247	Jews	5,021
Christians	45,310	Atheists, other than Buddhists and Jains	22
Buddhists	190		
Jains	25,225		

Limiting the area of Calcutta to the municipality, and excluding the suburbs, Bombay ranks as the second most populous city in the British Empire. Most of its population is crowded into an area of about 4 sq. m. From the 8th August 1896 to the 30th June 1897, there were 27,597 deaths in Bombay of plague, or bubonic fever. Of those attacked 60 p. c. died. The epidemic was of a comparatively mild form, but resulted in great loss to business men, owing to the world-wide quarantine imposed upon all vessels from Bombay.

Climate.—The average temperature of Bombay is 79·2° F. It is neither so hot in summer nor so cold in winter as many places in the interior. The coolest months are from November till March. The S.W. monsoon begins about the second week in June, and the rains continue till the end of September. The average rainfall is 70·30 in.

Bombay Harbour.—On approaching Bombay from the W. there is little to strike the eye. The coast of the island is low, the highest point, Malabar Hill, being only 180 ft. above the sea. But on entering the harbour a stranger must be impressed with the picturesqueness of the scene. To the W. the shore is crowded with buildings, some of them, as Colaba Church and the Tower of the University, very lofty and well proportioned. To the N. and E. are numerous islands, and on the mainland hills rising to an altitude of from 1000 to 2000 ft. Pre-eminent amongst these is the remarkable hill of Bawa Malang, otherwise called Mallangadh, on the top of which is an enormous mass of rock with perpendicular sides, crowned with a fort now in ruins. On the plateau below the scarp was a strong fortress which, in 1780, was captured by Captain Abington, who, however, found the upper fort quite impregnable. (See Grant Duff, vol. ii. p. 41.)

The port is crowded with vessels of all nations, and conspicuous amongst them are 2 monitors, for the defence of the Harbour. These are called the *Abyssinia* and the *Magdala*, and are armed with 8-inch guns in 2 turrets. There are also 2 torpedo catchers, and 6 fast torpedo boats. The main defences, remodelled and armed with the newest and heaviest guns, consist of batteries on the islands in the harbour. The fort most to the S. is called the *Oyster Rock*; that on the *Middle Ground* shoal is in the middle of the anchorage. The third defence is on *Cross Island*, at the N. end of the anchorage. The higher part of this island has been cut down and armed with a battery, in addition to which there are 3 large batteries on the mainland.

Landing and Landing-places.—Passengers are landed at the Ballard Pier in launches. The Custom-House officers come on board for the inspection of personal baggage, but heavy boxes are more conveniently passed through at the Custom House. The hotel authorities and Messrs. T. Cook & Son generally send representatives to meet passengers by each steamer. It is convenient for travellers to entrust their baggage to one of them, or to their private native servant, if they have engaged one beforehand and have instructed him to meet them on board

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If the steamer arrives at night, it is advisable to remain on board until the morning. The P. & O. steamer, after landing the mail and most of the passengers, proceeds about 1 m. N. up the harbour to the docks. Though the new tariff of 1894 has increased the number of articles dutiable, those which give trouble are firearms only. If these have not been in India before, or have not been in India for a year, a high *ad valorem* duty is levied on them, and they cannot be removed from the Custom House until the duty is paid, or a certificate given that a full year has not elapsed since the owner left India.

Travellers who have not been in the East before will be struck by the picturesqueness of the scene on landing in Bombay. The quaint native craft at the quay; the crowds of people dressed in the most brilliant and varied costumes; the Hindus of different castes; the Mohammedans, Jews, and Parsis, with a sprinkling from other nationalities; the gaily painted bullock-carts, and other sights of equal novelty, combine to make a lasting impression on the stranger's mind.

General Description of Bombay and Suburbs.—The Apollo Bandar, where the traveller used to land, is in the modern European quarter. As he stands facing W., the narrow promontory of Colaba is behind him to the S.E.; on his right is the Yacht Club; and before him stretches the main thoroughfare of the city, passing through "The Fort," with the business quarter on the rt., and the grand array of Public Buildings—the pride of modern Bombay—on the l. Though other modern cities may boast of finer individual buildings, none can compare with these in general arrangement and unity of effect, "conceived for the most part with a happy inspiration which blends the Gothic and the Indian schools of architecture."[1] On the farther side W. they face Back Bay. Proceeding N. the promontory upon which Bombay stands widens. On the extreme right are the docks and dockyards, on the left the bay trends away W. and S. to Malabar Hill and Malabar Point. In the centre, at the junction of two thoroughfares, are Victoria Station and the new Municipal Offices, the largest and most elaborate buildings in Bombay, with the Crawford Market beyond; and then commences the densely populated native city, which extends N. for 2 m. to the suburbs of Mazagon and Byculla, and to the foot of Malabar and Camballa Hills.

The best suburb is **Malabar Hill** (about 3½ m. from the Fort), which affords the highest and healthiest situation, and is covered with charming villas and bungalows surrounded by gardens. These chiefly belong to wealthy natives, but are for the most part inhabited by Europeans and Parsis. Unfortunately the best and highest position of all is occupied by the gardens attached to the Towers of Silence (see below). Along the top of the same ridge is the Ladies' Gymkhana—a favourite resort in the evenings (see Index), and the little Church of All Saints. At Malabar Point, at the extreme S. W., is Government House, and close to it the Temple of Walkeshwar, in an unhealthy depression. To the N.E. is **Camballa Hill** and **Breach Candy**, overlooking the Indian Ocean, where there are numbers of pleasant bungalows and villas. To the N. is **Parell**, where are the old Government House and the Victoria Gardens; and to the W. the suburbs of **Byculla** and **Mazagon**, which include many cotton and other manufactories and warehouses. At Mazagon are some of the docks, including those of the P. & O. Company.

[1] Sir Edwin Arnold's *India Revisited*.

Public Offices.

One of the most conspicuous features in Bombay is the impressive line of government buildings which face Back Bay and succeed one another in the following order, from S. to N.: the Government Secretariat, close to Watson's Hotel on the Esplanade, University Hall, Library and Clock Tower, Law Courts, Public Works' Secretariat, Post Office and Telegraph Offices. There is a building to the N.E. of the Tele-

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graph Offices which is used for the accommodation of the employés of the telegraph department.

The **Presidential Secretariat** is 443 ft. long, with two wings 81 ft. long. In the first floor are the Council Hall, 50 ft. long, Committee Rooms, Private Rooms for the Governor and Members of Council, and the Offices of the Revenue Department. The second floor contains the Offices of the Judicial and Military Departments. The style is Venetian Gothic, and the designer was Col. Wilkins, R.E. The carving is by native artists. The staircase is lighted by the great window, 90 ft. high, over which rises the tower to 170 ft. At the entrance are the arms of Sir B. Frere (who was Governor when the plans were formulated for erecting Public Buildings, and to whom Bombay owes many of its improvements) and Sir S. Fitzgerald, and there is a very handsome armoire made of teak, inlaid with black wood, all the work of native artisans.

The **University Library** and **Clock Tower** form a grand pile, designed by Sir Gilbert Scott in the style of 14th-century Gothic. The Library is a long low room adorned with carving, and the Great University or Rajabai Tower on the W. side forms part of it, and is from its height the most conspicuous building in Bombay. It is 260 ft. high, and was built at the expense of Mr. Premchand Raichand, in memory of his mother, Rajabai. It cost 300,000 rs. He also gave 100,000 rs. for the Library; and these sums with accumulations more than sufficed to complete the two buildings. The Tower, from the top of which there is a fine view of Bombay, is divided into 6 stories, and is surmounted by an octagonal lantern spire, with figures in niches at the angles. There are 24 figures in all upon the tower representing the castes of W. India. The first floor forms part of the upper room of the Library, and the second contains a study for the Registrar. There is an opening several feet square in the centre of each floor, so that one can look up 115 ft. to the ceiling of the Dial Room. The fourth floor is for the great clock. Under the dials outside are 4 small galleries, with stone balustrades.

University Hall.—This fine building, in the French Decorated style of the 15th cent., is 104 ft. long, 44 ft. broad, and 63 ft. high to the apex of the groined ceiling, with an apse separated from the Hall by a grand arch, and a gallery, 8 ft. broad, round three sides. The painted glass windows have an excellent effect, and are also most useful in tempering the fierceness of the Indian sun. The Hall, designed by Sir Gilbert Scott, R.A., is called after Sir Cowasjee Jehangir, who contributed 100,000 rs. towards the cost of erection. It was completed in 1874.

The **Courts of Justice.**—This immense building, 562 ft. long, with a tower 175 ft. high, was designed by Gen. J. A. Fuller, R.E., is said to have cost £100,000, and was opened in 1879. The style is Early English. The principal entrance is under a large arched porch in the W. façade, on either side of which is an octagon tower 120 ft. high, with pinnacles of white Porbandar stone, and surmounted by statues of Justice and Mercy. The main staircase is on the E. side, and is approached by a noble groined corridor in Porbandar stone, which runs through the building. The offices of the High Court are on the first and third upper floors. The Appellate and Original Courts are on the second floor. The Criminal Court is in the centre of the building, above the main corridor and has a carved teak gallery for the public running round 3 sides. The ceiling is of dark polished teak in panels, with a carved centre-piece. The floor is Italian mosaic. From the windows of the tower fine views are obtained. On the E. are the harbour fringed with islands, Modi Bay, and the Fort; and to the W. are Malabar Hill, Back Bay, and S. Colaba Point.

Separated from the Post Office by a broad road which leads E. to the Fort by Church Gate Road, and W. to the Church Gate station of the B. B. an

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G.I. Railway, is the **Public Works' Secretariat**, with a façade 288 ft. long; the central part having 6 stories.

The Railway, Irrigation, etc. Departments are in this office.

The **Post Office** has 3 floors, and is 242 ft. long, with wings on the N. side. It is in the mediæval style (architect, Trubshawe). The stone used is the same as that of the Telegraph Offices; the arrangement is excellent in point of convenience.

The **Telegraph Office**, in modern Gothic style, has a façade 182 ft. long. The facing is of coursed rubble stone from Coorla in Salsette, and the columns are of blue basalt.

The **State Record Office** and **Patent Office** occupy the W. wing of the Elphinstone College, close to the Mechanics' Institute. Amongst the records are preserved the oldest document relating to the Indian Empire, a letter from Surat, 1630; and the letter of the Duke of Wellington announcing the victory at Assaye.

The **Town Hall**, in the Elphinstone Circle, designed by Col. T. Cowper, was opened in 1835, and cost about £60,000, by far the larger portion being defrayed by the E. I. Comp. The building has a colonnade in front, and the façade is 260 ft. long. The pillars in front, and the external character of the edifice, are Doric; the interior is Corinthian.

On the ground floor are: the Medical Board offices, in which are four handsome Ionic pillars, copied from those of a temple on the banks of the Ilyssus; and the office of the Military Auditor-General, and some of the weightier curiosities of the Asiatic Society. In the upper story is the Grand Assembly Room, 100 ft. square, in which public meetings and balls are held; the Assembly Room of the Bombay Asiatic Society; and the **Library** of this Society, founded by Sir James Mackintosh, containing about 100,000 volumes. A stranger can have gratuitous access to the rooms for a month by an order from one of the members of the Society. The Levee Rooms of the Governor and the Commander-in-Chief, the Council Room, etc., are no longer used for their original purposes. The place of honour in the Grand Assembly Rooms is occupied by a statue of the distinguished Governor Mountstuart Elphinstone, executed by Chantrey, as are also those of Sir J. Malcolm and Sir C. Forbes. At the head of the staircase, on one side, is a fine statue of Lord Elphinstone, the Governor during the Mutiny, and on the other side is a statue of Sir Bartle Frere, an excellent likeness. Between the circular flights of stairs is the statue of Sir Jamshidji Jijibhai.

The Council Room contains pictures, by Mr. Wales, of Baji Rao Peshwa, (whose adopted son, Nana Dhundu Pant, will be ever infamous as the author of the massacre at Cawnpore); of Baji Rao's celebrated minister, Nana Farnavis; and of Mahadaji Sindia. In the Asiatic Society's Library are busts of Sir James Carnac by Chantrey and Sir J. Mackintosh. The Geographical Room contains pictures of Sir A. Burnes, and Sir C. Malcolm and Captain Ross, the two first Presidents of the Geographical Society; also a very fine collection of maps.

The **Mint** is close to the Town Hall, but farther back, having a tank in front of it. It is a plain building, with an Ionic portico, designed by Major J. Hawkins, and completed in 1829. It stands upon reclaimed land, where considerable difficulty was experienced in laying the foundations: the cost was in consequence very great. Authority was granted to the Company by the Crown to establish a mint so early as 1676. In the Bullion Room there are sometimes from £100,000 to £200,000 of silver in London bars, weighing 80 lbs. each, and San Francisco bars, weighing 100 lbs. It is unnecessary to describe the working of the mint which resembles that of similar institutions. Forty specimens of false coins are exhibited, one of which has been a good coin, but all the silver has been scooped out and

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lead substituted. These coins have been collected since September 1872. Adjoining the Mint, on the Ballard Road, are the administrative offices of the **Port Trust,** an imposing building.

Government House at Malabar Point.—It is a pleasant drive of about 4 m. from the Fort along the seaside, skirting Back Bay, which on account of the sea-breeze is cooler, though less interesting, than through the hot and crowded bazaars. At about 3 m. from the Fort the road begins to ascend a spur of Malabar Hill. Near the top on the l. are the entrance gates to the drive, which in less than ½ m. through a shady grove of trees by the sea-shore leads to Government House. It is a building of no architectural pretensions, but is simply a bungalow, or rather a series of bungalows, with large cool rooms and deep verandahs overlooking the sea, and a pleasant view across Back Bay to the city of Bombay on the farther side. Some of the detached bungalows are for the Governor's staff and for guests, all being from 80 to 100 ft. above the sea. Below them at the extreme point is a battery, which could sweep the sea approach. Not far off to the N. a large ship, the *Diamond,* was wrecked and 80 passengers were drowned. Sir Evan Nepean was the first Governor to reside at Malabar Point. He went there in 1813, as the cool sea-breeze was indispensable to his health, and built an additional room to the Sergeants' quarters, which was the only house existing in the neighbourhood. In 1819-20, Mr. Elphinstone added a public breakfast-room, and a detached sleeping bungalow on a small scale. In 1828 Sir John Malcolm gave up, for public offices, the Government House in the Fort and the Secretary's office in Apollo Street, and considerably enlarging the residence at Malabar Point, regularly constituted it a Government House. Close by is the picturesque temple of *Walkeshwar* (see below). The drive from Malabar Point, and thence along the sea by **Breach Candy,** is one of the most beautiful in the island, and is thronged with carriages and equestrians every evening. Finer still is that recently opened up by Gibbs Road, continuing the Ridge Road through a garden of ferns and crotons to Camballa Hill.

Government House at Parell was a Portuguese place of worship and monastery, confiscated by the English government on account of the traitorous conduct of the Jesuits in 1720. Governor Hornby was the first who took up his residence there, between 1771-80.

To supply the required accommodation Mr. Elphinstone built the right and left wings. The public rooms are in the centre facing the W. The drawing-room or ballroom above the dining-room occupies the place of the old Portuguese chapel. On the staircase there is a bust, and in the ballroom a portrait, of the Duke of Wellington. At the end of the ballroom is what is called the Darbar Room. From the S. corridor steps descend to a platform in the garden, where the band plays. The garden of Parell is pretty, and has at its W. extremity a tank, and on its margin a terrace, which rises about 10 ft. above the water and the grounds.

Since 1880 the Governors have lived principally at Malabar Point, and Parell House has been only used by the Governor occasionally for garden-parties in the winter.

The **Victoria Station,** terminus of the Great Indian Peninsular Railway, stands in a conspicuous place, in the angle between the Esplanade Market Road and the Boree Bandar Road, within a few minutes walk of the Fort. It is a vast building, elaborately ornamented with sculpture and surmounted by a large central dome; at the same time its arrangements are found to be practically most convenient. The architect was F. W. Stevens, C.I.E.; the style is Italian Gothic, with certain Oriental modifications in the domes. It cost the Rly. Comp. £300,000, and was completed in 1888. It is one of the handsomest buildings in Bombay, and the finest rly. sta. in India, if not in any country.

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1. Victoria Museum.
2. Gowalee Tank.
3. Native Theatre.
4. Jail.
5. Christ Church.
6. Free Church High School.
7. European and Mohammedan Burying-grounds.
8. Gokaldas Hospital.
9. St. Xavier College.
10 School of Art.
11. Marine Battalion Lines.
12. Gaiety and Novelty Theatres.
13. European Ceneral Hospital.
14. Mint.
15. Town Hall.
16. St Andrew's Church.
17. Lunatic Asylum.
18. English Cemetery.
19. Wilson College.
20. Elphinstone Reclamation.

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The **Municipal Buildings** (architect, F. W. Stevens, C.I.E.) occupy the angle between the Hornby and Cruickshank Roads, opposite the Victoria Rly. Sta. The Oriental feeling introduced into the Gothic architecture has a pleasing effect. The tower, 255 ft. high, and surmounted by a masonry dome, can be seen from all parts of Bombay. The central gable terminates in a statue 13 ft. high representing "Urbs prima in Indis." The grand staircase is also crowned by an imposing dome.

Between the Mint and the Custom House are the remains of the **Castle**, covering 300 sq. ft. Only the walls facing the harbour remain. There is a flagstaff here from which signals are made to ships, and also a clock tower, where a time signal-ball, connected by an electric wire with the **Observatory** at Colaba, in which are valuable arrangements for magnetic and other observations, falls at 1 P.M.

Adjoining the Castle is the **Arsenal** (order for admittance must be obtained from the Inspector-General of Ordnance at Poona). Besides the usual warlike materials, harness, tents, and other such necessaries for army equipment are made here; and here also is an interesting collection of ancient arms and old native weapons of various descriptions.

The **Custom House** is a large, ugly old building, a little to the S. of the Town Hall and Cathedral. It was a Portuguese barrack in 1665, and then a quarter for civil servants. Forbes in his *Oriental Memoirs* says that in 1770 he was there and could get no supper or candles, so he sat on the roof reading Shakespeare by moonlight. It became a Custom House in 1802. The landing-place E. is called the Town Bandar. The Dockyard extends hence to the Apollo Gate, with a sea-face of nearly 700 yds.

The **Dockyard.**—So early as 1673 the East India Company had been compelled to build ships of war to protect their merchantmen from the attacks of the Maratha and Malabar pirates. Surat, however, was the chief station for building vessels, and up to 1735 there were no docks in existence at Bombay. In that year a vessel was built at Surat for the Company, and an officer despatched from Bombay to inspect it. Being much pleased with the skill and intelligence of the Parsi foreman, Lowji Naushirwanji, and knowing that the Government was desirous of establishing a building-yard at Bombay, this officer endeavoured to persuade him to leave Surat and take charge of it. The Parsi, however, had too much honesty to accept this advantageous offer without permission from his master to whom he was engaged. On its being granted, he proceeded to Bombay with a few artificers, and selected a site for the docks. Next year Lowji was sent to the N. to procure timber, and on his return he brought his family with him. From that day to this the superintendence of the docks has been wholly in Lowji's family; or, as it is well expressed by a well-known writer, "The history of the dockyard is that of the rise of a respectable, honest, and hard-working Parsi family." Up to this time the king's ships had been hove down for repairs at Hog Island. About 1767 it became necessary to enlarge the yard.

In 1771 two grandsons of Lowji—Framji Manikji and Jamshidji Bahmanji—entered the dockyard, working as common carpenters at 12 rs. a month. In 1774 Lowji died, leaving only a house and a sum of money under £3000. He bequeathed, however, to his family a more precious legacy,—the remembrance and prestige of his character for spotless integrity. Manikji succeeded him as master-builder, and Bahmanji was appointed his assistant, the two managing the docks with increased success. They built two fine ships of 900 tons, and the men-of-war crippled in the severe actions between Sir Edward Hughes and Admiral Suffrein were docked at Bombay. Bahmanji died in 1790, in debt, and Manikji two years afterwards, leaving but a scanty sum to his family. Their sons succeeded them. Jamshidji in 1802 built the *Cornwallis* frigate for the East India Company and his success determined the Home Government to order the construction

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of ships for the Royal Navy at Bombay. In consequence of his talents, he was permitted to have the sole supervision as master builder. In 1805 the dockyard was enlarged; and in 1820 the *Minden*, 74, built entirely by Parsis, was launched, and about the same time the *Cornwallis*, 74, of 1767 tons. Subsequently the *Wellesley*, 74, of 1745 tons; the *Malabar*, 74; the *Seringapatam*, and many other ships of war were built; including the *Ganges*, 84; the *Calcutta*, 86; and the *Miani*, of 86 guns. All these vessels were made of teak, and have sufficiently proved the lasting quality of that wood. It has been said that a teak ship will last from four to fives times as long as one of English oak. The old *Lowji Castle*, a merchantman of about 1000 tons, is known to have made voyages for nearly three-quarters of a century. Although the dockyard has been of late years much enlarged and furnished with the best and newest machinery, no large ships are built here. The enclosure contains about 200 acres. There are 5 graving docks, 3 of which together make one large dock; the Bombay Dock, 648 ft. long, 57 ft. broad at top, and 34 ft. at bottom, and with 12 ft. perpendicular depth; the other 2 graving docks make a single dock, 550 ft. long, 68 ft. broad at top, and 46 ft. at bottom, and with 26 ft. perpendicular depth. There are also 4 building-slips opposite the Apollo Pier, and on the S.E. side of the enclosure. Bombay is the only important place near the open sea in India where the rise of the tide is sufficient to permit docks on a large scale. At Bombay the highest spring tides reach to 17 ft.; but the usual height is 14 ft. The dockyard is lighted by electricity, so that work can be carried on by night if necessary.

The **Duncan Graving Dock**, originally constructed in 1807, can be divided into two by means of a steel floating caisson; its total length is 630 feet and depth 26 feet at spring tides. The **Government Wet Basin**, constructed in 1891-3, has an area of 4½ acres, and was designed for the use of Government ships; its depth is 25 feet at spring tides.

The **Sassoon Dock** at Colaba is a wet dock for the discharge of cargo which has been purchased by Government. The Bombay, Baroda, and C. I. Railway runs to the S. of the dock, and a siding is carried under the very warehouses, so that in the monsoon the goods are not wetted. The Bombay, Baroda, and C. I. Rly. joins the G. I. P. at Dadar, so that, practically, both railways join the docks. The Sassoon Dock, the first wet dock made in India, is 650 ft. long, with an average breadth of 250 ft. The depth is 19 ft. at high water at neap tides, and 22 ft. at spring tides. In one of the warehouses at the W. end are 6 hydraulic cotton presses, which exert a pressure of 800 tons on each bale. They can press from 125 to 150 bales a day. A bale weighs more than deal but less than teak of the same dimensions.

Prince's Dock was commenced during the Prince of Wales's visit in 1875-76. In excavating it the remains of a submerged forest were found at a depth of about 10 ft. About 100 trees from 10 to 20 ft. long were exhumed; the wood is red and very hard. The dock extends over 30 acres, and is capable of containing 30 ocean steamers. On the N.W. of this dock is the **Merewether** (Government) **Dock**. Adjacent to the docks is a whole street of warehouses and offices.

The **Victoria Dock**, S. of the Prince's Dock and connected with it, occupies the space formerly taken up by the Musjid and Nicol basins. It covers 25 acres, and has an entrance 80 feet in width.

Both these docks are excavated on the estate known as the **Elphinstone Reclamation**, which has taken in from the sea 276 acres, and has raised and improved 110 acres. The **Mody Bay Reclamation** is S. of the Elphinstone estate. These two groups of work have transformed the eastern foreshore of the island from a mud swamp to a busy mercantile quarter worthy of the capital of Western India.

Several hours might be spent in visiting these vast reclamation works on the E. shore of Bombay Island, from the Custom House to Sewri on the N. On these works and on those at Colaba

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and Back Bay £5,000,000 sterling have been expended.

The **Dockyard of the P. & O. Company** is in the suburb of Mazagon. The office is situated in the Mazagon Dock Road, in a garden with a profusion of flowering shrubs. The works were finished in 1866. The dockyard covers 12 acres, and there are iron sheds for 18,000 tons of coal. The dock is 420 ft. long, and capable of receiving vessels of deep draught. On its left, looking towards the pier, is the Ice Manufactory.

Lighthouses.

The **Kennery Lighthouse**, which is 12 m. to the S. of Bombay, has a fixed first-class cata-dioptric light in a tower 161 ft. above high-water mark. It cost about 2 lakhs. There are 2 32-pounders on the island for signalling. The foundation-stone was laid by Sir Bartle Frere in 1867, and the light was first shown the following year.

A ridge or causeway, which commences a little S. of the Colaba Cemetery, and is 3500 ft. long, leads to the New or **Prong Lighthouse**, from the Old Lighthouse, extinguished 1874. This ridge is dry at low water for 4 days before and 4 days after full moon. Near the Old Lighthouse and at Colaba Point are two modern batteries, and N. of it are the lines of the artillery and the headquarters wing of a European regiment. The Prong Lighthouse is 150 ft. high, with walls 17 ft. thick at the lowest story, and cost £60,000. The revolving gear has to be wound up every 45 minutes, which employs 2 men. In storms the waves rise 50 ft. up the sides, and the tower vibrates. Before this lighthouse was built dreadful shipwrecks took place here, and many of the bodies of those drowned are interred in Colaba Cemetery. It is interesting to watch the light from the shore of Back Bay as it flashes into full splendour and then in a few seconds fades into darkness. The light can be seen to the distance of 18 m., and beyond the lighthouse the shoal water extends for a mile. It flashes every 10 seconds.

Another lighthouse takes the place of the old Inner Light vessel.

Churches.

The **Cathedral** of St. Thomas stands in the Fort, close to Elphinstone Circle. It was built as a garrison church in 1718, and made a cathedral on the establishment of the See of Bombay in 1833, on which occasion the low belfry was converted into a high tower. It is simple in plan, and a mixture of the classical and Gothic in style. The chancel, added 1865, is a satisfactory specimen of modern Early English. There are some monuments here which deserve attention,—one by Bacon to Jonathan Duncan, Governor for sixteen years. It represents him receiving the blessings of young Hindus. This had reference to his successful efforts in suppressing infanticide in certain districts near Benares, and afterwards in Kattywar, through the zealous and able agency of Colonel Walker.

Amongst other monuments to be noticed are that to Cap. G. N. Hardinge, R.N., who died in 1808, in a brilliant engagement when he took the frigate *La Piedmontiare;* that to Col. Burr, who commanded at the battle of Kirkee; and a third to Major Pottinger, who distinguished himself in the defence of Hirat. The fountain in front of the Cathedral was erected by Sir Cowasjee Jehangir Readymoney, at a cost of 7000 rs.

The *Afghan Memorial* **Church of St. John the Evangelist** *at Colaba*, consecrated in 1858, consists of nave and aisles 138 ft. long, with a chancel 50 ft. long, and a tower and spire 198 ft. high, conspicuous for some distance at sea. As in the great church of Antioch in early ages, and in St. Peter's at Rome, the altar is at the W. end. The effect on entering is good, owing to the length and height of the building, the simplicity of the architecture, and the "dim religious light" diffused through the stained-glass windows. The roof is of teak. The first object remarked on entering is the illuminated metal screen, light and elegantly designed, and surmounted by a gilt cross. S. of the main entrance is the Baptistery, with a large font and triplet window erected by the congregation in memory of the

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Rev. Philip Anderson, author of *The English in Western India.* About ⅛th of the cost of the spire was contributed by Mr. Cowasjee Jehangir in 1864, a striking instance of Parsi liberality and of the good feeling between Parsis and Europeans.

At the W. end of the N. aisle is a triplet window, erected to the memory of General David Barr.

The arch of the chancel is 65 ft. high. The pulpit was given by a member of the congregation, the desk by the officers of H.M.'s 28th Regt. on leaving the country in 1864, in memory of seven brother officers.

The brass altar candlesticks were made in the School of Art at Bombay. Behind the lectern is the Litany stool, inscribed, "A Thank Offering from the R. W. Fusiliers, 1869 A.D." The choir desks are supported by wrought-iron stands, illuminated, and made in the School of Art. The "memorial marbles," are of alternate colours of white, red, yellow, and blue; and beneath them there runs the following inscription, painted on a blue ground:—

This Church was built in Memory of the Officers whose names are written above, and of the Non-Commissioned Officers and Private Soldiers, too many to be so recorded, who fell, mindful of their duty, by sickness or by the sword, in the Campaigns of Sind and Afghanistan, A.D. 1838-1843.

All Saints', the Ridge, Malabar Hill.

Christ Church, Byculla, was consecrated by Bishop Wilson in 1835. It holds 500 people. There are here several monuments and tombs of interest and some monumental brasses.

St. Peter's Church, *Mazagon,* has a memorial window to the officers and men drowned in the S.S. *Carnatic.*

St. Nicholas Church, at the docks, is for the use of seamen.

St. Andrew's Kirk, in Marine Street, was built in 1818. In 1826 the steeple was thrown down by lightning, and rebuilt by John Caldecott.

The new **Free Church** stands in Wandby Road, near the Esplanade.

The **Roman Catholic Church,** in Medow Street, dates from the beginning of last century. There is a bread-fruit tree in the inner quadrangle.

Missions.

The S.P.G., with Church in Kamatipura Road, has 4 missionary clergy in the town, and a branch of the Ladies' Association working in the zenanas.

The **C.M.S.** (estabd. in Bombay since 1820), has a *Church* and large *Schools* for boys and girls at Girgaon.

The **Mission Priests of St. John the Evangelist** (Cowley Fathers) serve the Ch. of St. Peter's, Mazagon, and have a Mission House and Schools for boys and girls near it: also a native Mission and Orphanage in Babula Tank Road.

The "**All Saints'**" **Sisters** (from Margaret St.) have been working in Bombay since 1878, and nurse the following Hospitals: European General, Jamshidji, Pestonji Kama. They have 2 High Schools for Girls, with Boarding Schools: one in Elphinstone Circle called the Cathedral Girls' School, the other near St. Peter's, Mazagon. Also St. John's Orphanage for natives (mostly foundlings) at Umer Khadi.

The *American Presbyterian Board of Foreign Missions* or *Maratha Mission* has a considerable staff. The *United Free Church of Scotland* has a strong body of missionaries connected with the Wilson Mission College (p. 13) affiliated to the University.

Cemeteries.

The **European Cemetery,** *at Parell,* formerly a Botanical Garden, opened in 1830, is a sheltered spot under Flagstaff Hill, with trees on either side, and was turned into a cemetery about 1867.

The **Colaba Cemetery,** beyond the church, at the extreme point of the promontory, is tolerably well kept, but is no longer used.

The **Girgaon Cemeteries** facing Back Bay. The most northerly is the old European cemetery, where was buried the celebrated French naturalist and traveller Jacquemont. His remains were eventually removed to France. Neither this nor the adjacent Mohammedan burying-ground are now in use.

To the S. is the ground for *Hindu Cremations.* Europeans who desire are allowed to enter. To the S.E. is the Scotch Cemetery, now closed.

The five **Towers of Silence** stand upon

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the highest point of Malabar Hill, 100 ft. above the sea. In order to see them permission must be obtained from the secretary to the Parsi Panchayat. Sir Jamshidji Jijibhai, at his own expense, made the road which leads to the Towers on the N. side, and gave 100,000 sq. yds. of land on the N. and E. sides of the Towers. They are best approached by Gibbs Road.

Within the gateway of an outer enclosure a flight of 80 steps mounts up to a gateway in an inner wall. From this point the visitor is accompanied by an official of the Panchayat, and turning to the rt. comes to a stone building, where, during funerals, prayer is offered. From this point one of the finest views of Bombay may be obtained. To the l. are Sion, Sewri, and Mazagon Hills, and between them some 20 lofty chimneys of cotton mills and other high buildings. Below, at the foot of the hill, stretches a vast grove of palms, in which no human habitation is visible, though many are concealed by the broad palm leaves. On the rt. are seen in succession the new Municipal Buildings, Victoria Sta., Cathedral, Government Offices, Memorial Church at Colaba, and the Prong Lighthouse. Probably while the traveller is looking at the view, a funeral will take place. A bier will be seen carried up the steps by 4 Nasr Salars, or "Carriers of the Dead," with 2 bearded men following them closely, and perhaps 100 Parsis in white robes walking 2 and 2 in procession. The bearded men who come next the corpse are the only persons who enter the Tower. They wear gloves, and when they touch the bones it is with tongs. On leaving the Tower, after depositing the corpse on the grating within, they proceed to the purifying place, where they wash and leave the clothes they have worn in a tower built for that express purpose. The Parsis who walk in procession after the bier have their clothes linked, in which there is a mystic meaning. There is a model of one of the Towers which was exhibited to the Prince of Wales, and is produced to visitors. The towers are 5 in number, cylindrical in shape, and whitewashed. The largest cost £30,000, while the other 4 on an average cost £20,000 each. The largest tower is 276 ft. round and 25 ft. high. At 8 ft. from the ground is an aperture in the encircling wall about 5½ ft. sq., to which the carriers of the dead ascend by a flight of steps. Inside, the plan of the building resembles a circular gridiron, gradually depressed towards the centre, in which is a well 5 ft. in diameter. Besides the circular wall which incloses this well there are 2 other circular walls between it and the outside, with footpaths running upon them; the spaces between them are divided into compartments by radiating walls from an imaginary centre. The bodies of adult males are laid in the outer series of compartments thus formed, the women in the middle series, and the children in that nearest the well. They are placed in these grooves quite naked, and in half an hour the flesh is so completely devoured by the numerous vultures that inhabit the trees around, that nothing but the skeleton remains. This is left to bleach in sun and wind till it becomes perfectly dry. Then the carriers of the dead, gloved and with tongs, remove the bones from the grooves and cast them into the well. Here they crumble into dust. Round the well are perforations which allow the rain-water or other moisture to escape into 4 deep drains at the bottom of the Tower, and the fluid then passes through charcoal and becomes disinfected and inodorous before it passes into the sea. There is a ladder in the well by which the carriers of the dead descend if it be requisite to remove obstructions from the perforations. The dust in the well accumulates so slowly that in 40 years it rose only 5 ft. This method of interment originates from the veneration the Parsis pay to the elements, and their zealous endeavours not to pollute these. Parsis respect the dead, but consider corpses most unclean, and the carriers are a separate and peculiar class who are not allowed to mix in social intercourse with other Parsis. Yet even these men wear gloves and use tongs in touching the remains of a deceased

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person, and purify themselves and cast away their garments after every visit to a tower. Fire is too much venerated by Parsis for them to allow it to be polluted by burning the dead. Water is almost equally respected, and so is earth; hence this singular mode of interment has been devised. There is, however, another reason. Zartasht said that rich and poor must meet in death; and this saying has been literally interpreted and carried out by the contrivance of the well, which is a common receptacle for the dust of all Parsis, of Sir Jamshidiji and other millionaires and of the poor inmates of the Parsi Asylum. In the arrangements of the vast area which surrounds the Towers nothing has been omitted which could foster calm and pleasing meditation. You at once arrive at the house of prayer, and around is a beautiful garden full of flowers and flowering shrubs. Here under the shade of fine trees relatives of the deceased can sit and meditate. The height of the hill and the proximity of the sea ensure always a cool breeze; and the view to the W. and S. over the waters, and to the E. and N. over the city, the islands in the harbour and the distant mountains beyond, is enchanting. The massive gray towers and the thick woods about them are very picturesque. Even the cypresses, as the Parsis themselves say, tapering upwards, point the way to heaven; and it is certain that the Parsis follow out that thought and are firm believers in the resurrection and the re-assemblage of the atoms, here dispersed, in a glorified and incorruptible body.

Educational Institutions.

Elphinstone College, removed from Byculla in 1890, now occupies a large building close to the Mechanics' Institute, from which it is separated by a narrow street. This building is called after Sir Cowasjee Jehangir Readymoney, in recognition of his having given a couple of lakhs for the purpose of building the original institution. The Elphinstone Institution was founded as a memorial to the Hon. Mountstuart Elphinstone, the Governor of Bombay. In 1856 it was divided into a High School (see below) and this College for the higher education of natives, who contributed upwards of 2 lakhs to endow professorships in English, and the Arts, Sciences, and Literature of Europe. The sum accumulated to about 4 lakhs and a half, and Government augments the interest by an annual subscription of 22,000 rs. There are 16 senior scholarships, and 29 junior are competed for annually. A certain number of undergraduates who cannot pay the College fee are admitted free. In 1862 Sir Alexander Grant, Bart., was Principal of the College, and some distinguished scholars have filled Professorships, as, for instance, Mirza Hairat, who translated Malcolm's *History of Persia* into Persian. The building is in the mediæval style, and contains lecture-rooms, library (in which is a portrait of Elphinstone by Lawrence), a room for the Principal, with one for the Professors, and dormitories above for the resident students. The W. wing is the Record Office.

The **New Elphinstone High School** is in Esplanade Cross Road, in front of the W. face of St. Xavier's College. Sir Albert Sassoon contributed £1500 towards the cost of the building. It is the great public school of Bombay, and retained possession of the original buildings on the Esplanade when the *College Department* was separated to form the Elphinstone College.

"The object of this school is to furnish a high-class and liberal education up to the standard of the University entrance examination, at fees within the reach of the middle-class people of Bombay and the Mufassil. It has classes for the study of English, Marathi, Guzerati, Sanscrit, Latin, and Persian." There are 28 class-rooms, a hall on the first floor measuring 62 × 35 ft., and a Library. The building was designed by G. T. Molecey.

St. Xavier's College, near the W. end of the Esplanade Road. This Jesuit institution, which serves the purpose of school as well as college, grew out of the development of St. Mary's Institution and the European R. C. Orphanage. The site for the

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College was granted by Government in 1867.

The **Wilson College** (named after Rev. Dr. J. Wilson, F.R.S., Oriental scholar and Scottish missionary), for the education of young men, is a fine building near Charni Road Station. It cost a lakh and a half of rupees, and is the largest college for natives in Western India.

The **Alexandra College for Parsi Ladies**, in Kausji Patel Street in the Fort, was founded by the late Mr. Manikji Khurshidji, who was amongst the first of the Parsi gentlemen to travel in Europe. It was opened in 1863. The girls remain in some cases to the age of 24, and are extremely well instructed in history and geography and the English and Gujarati languages. They also embroider and do needle-work exceedingly well. Persons desirous of visiting the institution could no doubt obtain permission.

Two High Schools for Girls, with Boarding Schools (kept by the All Saints' Sisters: one in Elphinstone Circle, called the **Cathedral Girls' School**, the other near St. Peter's, Mazagon.

The **Mission High School** at Ambroli, together with the church, cost £5000, and is being further extended. There is adjacent a college for youths, where Sanscrit and Persian are well taught.

The **School of Art** was first opened for pupils in 1857. In 1877 a handsome new building was erected on the W. side of the Esplanade, near the Gokaldas Hospital. Excellent drawings and designs are made here, as well as good pottery, arms, artistic work in silver and copper, and decorative carving in wood and stone. The buildings in Western India owe much of their beauty to the work of students of this institution.

150 yds. off, in sheds set apart for the purpose, are the **Art Pottery Works**, where some beautiful designs purely Indian in form and ornament have been carried out.

The **Anjuman-i-Islam School** is a Mohammedan School in Hornby Row, opp. Victoria Terminus; erected by the co-operation of Government, which gave the site, valued at 158,000 rs., with a money-grant of 38,000 rs., while the Mohammedans subscribed 10,000 rs.: the building was opened by Lord Harris in 1893. The erection of this school marks an epoch in the history of the Mohammedan community. The building, which is of most pleasing appearance, was designed by Mr. J. Willcocks of the Public Works Dept.

INSTITUTIONS—CHARITABLE AND OTHERWISE.

The **Royal Alfred Sailors' Home**, a very solid-looking building in a conspicuous position close to the Apollo Bandar, has accommodation for 20 officers, 58 seamen, and it is stated that in case of emergency it could contain 100 inmates. Officers have separate and superior quarters. Each man pays 14 annas a day, for which he gets breakfast, dinner, tea, with hot meat, at 6 P.M., and supper, and the use of the reading-room. The sculpture in the front gable, representing Neptune with nymphs and sea-horses, was executed in Bath stone by Mr. Bolton of Cheltenham. His late Highness Khande Rao Gaekwar gave 200,000 rs. towards the cost of the building, to commemorate the Duke of Edinburgh's visit, and the foundation-stone was laid in 1870 by the Duke.

The **European General Hospital**,* is at the entrance to Boree Bandar Road, close to Victoria Rly. Sta. Should the traveller fall ill in Bombay, he cannot do better than go to this hospital, where he will receive the best medical treatment. Close beyond in connection with this is the new **St. George's Hospital.**

The **Pestonji Kama Hospital** * for *Women* and *Children*, a Gothic building in Cruikshank Road, is an institution worthy of attention.

Gokaldas Hospital, in Esplanade Cross Road, can contain 126 patients, and is generally full. The history of this hospital is rather curious. Mr. Rustamji Jamshidji had offered to give £15,000 if Government would give a site for a native hospital and contribute £10,000 more, and if the municipality would undertake to support the Institu-

* Nursed by the "All Saints'" Sisters.

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Circle, facing the Town Hall, are statues of *Lord Cornwallis*, under a cupola, and of *Lord Wellesley*, by Bacon, much injured by the effects of the weather.

On the edge of the Maidan and close to the Public Works' Secretariat are statues of Sir Richard Temple and Lord Reay.

The **Museum**, on the Parell Road, a handsome building, stands about 100 yds. back from the road. Until 1857 the collection, which is not an important one, was kept in the Fort Barracks, but on Sir G. Birdwood being appointed curator by Lord Elphinstone, he raised a subscription of a lakh for building this Museum. Sir B. Frere laid the first stone in 1862, and Government completed the building in 1871. The Clock Tower in front of it was erected by Sir Albert Sassoon. There is a fine statue of Prince Albert here by Noble. The **Victoria Gardens**, in which the Museum stands, have an area of 34 acres, and are prettily laid out. The beautiful Bougainvillea is very conspicuous. Within the grounds are a Menagerie and Deer Park. The band plays here twice a week, and it is a great resort for the citizens. The municipality keep up the gardens at a cost of 10,000 rs. yearly.

Markets.

The best time for visiting the Markets is early in the morning, about 7 o'clock, when they are thronged with all sorts and conditions of men and women in the brightest and most picturesque costumes.

The **Crawford Market** stands in Market Road, which is approached from Hornby Row, and is about 1¼ m. N. of Watson's Hotel. This market was founded by Mr. Arthur Crawford, C.S., Municipal Commissioner from 1865 to 1871. (This able officer got the Slaughter Houses, which at the commencement of his term of office were near the market, removed to Bandora in Salsette.) The market consists of a Central Hall, in which is a drinking-fountain given by Sir Cowasjee Jehangir Readymoney, surmounted by a Clock Tower, 128 ft. high. To the right is a wing, 150 ft. by 100 ft., in which are fruit and flowers, and on the left is another wing, 350 ft. by 100 ft., for spices and vegetables. The whole is covered with a double iron roof. The ground is paved with flag-stones from Caithness. "In that collection of handsome and spacious halls . . . fish, flesh, vegetables, flowers, fruit, and general commodities are vended in separate buildings all kept in admirable order and cleanliness, and all opening upon green and shady gardens" (Edwin Arnold). The stalls in which the leaves of the Piper betel are sold should be noticed. These leaves are called *pan*, and the betel-nut is called *supari*. The leaves are spread with lime, and the fruit of the Areca palm is wrapped in them. These leaves are chewed by the natives, and make the lips and the saliva red and the teeth black. There are many kinds of plantains or bananas, but the best are short, thick, and yellow. The best oranges are those from Nagpur, and the best grapes are from Aurangabad. The black grape, called *Habshi* (the Abyssinian), is the most delicious, and the best white grape is the *Sahibi*. The mangoes come in in May, and are amongst the finest fruit in the world: two or three iced form a delicious adjunct for breakfast. The best are grown about Mazagon; the kind most esteemed is called the "Alphonse"; large numbers of an inferior quality come from Goa. The Pummelow, the *Citrus decumana*, is particularly fine in Bombay, very cooling and wholesome, but somewhat astringent. The Bombay onions are famous. The *Beef Market* is built of iron. The paving-stones were brought from Yorkshire. The *Fish Market* is at the end of the *Mutton Market*. The turtles come from Karachi in Sind. The oysters are of moderate size and well flavoured. The *Palla* fish, generally about 2 ft. long, the salmon of India, is excellent. Its flesh is light coloured, and has many troublesome bones. The best fish of all is the pomflet, or pomfret, called *Sargutali*, the black kind being called *Halwa*. This is a flat fish, about the size of a large flounder. The best are caught at Veraval; they are very cheap and whole-

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some. The *Surma*, with projecting knobs, are not equal to the English flounder. The *Bhui Machchhi*, or mullet, are fairly good. The guard-fish, *Datah*, long and very thin, are excellent, but the flesh has a greenish colour. The *Bombil*, called by the English *Bommelo* and *Bombay duck*, is a glutinous fish, very nice when fresh, and much used when salted and dried. Near the fountain, with its beautiful shrubs, are seats for loungers. There is also a Coffee House, where servants congregate, and which clears 1200 rs. a year. On the S. side is the *Poultry Market*, where fowls, ducks turkeys, snipe, curlew, teal, and occasionally florican may be purchased when in season,—the last excellent. This market cost over 1,100,000 rs. The crowd in the Meat and Fish Markets early in the morning is dense and the hubbub deafening.

The **Cotton Market** is held near the tramway terminus at Colaba. It is a sight worth seeing. 4,000,000 cwts. are annually exported, and half that amount is made use of in the Bombay spinning-mills, which number nearly a hundred.

The **Nul Market**, between Parell and Duncan Road, supplies a large part of Bombay, and is generally immensely crowded. Men and women may be seen purchasing opium, and the women admit that they give it to their infants.

The **Pedder** Markets at Mazagon are in the middle of a garden.

Industrial Arts and Manufactures.

In Bombay there are nearly 3000 jewellers of the different Indian nationalities of the Presidency who find constant and lucrative employment. One of the most active industries is the manufacture of brass and copper pots and other utensils. "The Copper Bazaar, opposite the Mombadevi Tank, is the busiest and noisiest, and one of the most delightful streets."[1] The blackwood carving of Bombay is famous, and sandal-wood and other carving is chiefly carried on here, also inlay work; indeed the term "Bombay Boxes" includes sandal-wood carving as well as inlay work. Tortoise-shell carving is a *specialité*, also lacquered turnery. Gold and silver thread is manufactured and used for lace, and Bombay embroidery is much prized. The Bombay School of Pottery (see above) we owe to the exertions of Mr. Geo. Terry, who has developed two original varieties of glazed pottery there.

Cotton.—The development of cotton-spinning during the last 30 years is remarkable. In 1870 there were 10 mills in the Island of Bombay, employing some 8000 hands; there are now 101 employing more than 110,000 hands.

The traveller who is at all fond of the picturesque is strongly recommended not to leave Bombay without visiting the **Native Quarter**. The streets and bazaars are narrow and tortuous, but clean and bright in the extreme. Some of the houses are remarkably fine as works of art, and display undoubted Portuguese influence. Their fronts are covered with carving, and in some cases they have projecting stories supported upon elaborately sculptured corbels. Here and there are mosques and Hindu temples gaudily painted. The streets teem with life. Sir Edwin Arnold writes of them: "A tide of Asiatic humanity ebbs and flows up and down the Bhendi bazaar, and through the chief mercantile thoroughfares. Nowhere could be seen a play of livelier hues, a busier and brighter city life. Besides the endless crowds of Hindu, Guzerati, and Maratha people coming and going—some in gay dresses, but most with next to none at all—between rows of grotesquely painted houses and temples, there are to be studied here specimens of every race and nation of the East: Arabs from Muscat, Persians from the Gulf, Afghans from the northern frontier, black, shaggy Beluchis, negroes of Zanzibar, islanders from the Maldives and Laccadives, Malagashes, Malays, and Chinese throng and jostle with Parsis in their sloping hats, with Jews, Lascars, fishermen, Rajpoots, Fakirs, Europeans, Sepoys and Sahibs.'

[1] Sir G. Birdwood's *Industrial Arts of India*, which see for further particulars.

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In the Bhendi Bazaar are the **Arab Stables**, well worth a visit in the early morning, not only for the sake of seeing some of the finest horses in the East, but to see the Arabs themselves who bring them to Bombay for sale.

For the most part the **Hindu Temples** in Bombay are quite modern; but at the same time they are picturesque and particularly striking to a stranger who has not been in Bombay before. Of these the most important is

The temple of **Walkeshwar** "Sand Lord," on the W. side of Malabar Hill, close to Malabar Point. Throngs of Hindus will be met coming from it, their foreheads newly coloured with the sectarial mark. The legend says that Rama, on his way from Ayodhya (Oudh) to Lanka (Ceylon), to recover his bride Sita, carried off by Ravana, halted here for the night. Lakshman provided his brother Rama with a new Lingam direct from Benares every night. This night he failed to arrive at the expected time, and the impatient Rama made for himself a Lingam of the sand at the spot. When the one from Benares arrived it was set up in the temple, while the one which Rama had made, in after ages, on the arrival of the Portuguese, sprang into the sea from horror of the barbarians. There is a small but very picturesque tank here, adorned with flights of steps, and surrounded by Brahmans' houses and shrines. This spot well deserves a visit; a traveller will nowhere in India see a more typical specimen of the better class of Hindu town architecture. It, too, is not without its legend. Rama thirsted, and there being no water here, he shot an arrow into the earth, and forthwith appeared the tank, hence called *Vanatirtha*, "Arrow-Tank."

A Temple of less importance is the **Dwarkanath's Temple**, close to the Esplanade, on the right-hand side of the road that leads to Parell, and a little N. of the Framji Kausji Institute, which is on the opposite side of the road.

Entering by a side door on the N., the visitor finds himself in a room 40 ft. sq. with a silver door at the end 7 ft. high, which hides from view the principal idol. There are many images and paintings of Krishna and Radha, his favourite mistress.

There is a group of *Mahalukshmee Temples* at Breach Candy, and others in the native quarter around the tanks of *Mombadevi* and *Gowalia*.

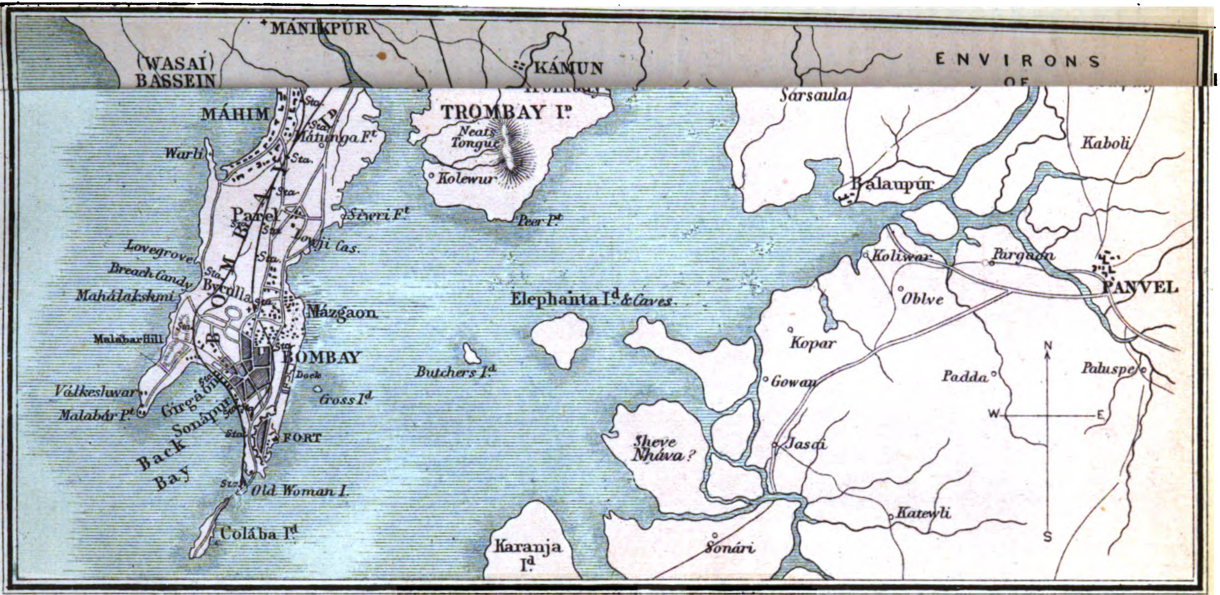
Shooting.—Tigers and panthers are rather numerous in the Konkan, and may be found occasionally in Salsette. At the hill-fort of Tungarh, about 20 m. from Bombay, tigers are occasionally to be found, but it is difficult to get accommodation there, as there are only one or two huts, and horses picketed outside are likely to be killed during the night. Newcomers should endeavour to go with some experienced sportsman, by whom all the arrangements should be made. Snipe are numerous on the E. side of Bombay Harbour in Panwell Creek and other places. At the Vehar Lake and Tanna and close to Narel wild duck, snipe, hares, and partridges are to be found. At places in Guzerat some of the finest quail, snipe, and duck-shooting in India is to be obtained.

Railways, *Tramways, and Steamers*,—The terminal stations of the tramways and of the Bombay, Baroda, and Central India Railway are at *Colaba*, ½ m. S. of Watson's Hotel, but there is a station much closer, and nearly due W. of Watson's Hotel, called *Churchgate Station*, whence passengers can start for any places reached by the B. B. and C. I. line. Those who are living in the northern suburbs will go of course from the *Byculla Station*, or from the *Grant Road Station*, according to their destination.

SIGHTS IN THE VICINITY OF BOMBAY.

1. Elephanta.
2. Vehar Lake.
3. Montpezir Caves.
4. Cave Temples of Kanhari.
5. Sapara.
6. Jogeshwar Cave.
7. Matheran.
8. The Tansa Water Supply.
9. Karli.
10. Gersoppa Falls.

(1) **Elephanta** is a small island about 6 m. from the Fort of Bombay. For visiting this remarkable place stea



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launches[1] can be hired at Apollo Bandar, and make the passage in about 1 or 1½ hrs., or a bandar-boat may be hired at from 3 to 5 rs. In this case the length of the passage will depend on wind and tide. Or, if living near Mazagon, the traveller may hire a boat or engage a steam launch from the pier there. The boat will pass close to Butcher's Island, which is 3 m. nearly due E. from Mazagon Dock. Persons coming from sea with infectious diseases, such as small-pox, are placed in quarantine at this island. The view in this part of the harbour is beautiful. To the N. is the hill known as the Neat's Tongue, on Trombay island, which is 1000 ft. above sea-level. The ruins of an old Portuguese chapel at Trubah in Trombay are at a height of 324 ft. The highest point of Elephanta is 568 ft. There is another hill 400 ft. high to the left of the Caves as you approach them.

Elephanta is called by the natives *Gharapuri* ("the town of the rock," or "of purification," according to Dr. Wilson)—according to Dr. J. Stevenson, *Garapuri*, "the town of excavations." The caves are called *Lenen* (Lena) by the natives, a word used throughout India and Ceylon for these excavations, most probably on account of the first of them being intended for hermitages of Buddhist ascetics. The island is covered with low corinda bushes and Tal palms. It consists of two long hills, with a narrow valley between them. About 250 yards to the right of the old landing-place, at the S. end of the island on the rise of one of the hills, and not far from the ruins of a Portuguese building, was a mass of rock, cut into the shape of an elephant, from which the place derives its European name. In September 1814 its head and neck dropped off, and in 1864 the then shapeless mass was removed to Bombay, and may now be seen in the Victoria Gardens.

The modern landing-place N.W. of the island is not a very convenient one. It consists of a rather slippery pier of concrete blocks. The caves are distant about ½ m., and are approached by easy steps, constructed in 1853 by a native merchant at a cost of 12,000 rs. There is a bungalow at the entrance, where a fee of 4 annas is paid.

The time when these caves were excavated can only yet be guessed at, but it is generally supposed that it must have been some time between the 9th and 11th cents. A.D. The disintegration of the rock, since the caves were first described by Niebuhr, and even during the last 30 years, has been very considerable.

The entrance into the temple is between two massive pillars, forming three openings, hewn out of trap rock, overhung by brushwood and wild shrubs. The whole excavation consists of three principal parts: the great temple itself, which is in the centre, open on three sides, and two smaller chapels, standing back one on each side of the great temple, but not perceived on approaching it. They are now reached by two narrow miniature passes in the hill, one on each side of the grand entrance, at short distances from it. The side fronts are exactly like the principal one: all being hollowed out of the solid rock, and each façade supported by two huge pillars with two pilasters, one on each side. The two wings of the temple have no covered passage to connect them with it.

The left side of the great cave is 133 ft. in length, while the right side is only 128 ft. 4 in., measuring from the chief entrance to the farthest end. Irregularities of this kind are to be found in every other part, although the general appearance is that of perfect regularity. The breadth is fully 130 ft. from the eastern to the western entrance. It rests on 26 pillars (8 of them now broken) and 16 pilasters; neither the floor nor the roof being in one plane, it varies in height from 17½ to 15 ft. The plan is regular, there being seven pillars and a pilaster in a line from the N. entrance to the S. extreme of the temple, and six together with the shrine from the E. to the W. entrances. The only deviation from this regularity in the chief temple is the small square excavation that is seen to

[1] Consult Messrs. T. Cook & Son. Their steam launch makes the excursion several times a week, and makes other excursions in the harbour.

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the rt. on going up the temple; it occupies the place of four pillars and of the intermediate space enclosed between them. This is the *Lingam Shrine.* It is 19½ ft. square, with four doors facing different ways. Around this shrine on the outside are two large figures at each entrance, representing doorkeepers, who lean on demon-dwarfs. The Lingam is a cylindrical stone 2 ft. 10 in. in diameter, the emblem of Shiva and of reproduction, and is worshipped on great occasions by crowds of devotees. At the back of the cave there are two small excavations facing each other, the one on the right, the other on the left; their use is not well ascertained; they were probably employed for keeping the temple utensils and offerings. The pillars, which all appear to run in straight lines parallel to each other, and at equal distances, are crossed by other ranges running at right angles; they are strong and massive, of an order remarkably well adapted to their situation and the purpose which they serve.

The Great Cave at Elephanta is what the Hindus call a Shiva Lingam Temple, a class of sacred buildings very common in India. The natives maintain that this cave and all other excavations are the works of the sons of Pandu, who constructed them while wandering about in banishment. They consider that these excavations are works far too mighty for mortals to have constructed. The Great Cave is visited by crowds of Hindus, on the great festival of Shiva in the latter half of February.

Three-faced Bust, or Trimurti.—The chief of the mural figures is the immense three-faced bust, 19 ft. in height, at the far end of the Great Cave, facing the N. entrance. It is the representation of Shiva, who is the leading character in all the groups of the cave. The front face is Shiva in the character of Brahma, the creator; the E. face (spectator's l.) is Shiva in the character of Rudra, the destroyer; and the W. face (spectator's rt.) is considered to be Shiva in the character of Vishnu, the preserver, holding a lotus flower in his hand.

The *Arddhanarishwar, or half-male half-female Divinity* in the first compartment to the E. of the central figure (spectator's l.) represents Shiva, 16 ft. 9 in. high, in his character of Arddhanarishwar. The right half of the figure is intended to be that of a male, and the left that of a female, and thus to represent Shiva as uniting the two sexes in his one person. The same tradition is represented in a carving at the caves at Badami. Such a manifestation of Shiva is described in the Puranas. The bull on which two of the hands of the figure lean, and on which he is supposed to ride, is called Nandi, a constant attendant on Shiva. Brahma, on his lotus throne, supported by five swans, and with his four faces, is exhibited on the right of the figure. He has a portion of all these faces visible. On the left, Vishnu is seen riding on what is now a headless Garuda, a fabulous creature, half man half eagle. Above and in the background are found a number of inferior gods and sages of the Hindus. Indra, Lord of the Firmament, appears mounted on an elephant.

In the compartment to the W. of the *Trimurti* are two gigantic figures of *Shiva* and *Parbati*, the former 16 ft. high, the latter 12 ft. 4 in. Shiva has a high cap, on which the crescent and other symbols are sculptured, and from the top of it rises a cup or shell on which is a three-headed figure representing the Ganga proper, the Yamuna and Saraswati, which three streams are fabled to unite at Prayag, or Allahabad, and form the Ganges. According to a well-known Hindu legend, the Ganges flowed from the head of Shiva. The god is standing, and has four arms, of which the outer left rests on a dwarf, who seems to bend under the weight. In the dwarf's right hand is a cobra, in his left a *chauri*; from his neck hangs a necklace, the ornament of which is a tortoise. On Shiva's right are several attendants, and above them Brahma, sculptured much as in the compartment on the right of the *Trimurti*. Between Brahma and Shiva is Indra on his elephant Airavata, which appears to be kneeling.

Marriage of Shiva and Parbati is a sculptured group (greatly damaged) at the end of the W. aisle. The position

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of Parbati on the right of Shiva shows that she is his bride; for to stand on the right of her husband, and to eat with him, are privileges vouchsafed to a Hindu wife only on her wedding-day. In the corner, at the right of Parbati, is Brahma, known by his four faces, sitting and reading, as the priest of the gods, the sacred texts suited to the marriage ceremony. Above, on Shiva's left, is Vishnu. Among the attendants on the right of Parbati is one bearing a water-pot for the ceremony. This is probably Chandra the moon-god. Behind the bashful goddess is a male figure, probably her father Himalaya, who is pushing her forward.

Birth of Skanda the War-god, is a sculptured group at the E. end of the N. aisle. Shiva and Parbati are seated together, with groups of male and female inferior divinities showering down flowers from above, the rock being cut into various shapes to represent the clouds of Kailas, Shiva's heaven. Behind Shiva and Parbati is a female figure carrying a child on her hip, from which it has been supposed that the sculpture represents the birth of Skanda, the war-god, who figures so prominently in Kalidasa's fine poem, the *Kumara Sambhava* (spiritedly translated by Griffiths). Dr. Stevenson thought Ganesha or Ganpati, the elephant-headed god of wisdom was perhaps intended here.

Ravana attempting to remove Kailas. —The visitor must now face completely round, and look to the N. instead of the S., and, advancing a few paces, he will come in front of the sixth compartment, which is to the right of the eastern entrance. Here Ravana, the demon king of Lanka, or Ceylon, is attempting to remove Kailas, the heavenly hill of Shiva, to his own kingdom, in order that he may have his tutelary deity always with him, for Ravana was ever a worshipper of Shiva. Ravana has 10 heads and 20 arms, and is with his back to the spectator. Shiva is seen in Kailas, with Parbati on his right, and votaries and Rishis in the background. The legend runs that Ravana shook Kailas so much that Parbati was alarmed, whereupon Shiva pressed down the hill with one of his toes on the head of Ravana, who remained immovable for 10,000 years.

The figure of Bhairava.—The visitor must now cross over to the opposite side, passing the Lingam shrine, in order to arrive at the corresponding compartment on the W. to that just described on the E. This was formerly supposed to represent the sacrifice of Daksha, and is twice depicted at Elora, and more than once at the Amboli caves in Salsette. Daksha, a son of Brahma, born from the thumb of his right hand for the purpose of peopling the world, had 60 daughters, of whom 27 are the nymphs of the lunar asterisms. One of them, named Sati or Durga, married Shiva, and 17 were married to Kashyapa, and were the mothers of all created beings. Daksha began a sacrifice according to the ancient Vaidik ritual, and as the gods of the Vedas alone were invited, Shiva and his wife were not asked to attend. Sati went, nevertheless, unbidden, and being badly received, threw herself into the fire, whereupon Shiva made his appearance in his most terrific form as *Vira Bhadra*, which manifestation of the god here forms the principal figure of the group. He dispersed the gods and other attendants of the sacrifice, and seizing Daksha with one hand, decapitated him with another, while in a third he held a cup, into which spouted the blood. The head was hacked to pieces; but when Shiva's wrath was appeased, he put the head of a ram on Daksha's body, thus keeping him ever in mind of the power of his decapitator. The sculpture may or may not have a special reference to Daksha. It is doubtless intended to represent Shiva in one of his usual dreadful forms, viz., that of Bhairava, Mahakal, or Kapalabhrit.

Natesha or Tandava.—Shiva is said to perform a frantic dance at eventide, attended by his *gana* or retinue of demons, stamping with mad energy, when the dust he raises is put on their heads by the other gods. Above is a very perfect Ganesh with elephant head. Natesha has eight arms, which are all broken but one.

Shiva as an Ascetic, the last group, is

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to the left of the grand entrance. Here Shiva appears as a Yogi, and the figure so much resembles Buddha that the early describers of the cave, before Erskine, thoughti ; to be that personage. The figure has the remains of two arms, which appear to have rested in his lap. It is seated on a lotus, the stalk of which is supported by two figures below.

The *W. wing*, opposite the Lingam chapel first described, and across a court to the W., is a smaller excavation in the face of the hill in which Ganesh is seated at the S. extremity with a company of Shiva's attendants. The portico of the shrine is ornamented with a good deal of sculpture.

The *E. wing* is approached by a few steps, flanked by sculptured lions, leading up to a small Lingam chapel, in which are no figures.

Supplementary Excavations.—Round the hill, a little to the S., are two other excavations fronting the E. These are also Lingam shrines, with *Dwarpals* sculptured outside. On a hill opposite to the Great Cave is a small cave, and an excavation has been commenced but without much progress having been made. Since this some steps have been unearthed supposed by some to be the original ones leading to the sea.

Dr. Burgess's account of the caves, which is the best, was published in Bombay, 1871.

(2)[1] **Vehar Lake** (drive 15 m.) from Bombay, or better by G. I. P. Rly. to Bhandup, 17 m. Arrange with the station-master at Bhandup beforehand to have a pony ready, and canter to the lake in half an hour, turning to the rt. at a signpost, marked 3 m. to Pawe, a village belonging to a Parsi, amidst 16,000 mango trees. From the gateway or Darwazah of Pawe it is 2 m. to the lake; the jungle is very thick part of the way. The lake covers 1400 acres, and measures 2 × 1½ m.; it was made by Mr. Conybeare, C.E., by damming up the Garpur river. It cost £373,650 with the connecting pipes, and can supply 8,000,000 gallons of water a day. The embankment is 30 ft. broad and 30 ft. above the water. The water is 75 ft. deep, of which 50 ft. are available for the supply of Bombay and 25 ft. are kept for *settling*. Fish are numerous, particularly *singara* or "cat-fish." There are also many conger-eels, which grow 8 or 9 ft. long. There are many teal on the lake, but it is very difficult to get within shot, except in the very early morning. Tigers are scarce now, but many have been killed there. One, shot by Mr. Robertson, C.S., had killed 16 persons.

The *Tulsi Lake*, which lies 2 m. to the N., was formed in 1872, at a cost of £40,000, and water is carried thence to the top of Malabar Hill. 2 m. N. are the Kanheri Caves.

(3) **Montpezir Caves** (*Mandapeshwar*).—B. B. and C. I. Railway to **Borivli** Station, 22½ m., thence ride 1 m. Write beforehand to the station-master for a pony and coolie to carry tiffin-basket. Good clean waiting-room at Borivli. Leaving the station, proceed N., turning at about 200 yds. to the l. At the caves is a ruined Portuguese church, with a cross close by. Round the N.E. corner of the church are three caves hewn out of the rock, which, judging from the pillars, may be of the 9th century. The cave on the E. is 57 ft. 8 in. × 18½ ft. There is no carving inside, but there are two pillars in the façade shaped somewhat like the Ionic. Adjoining this cave to the W. is a stone basin for water, of which there is a good supply, said never to fail, and this may be one reason why the Portuguese built here. The next cave is 27 ft. 3 in. × 14 ft. 9 in. In the W. wall is a group of figures very much mutilated. The principal figure has four arms, and is said to be Bhim, but is probably Shiva, with 25 Ganas. In the corner of the outside wall is half a door of the church, of teak, with two saints carved on it. The third or W. cave is locked, but the key can be obtained from the priest ¾ m. off. It was probably a vihara cave in which 10 or 12 hermits lived, but was converted into a chapel in 1555 A.D. In the N. part of the E. wall, upside down, is the stone originally over the entrance

[1] Excursions 2, 3, 4 may all be done in one day.

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door, inscribed with the date 1555. At the N.W. are pillared partitions leading to cells, and on the W. side are two pilasters and four pillars about 12 ft. high, with tapering shafts and angular capitals. To the S., on an eminence, is a round tower (40 ft. high), which the priest calls a Calvarium. The staircase is on the outside, and in places there are apparently embrasures for guns. The people about say it was used as a tower of defence. There is a good view from the top over the plain; and about 4 m. off to the E. is the hill in which are the

(4) Cave Temples of Kanhari[1] (*Kennery*).—These caves are all excavated in the face of a single hill in the centre of the island of Salsette, and are about 5 m. by a bridle path from Borivli Station on the B. B. and C. I. Railway, 2 m. N. of the dam of the Tulsi lake, and 6 m. from the D.B. at Tanna (see Rte. 1). There are 109 of these caves; but though more numerous, they are pronounced by Mr. Fergusson[2] to be much less interesting than those at Ajanta, Elora, or Karli. The same authority considers that the greater part of them in India, was executed by a colony of Buddhists, "who may have taken refuge here after being expelled from the continent, and who tried to reproduce the lost Karli in their insular retreat." The caves date from the end of the 2nd century A.D. to about the middle of the 9th, or possibly a little later. The great *Chaitya* is one of the earliest here; those on each side may be 2 centuries later: the latest is probably the unfinished one, which is the first the traveller approaches by the usual route, and which dates about the 9th or 10th century A.D., or is even still more recent. However this may be, it is at least certain, that, to use Heber's words, "the beautiful situation of these caves, their elaborate carving, and their marked connection with Buddha and his religion, render them every way remarkable."[1]

[1] The best and most complete information on the subject of these caves is to be found in *Cave Temples and Buddhist Caves*, by James Burgess, LL.D., D.C.L.

[2] *Rock-cut Temples of India*, p. 34.

The path to them is narrow, and winds along the sides of rocks, but it is quite possible to proceed along it in palkis or on horseback. Most of the surrounding hills are covered with jungle, but the one in which are the caves is nearly bare, its summit being formed by one large rounded mass of compact rock, under which a softer stratum has been denuded by the rains, forming natural caves, which, slightly improved by art, were appropriated as cells. The road which ascends the hill leads to a platform in front of the great arched cave, where are several mounds of masonry. The largest of them was opened by Dr. Bird, and some relics and inscriptions on copper were found. This is the first stage of ascent to the caves, which consist of six ranges, on the ledges of the mountain, connected with each other by footsteps cut in the rock. The ascent is gradual until within a few hundred yards of the southernmost, when the path becomes steep and rugged, and so closely shaded with shrubs and lofty trees as to conceal every appearance of the caves until the traveller is actually in front of them. In the first which comes in view two massive columns, of the same order as those at Elephanta, support a plain solid entablature, above which an oblong square is hollowed out. Within are two anterooms, and beyond, an unfinished chamber, 26 ft. deep. The front screen has three doors, and three windows over them, and the partition between the second and the inner chamber has likewise three doors, and over the centre one a large open arch, rising nearly to the roof. Salt thinks that the workmen began this cave from the top, and worked downwards. There are no figures or carvings here,

[1] A good account of the Kanhari caves is given by Salt, p. 47, vol. i., *Transactions of the Literary Society of Bombay*, which is here followed, corrected by Dr. Burgess's account in *Cave Temples of India*.

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and the details are of little interest. Fergusson supposes it to be the latest excavation in the hill, and to date in the 9th or 10th century A.D., or even later.

From this a vihara, consisting of a long irregular verandah with cells at he back extends in a direction from S.W. to N.E. to the Great Cave, from which it is divided by a partition, so thin that it has been broken through by some accident. It contains, and this is the chief point of interest, two sanctuaries, in which are *dagobas*, or solid masses of stone or earth, in the form of a cupola. The most southern of these stands in a recess, the three sides of which are divided into panels on which are carved one, two, or more figures of Buddha and of Bodhisatwas in various attitudes. Behind the northern dagoba Buddha is represented on a lion-throne, which rests on a lotus, whose stalk is supported by two boys with hoods like that of the cobra. From the main stem spring two others, on which are two youths with the fans called *chauri*, and one with a lotus-head in his hand. Above are two flying figures, and two of priests below, and a group is thus formed, the fac-simile of which is seen at Karli and Ajanta.

The *Great Chaitya Cave* joins this verandah in the manner just mentioned; it resembles the great cave at Karli. Figures of Buddha 23 ft. high occupy both extremities. On the jamb of the entrance to the verandah is an inscription of Gautamiputra II., in the 4th cent. A.D. In front of the cave itself is a portal, and after that a vestibule. Between the verandah and the *Great Cave* is a small tank. Five steps lead up to the portal, which opens into a court, where are two lofty columns, that on the rt. surmounted by 4 lions couchant. Its pedestal is cut into panels and supports an image of Buddha, whose head is canopied by five heads of the hooded snake. The left column has three dwarf figures on the top, which once, perhaps, supported a wheel. The whole space at the farther end of the portico is occupied by the front face of the cave, which is divided by plain columns into three square portals beneath and five open windows above, beyond which is the vestibule. On the right and left of the vestibule, in recesses, are gigantic statues of Buddha, 23 ft. high. The interior temple again is parted from the vestibule by a second screen, the figures of which, like all the carving of this cave, are most slovenly. The pillars that surround the nave are of the same order as those at Karli, but much inferior in execution. Six on one side and 11 on the other have capitals ornamented with figures of elephants pouring water from jars on the sacred bo tree or on dagobas, and boys with snake heads are also introduced. The nave terminates in a semicircle, and at this end is a dagoba.

Mr. Fergusson is of opinion that this Great Chaitya Cave was excavated after the vihara, and that the three dagobas existing at its threshold are more ancient than the cave itself. As the spot had been regarded as sacred owing to them, some devotee, he thinks, determined on excavating a great temple behind and between them.

The *Durbar Cave.*—Proceeding a little to the N.E. from the cave just described, and turning to the rt. round an angle of the rock, there is a long winding ascent by steps cut in the rock, leading to many smaller caves in a ravine through which a strong mountain torrent pours in the rainy season. There are ranges of caves at different heights on both sides the ravine, communicating by steps with one another, and above are the remains of a dam erected across the ravine, by which a capacious reservoir was once formed. The first cave on the rt. hand is the so-called *Durbar Cave*, or "Cave of Audience," the finest vihara of the series, and the only one that can compete in size with those at Ajanta. It is 96 ft. 6 in. long, and 42 ft. 3 in. deep, exclusive of the cells. Immediately opposite is a vast excavation, in which are a few fragments of columns hanging to the roof.

Upper Caves.—Ascending still higher from the platform of the Great Cave, the traveller comes to 20 or 30 excavations, containing nothing of note.

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Above these again is another series of viharas, of which several are very interesting, their walls being entirely covered with figures, finely executed. The general design is Buddha seated on a lotus. Remains of plaster and painting are seen here and there. Mr. Fergusson remarks on the peculiar head-dress of the principal figure in some of the groups, which he had not noticed elsewhere, and observes also that this figure is attended by two female figures, whereas the true Buddha is always attended by men. This is Padmapani or Avalokiteshwar, one of the Bodhisatwas of later Buddhism, attended by two Taras. On the E. side of the hill is a broad, long, and level terrace, commanding a very fine view of the surrounding country.[1]

The following passage from Dr. Bird's book refers to a discovery of great importance made by him :—

"The tope at Kanhari, which was opened by me in 1839, appeared to have been originally 12 or 16 ft. in height, and of a pyramidal shape; but being much dilapidated, formed exteriorly a heap of stones and rubbish. The largest of several being selected for examination, was penetrated from above to the base, which was built of cut stone. After digging to a level with the ground and clearing away the loose materials, the workmen came to a circular stone, hollow in the centre and covered at the top by a piece of gypsum. This contained two small copper urns, in one of which were a ruby, a pearl, and small piece of gold mixed with ashes. In this urn there was also a small gold box containing a piece of cloth, and in the other, ashes and a silver box were found. Outside the circular stone there were two copper plates, on which were legible inscriptions in the *Lat* or cave character. The smaller of the plates had two lines of writing in a character similar to that met with at the entrance of the Ajanta caves; the larger one was inscribed with letters of an earlier date. The last part of the first-mentioned inscription contained the Buddhist creed, as found on the base of the Buddha image from Tirhut, and on the stone taken from the tope of *Sarnath*, near Benares."

The most curious fact of all connected with Kanhari is the existence there in ancient times of a tooth of Buddha. The cave over which inscription 7 of those mentioned by Stevenson is engraved, is called Sakadatya-lena, the "Buddha-tooth Cave," probably because the relic was there temporarily deposited, while the tope in which it was finally lodged was being prepared (see p. 27).

(5) **Supara** is a village W. of the B. B. and C. I. Railway 3 m. N.W. of *Bassein Road* station on that line. A Buddhist tope at this place was opened which yielded some highly interesting relics, now to be seen in the great room of the Asiatic Society in the Town Hall, Bombay. The subject is worthy of the study of Orientalists and the continued research of travellers.

(6) **Jogeshwar Cave.**—6 m. S. of Magathana Caves, and 2 m. N.E. of the village of Jogeshwar (about 1 m. from Goregaon sta. on the B. B. and C. I. line). Mr. Burgess attributes these caves to the latter half of the 8th cent.; next to those at Elora they are the largest in India, being 320 ft. long by 200 ft. broad. The W. entrance is that now used; but the decorations on the E. side are more carefully executed, and the principal entrance was probably there. Over the sloping path that leads to the W. entrance a natural arch is formed by the branches of a banyan tree, which, shooting across, have taken root on the other side, and render the approach singularly picturesque. Eight steps lead down to a small anteroom, in which the figures are greatly decayed. A door leads into the Great Cave, and above this are two figures in the attitude in which Rama and Sita are often represented. The tall figures on each side of the entrance are exactly like the *dwarapals* at Elephanta. The Great Cave is 120 ft. square, and 18 ft. from the door are 20 pillars of the same order as at Elephanta, forming

[1] The inscriptions at Kanhari have been translated by Dr. Buhler in Dr. James Burgess's elaborate work already referred to on *Temples and Buddhist Caves.*

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an inner square. Within there is a chamber 24 ft. sq., with 4 doors. This is a temple sacred to Mahadeva. On the walls are the vestiges of many figures. Over the door at the E. entrance is the curious design of a monster, the *makara*, with the mouth of a hippopotamus, trunk of an elephant, and a dragon's tail, which appears to vomit forth a sculptured group, representing some scene of Shaiva mythology. From this entrance two vestibules lead to three doorways, which again open into the Great Cave. Over the doorways are some curious designs, as, *e.g.* over the centre one a figure resembling Buddha, and on one side a guardian leaning on a dwarf, who grasps in his hands two enormous snakes that are closely twined round his body.

(7) **Matheran.**—54 m. from Bombay by G. I. P. Rly. (see Rte. 24).

(8) The **Tansa Water Supply** (D.B. G. I. P. Rly. to Atgaon sta., 59 m.)—The increasing population of Bombay led the municipality to construct a still larger reservoir on the Tansa River, about 60 m. N.E. of Bombay, which was formally opened by H.E. the Viceroy, Lord Lansdowne, in March 1892. The *Dam* which encloses the watershed of the Tansa River, completed 1891, is the largest piece of masonry of modern times. It is of a uniform height of 118 ft., and is 2 m. long, 103 ft. thick at the base, and 24 ft. at the top, where a flagged road runs along it. It encloses a lake 8 sq. m. in area, and is capable of supplying 33,000,000 gallons daily (Engineer, Mr. W. Clerke; Contractors, Mr. T. C. Glover, and Messrs. Walsh, Lovatt, and Co.)

(9) **Karli.**—85 m. from Bombay; caves 6 m. from rly. sta. (see Rte. 24).

(10) **Gersoppa Falls** (D.B.)—From Bombay by steamer to Karwar. From Karwar to Honawar (D.B.) by "manchul," 52 m., 15 rs.; Honawar to Gersoppa, 18 m., by native boat up a shallow river to Rule; Gersoppa to the Falls, 18 m., by manchul, 4-8 rs. Write beforehand to the Mamlatdar at Karwar for manchul, and to the Mamlatdar at Honawar to make arrangements. "There are in all 4 falls, which have been called the Great Fall, the Roarer, the Rocket, and the Dame Blanche. In the first of these the water, in considerable volume, makes a sheer leap down of 829 ft., and falls into a pool 132 ft. deep." The others are all in line with this, across the river, which is of great width. The scenery up the valley and the ghat to the Falls is superb, but road is very malarious until Dec. or Jan., by which time the Falls have run out a great deal. Provisions should be taken. This is a long and somewhat toilsome journey; for full particulars see Rte. 28.[1]

ROUTE 1.

Bombay to Calcutta by Nasik, Caves of Ajanta, Jabalpur, Allahabad, and Benares.

Rail, 1400 m. (G. I. P. R. and E. I. R.): mail train 46 hours.

The rule for breaking journeys on Indian railways allows the traveller to spend 16 days on the journey from Bombay to Calcutta with one through ticket. Cost, 1st class 91 rs. 11 as., 2nd class 45 rs. 14 as., and servants 16 rs. 8 as. Luggage beyond a small allowance is extra. The 85 m. between Bombay and Igatpuri are by far the most picturesque on the whole line between the western and eastern capitals, but unfortunately the mail train each way passes over the best part of this in the dark. The traveller can arrange to see it by daylight, on the eastward journey, by preceding the mail. He should leave by the midday train and reach Igatpuri in the evening, rejoining the mail train at that place at night, and on the westward journey he should wait at Igatpuri for a slow train.

[1] See also Dr. George Smith's *Life of John Wilson, F.R.S.*

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On leaving Bombay, between Sion and Coorla, the railway passes on a causeway from the island of Bombay to the larger island of Salsette.

9 m. **Coorla sta.** Close by, rt., are the once famous cotton-mills.

21 m. **Tanna** (Thana) sta., D.B. An early Portuguese settlement, commanding the most frequented passage from the mainland to the island of Salsette. Marco Polo (1298 A.D.) says, "Tana is a great kingdom lying towards the west. . . . There is much traffic here, and many ships and merchants frequent the place." In 1320 four Christian companions of Friar Odoricus here suffered martyrdom. Friar Jordanus narrates that he baptized about 90 persons ten days' journey from Tanna, besides 35 who were baptized between Tanna and Supara.

The country round Tanna was highly cultivated, and was studded with mansions of the Portuguese when, in 1737, it was wrested from them by the Marathas. In 1774 the Portuguese sent a formidable armament from Europe for the avowed object of recovering their lost possessions. The Government of Bombay determined to anticipate their enterprise, and to seize upon the island for the English. A force was prepared under General Robert Gordon, and Tanna was taken after a siege of three days. On 6th March 1775 the Peshwa Raghoba by the Treaty of Bassein ceded the island of Salsette in perpetuity. In 1816 Trimbakji Danglia, the celebrated minister of Baji Rao, the last Peshwa, effected his escape from the fort of Tanna, though guarded by a strong body of European soldiers. The difficulties of this escape were greatly exaggerated all over the Maratha country, and it was compared to that of Shivaji from the power of Aurangzib. The principal agent in this exploit was a Maratha horse-keeper in the service of one of the English officers of the garrison, who, passing and re-passing Trimbakji's cell, as if to exercise his master's horse, sang the information he wished to convey in a careless manner, which disarmed suspicion. Bishop Heber, who had seen Trimbakji imprisoned in the fort of Chunar, was much interested in this escape, and writes—

"The groom's singing was made up of verses like the following:—

"Behind the bush the bowmen hide,
The horse beneath the tree,
Where shall I find a knight will ride
The jungle paths with me?

"There are five and fifty coursers there,
And four and fifty men;
When the fifty-fifth shall mount his steed,
The Deccan thrives again."

Heber adds that Tanna is chiefly inhabited by Roman Catholic Christians, either converted Hindus or Portuguese, who have become as black as the natives and assume all their habits; he also describes the place as neat and flourishing, and famous for its breed of hogs, and the manner in which the Portuguese inhabitants cure bacon. The English **Church** was being built when he arrived, and on 10th July 1825 was consecrated by him. In the 16th cent. the *Silk Industry* here employed about 6000 persons. It is now confined to only 7 Portuguese families and 14 looms.

[Tanna is the best starting-place for the **Caves of Kanhari**, excavated in one of the hills of the island of Salsette. It is about 6 m. drive in a bullock-gharry to the foot of the hill. There are 109 caves in all, and the largest is 90 ft. × 40 ft. (see Environs of Bombay at the beginning and p. 23).]

33 m. **Kalyan** junct. sta. (R.) Here the Madras line through Poona and Raichur branches off S.E. (Rte. 22). This is a very ancient town, and in early times, no doubt, was the capital of an extensive province. In 1780, the Marathas having cut off the supplies from Bombay and Salsette, the British Government determined to occupy the Konkan opposite Tanna, as far as the Ghats. Accordingly, several posts were seized, and Kalyan amongst them; and here Captain Richard Campbell was placed with a garrison. Nana Farnavis forthwith assembled a large force to recover Kalyan, on which he set a high value, and his first operations were very successful. He attacked the English advanced post at the Ghats, and killed or made prisoners the whole

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detachment. He then compelled Ensign Fyfe, the only surviving officer, to write to Captain Campbell that, unless he surrendered, he would put all his prisoners, 26 in number, to death, storm Kalyan, and put all the garrison to the sword. To this Campbell replied that, "the Nana was welcome to the town if he could take it." After a spirited defence, he was relieved by Colonel Hartley, on the 24th May, just as the Marathas were about to storm. The remains of buildings round Kalyan are very extensive; and Fryer, who visited the place in 1673, "gazed with astonishment on ruins of stately fabrics and many traces of departed magnificence." A few miles S. is the fine 10th century temple of **Ambernath** (p. 318).

Between Kalyan and Igatpuri, the railway ascends from the Konkan to the Deccan plateau by the mountain-pass, known as the **Tal (Thull) Ghat.**

75 m. **Kasara** sta. (R.) Here a special engine is attached and the ascent of the Ghat begins. In 9½ m. the line ascends 1050 ft.

At 79½ m. is the reversing station, and the ascent terminates at 85 m. **Igatpuri,** ✱ D.B. (R.), where the special engine and brakes are removed.

The ascent of the Tal Ghat is at all seasons interesting; but it is most beautiful in September owing to the wild flowers. The leaves are then bright green, and the country below the Ghats is all streams, pools, and inundations; the Ghats themselves all cascades and torrents. Igatpuri, properly Wigatpura, "the town of difficulties," so called on account of the precipitous road that preceded the railway, is a pleasant sanitorium and summer resort of Europeans from Bombay. Some large game is to be found in the neighbourhood. There are several European bungalows belonging to railway officials. The line passes through a comparatively level country, with low mountains on either side, to

113 m. **Deolali sta.** A halting-place for troops arriving from or proceeding to Europe. There are barracks for 1000 men.

117 m. **NASIK** Road **sta.,** ✱ D.B. (*The Nasika of Ptolemy.*)

A tramway conveys passengers to the town, D.B. (1900 ft. above sea-level), 5½ m. N.W. of the sta. Pop. 35,000. It is one of the most sacred places of the Hindus; 1300 families of Brahman priests are settled here. It is said that Lakshman, the elder brother of Rama, cut off the nose of Sarpnakha, Ravana's sister; and as *Nasika* in Sanskrit is "a nose," the place hence got its name. The real cause of the sanctity of Nasik, however, is its position on the banks of the sacred river Godavari, about 19 m. from its source at Trimbak.

Nasik may be called the Western Benares, as the Godavari is termed the Ganga—"Ganges." All Hindus of rank on visiting it leave a record of their visit with their Upadhya, or "family priest," for each noble family has such a priest at each celebrated place of pilgrimage. In this record are entered the names of the visitor's ancestors, and thus the pedigree of every Hindu chief is to be found in the keeping of these Upadhyas. Even Jang Bahadur, the late *de facto* ruler of Nipal, had his Upadhya at Nasik. The present Gaekwar owes his seat on the throne to this custom, for when the Gaekwar of Baroda was deposed and an heir sought for, the family Upadhya at Nasik supplied proofs of the young prince's legitimate descent from Pratap Rao, brother of Damaji, the third Gaekwar.

The **Sundar Narayan Temple** was built by one of Holkar's Sardars in 1725. It is smaller than that of the Black Rama (see below), but a miracle of art. Below it may be seen the temples of *Balaji* and of the *White Rama*, and the *Memorial* erected to the Kapurthala Rajah, who died in 1870 near Aden, on his way to Europe. From Sundar Narayan Temple the river is crossed by a bridge, completed in 1897, which cost Rs. 1.81.000.

At Nasik the river, here 80 yds. broad, is lined on either side for a distance of 400 yds. with flights of steps, and dotted with temples and shrines, and, as in most Indian cities situated near flowing

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rivers, the view along the banks when hundreds of men and women are bathing is extremely picturesque. The part of the town which stands on the rt. bank of the river is built upon 3 hills, and is divided into the **New Town** N. and the **Old Town** S. The quarter on the l. bank, where are the chief objects of interest, is called *Panchwati*. The manufacture of brass and copper ware, especially of idols, caskets, boxes, chains, lamps, etc., flourishes here. Specimens of the beautiful old work, though rare, are still occasionally to be found in the "old" copper bazaar.

The temples at Nasik, though picturesque, have no striking architectural features.

½ m. to the W., on the Panchwati side of the river, is a solidly-built house belonging to the Rastia family. Here alight and walk a few hundred yards up a lane to five very old and large trees of the *Ficus indica* species. Under the shade of the largest is a small building. None but Hindus may pass the vestibule. It consists of a low room, at the S. end of which is an arch 3 ft. high, and beyond steps descend to 2 apartments 5 ft. sq. and 4 ft. high. In the first room are images of Rama, Sita, and Lakshman. In the second is an image of Mahadeo, 6 in. high, which those three personages are said to have worshipped; hence arises the extreme sanctity of the place, which is quite one of the holiest in Nasik. This hole is **Sita's Gupha**, or Cave, where she found an asylum until lured away by Ravana to Ceylon. Farther down the river, and just before reaching the riverside, is the oldest temple in the place, **Kapáleshwar**, "God of the Skull," a name of Shiva. The ascent to it is by 50 stone steps. It is said to be 600 years old, but is quite plain and unattractive. Opposite to it the river foams and rushes in a rocky bed. **Rama's Kund** is the place where the god is said to have bathed; hence it is very sacred, and bones of the dead are taken there to be washed away. Opposite to it and in the river itself is a stone dharmsala, with several arches, roofed over, in which ascetics lodge when the water is low. Down the stream, about 20 yds., are three temples erected by Ahalya Bai. The first is only a few feet high and long, but the next is a large square building, with a stone foundation and brick superstructure, dedicated to Rama; N. of it is a long dharmsala, and a little down the stream is the third temple, all of stone. About 200 ft. down the stream is **Naru Shankar's** temple, with an elaborately carved portico and a large stone enclosure. This ends the temples immediately on the water on the Panchwati side. Proceed then ½ m. by a back way through streets of well-built houses to the great temple dedicated to **Kalâ Rama**, or "Black Rama," which cost £70,000. It stands in an oblong stone enclosure, with 96 arches. To the W. is a hill called **Sunar 'Ali**, and there is another hill close by, called **Junagadh**, or Old Fort, on which is a square building, in which Aurangzib's chief officials used to reside. They command fine views over the city. The **Hingue Wada**, an old palace of the Peshwa (chief of the Mahrattas), at present used as a school, is worth a visit for its beautiful carved wood-work.

The traveller should not leave Nasik without visiting **Sharanpore**, seat of the mission founded by the Church Missionary Society in 1835, in the Junawadi part of Nasik, and moved to Sharanpore by Mr. W. S. Price in 1855. Since the establishment of the Government High School at Nasik in 1872 the missionary school has fallen off. There was connected with this mission an African Asylum for youths rescued from slavery, and it was from here that Livingstone's *Nasik boys* were drawn. It closed in 1875, and Mr. Price took the boys to the E. coast of Africa, where a colony is established for redeemed slaves. There is a well-built but architecturally disappointing church.

In a hill 4½ m. S. of Nasik are the **Lena Caves**. A narrow path ascends to the height of about 450 ft. to a broad black line in the N. face of the hill, which extends about ½ m. in length, and marks the excavations. In the centre, just opposite the spot where the path ends, is a **Cave** 37 ft. × 29 ft.,

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and 10 ft. high, with a perfectly flat roof, hewn out of the solid rock. Round the central chamber are 16 cells, each 6 ft. sq. with a recess, hewn so as to make a couch for the inmate. In the centre is a modern figure of Bhairav (see below) with a mace, on which he leans with his left hand. On either side of him is an early female figure. That on the right is fairly well carved. On the inside face of the corridor, and on one side, is a long inscription in old Pali characters. To the W. is a small cave with two pillars with elephants on their capitals; then a ruined cell with a broken inscribed tablet. Next is a fine cave (No. 3) with six pillars, of which two are broken, and the heads and busts of six giants supporting the basement of the corridor. Inside the verandah, on the left of the entrance, are two long inscriptions. The door has a figure about 4 ft. high on either side, which is probably a Yaksha, and all round the door are small figures much defaced. Then there is a large chamber, nearly the same size as that in the first cave, with 18 cells surrounding it. At the end is a dagoba with figures on the sides, a carved belt half way up, and a double ornament at top. To the W. is a low cave with 12 figures. On the left is Buddha, seated, with attendant figures on either side, and opposite are other two figures. To the W. in a line with them is a figure 3 ft. 6 in. high, called by the guides Gautama. Then there is a large excavation, about 20 ft. long, called Sita's tank which is carried under the rock. There are four pillars in front, two of them broken. Above is a frieze 6 in. broad, with figures of horses, bulls, deer, and elephants. Beyond is a tank. To the E. is a Chaitya cave (No. 13) with seven pillars and a dagoba, which the guides say is Bhim's mace. Beside it is a vihara (No. 12) approached by steps. It has seven cells round it, and at the N. end a defaced figure of a goddess.

Farther E. is the large Vihara Cave (No. 15). It is 46 ft. deep, and 37 ft. broad. There are 22 cells round it. On the right and left of the spectator as he enters the ante-chamber to the shrine are two dwârapals, probably Manjushri and Avalokita. In the recess is a seated figure of Buddha, as he sits with attendant disciples or Boohisatvas. There is a wall 3 ft. high in front of the recess, which is so dark that nothing can be seen without a torch. There are several other smaller cells of less importance.[1]

About 2 m. E. of the town, in the hill of Ramshej, is another group of excavations, but they are of little importance.

19 m. by road is **Trimbak.**

There are several stone-faced wells on this route, and at Nirwadi, on the right of the road, is a beautiful tank lined with stone, and with stone steps and 2 small pagodas built by Ahalya Bai. Near Wadi 2 conical hills, about 900 ft. high, face each other on either side of the road. From these the hills run in fantastic shapes to Trimbak, where they form a gigantic crescent from 1210 to 1500 ft. high. Below this mountain wall, which has near the top a scarp of about 100 ft., is the small town of about 3000 inhab. It derives its name from *Tri*, "three" and *Ambak*, "eye"; three-eyed being a name of Shiva. The **Fort** stands on an impregnable height, 1800 ft. above the town. The **Temple of Trimbakeshwar**, which is on the E. side of the town, not far from where the Nasik road enters, was built by the great Baji Rao Peshwa, who died in 1740. It cost £90,000. It stands in a stone enclosure, which has no corridor, but a portico, which is the music gallery and is 40 ft. high. The ascent is by steps outside, and strangers are permitted to mount in order to look into the interior of the temple, which none but Hindus may enter. A flight of 690 steps up a hill at the back of Trimbak leads to the sacred **source** of the river Godavari, where "the water trickles drop by drop from the lips of a carven image shrouded by a canopy of stone" into a tank below. For

[1] See Fergusson and Burgess, *Cave Temples*, pp. 263-270, and plates xix.-xxvi; and Burgess, *Cave Temples*, pp. 37ff.

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m. the banks of the stream, 15 ft. broad, are faced with stone. The water is dirty. On its course is a fine stone tank, surrounded on three sides by a porticus 25 ft. high, with a pagoda at each corner. This is the sacred bathing-place of pilgrims, and is called the Kushawat. In front of it are two stone enclosures full of filthy water, into which the leaves offered to the deities are thrown and there decompose. At the S. end is a temple to Shiva.

147 m. **Lasalgaon** sta. From this place *Chandor*, an interesting town, overhung by a fine hill-fort, is 14 m. N. by a good road. The Maharajah Holkar is hereditary Patel of Chandor. The fort was taken by the British in 1804, and again in 1818.

162 m. **Munmar** junct. sta., D.B. (R.), This is the junction of the Dhond and Munmar State Railway, which forms a cord line between the N.E. and S.E. branches of the G.I.P.R. About 4 m. S. of the station is the Ankai Tanki Fort, now in ruins, and 7 Buddhist caves of some interest. Between the caves and the station rises a curious hill called Ram Gulni, surmounted by a natural obelisk of trap rock 80 or 90 feet high.

178 m. **Nandgaon** sta., D.B. (R.) From here a road runs S.E. to Aurangabad, 56 m., the fort of Daulatabad, and the Caves of Ellora (see Rte. 2).

232 m. **Pachora sta.**, D.B. From here the Caves of Ajanta, distant 34 m., are reached by a rough road.

[**Expedition to Ajanta.**

The D.B.[1] nearest to the caves is at Fardapur, 30 m. from Pachora. The best way is to write at least one clear day before to the Mamlatdar (native magistrate) at Pachora asking him to arrange for conveyances. A traveller who does not know the language well must be accompanied by a servant or interpreter, and each person must have bedding and provisions. The journey will take from 9 to 12 hours, and cost from 12 to 15 rs. for each cart. Not more than 80 pounds of luggage should be taken in the cart. The less the better for speed and comfort. There are fairly good guides on the spot.

The caves are a good hour's walk, 4 m. by a bridle-path from the D.B. at Fardapur. The bed of the Wagora river is crossed and recrossed several times. The ravine is wooded. The caves extend about one-third of a mile from E. to W., and are excavated in the concave scarp of the trap rock, at an elevation of from 35 to 110 ft. above the bed of the stream. The most ancient caves are near the E. end.

Following Fergusson's arrangement, they are numbered from E. to W. The cave-temples and monasteries of Ajanta furnish a history of Buddhist art, and illustrate the legends of the religion and the domestic life of the people from shortly after the reign of Asoka to shortly before the expulsion of the faith from India. The oldest caves are believed to date from about 200 B.C.[1]

The narrow path by which access is gained to the caves reaches them at the seventh cave from the E. Thence the path goes on ascending to E. and W. along a narrow ledge, in some places little more than 2 ft. broad, and reaches cave Number 1, the farthest point on the E. This is a Vihara. Dr. Burgess assigns this cave to the 7th century. The façade is richly decorated with sculptured processions of elephants, horses, and people. On the S. frieze of the portico is a very spirited representation of a wild buffalo hunt. The hunters are mounted and armed with bows and arrows. The door jambs are embellished with male and female figures in amatory attitudes. The great hall or central chamber is 64 ft. sq., and has 20 pillars. The capital of one on the S. side is remarkable for four bodies of deer with only one head, which suits each body according to the position from which you look at it. There are remains of highly interesting

[1] It is said that the best road to Ajanta is now from **Jalgaon sta.** (distance about 30 m.) further E. along the line. Special arrangements for carriages are necessary, and permission to occupy, if required, one of the two Dak Bungalows on the road. The traveller should write one clear day or two days beforehand to the Collector of Khandesh at Dhulia, mentioning the number of persons in the party.

[1] The Indian Government caused copies of these ancient mural paintings to be made, and ninety of them may be seen at the South Kensington Museum. Several were destroyed by a fire soon after arrival.

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paintings in oil on the walls of this cave. Remark on the right-hand side of the back wall a very Chinese-looking figure of a youth with a perfectly white skin. Remark also four pictures of a group of four figures, which Mr. Fergusson has pronounced to be very probably Khusru and Shirin and two attendants. Khusru II., or Khusru Parviz, whose loves with Shirin are the subject of some of the most famous Persian poetry, reigned from 591 to 628 A.D. This king of Persia received an embassy from a king of the Deccan, in whose territory were the Caves of Ajanta, and it is thought by some that when the embassy returned the king sent with it Persian painters who executed these designs. The king, a large fair man with all the look of a voluptuary, and dressed in Eastern robes with a strange high loose cap something like the red night-cap which used to be worn in England, holds a broad shallow cup, into which a beautiful girl, supposed to be Shirin, is pouring wine from a vase of classic character. In another tableau the king in royal state is receiving and apparently sending back the embassy from the Indian prince. There is a sort of fillet worn by Khusru, which resembles that exhibited on a patera in Paris, and displays an undoubted representation of Khusru. In the shrine of this cave Buddha is seated in the teaching attitude. There are four cells in the back wall besides the shrine, and five in each side wall. The paintings in this cave, as in Numbers 2 and 16, are, in Dr. Burgess's opinion, quite equal in colour and grouping to those at Pompeii.

Number 2, a vihara cave. There are two chapels to the verandah. Observe in ceiling near the S. chapel two figures of men with striped socks. One holds a beautifully-shaped *amphora* and a flattish cup in his hand. The flowers on the ceiling are particularly beautiful. Inside the side chapels in the back wall are very remarkable Italian-looking female figures. The middle one of one of the 4 groups has quite the look of a Madonna, and all resemble the Italian paintings of the early part of the 14th century. Buddha holds the little finger of his left hand with the thumb and forefinger of the right. The Mohammedans seem not to have generally destroyed the noses here as they have at Ellora. In the centre of Buddha's throne is the Wheel of the Law between two deer. The chapel in the back wall, on the right of the shrine, has two figures, which are either the patron and patroness or Indra and Indrani. In the left-hand top corner is a very remarkable group, to all appearance a woman teaching her child to pray, and resembling a famous European picture. On the frieze below is a ram-fight, and figures boxing and wrestling, with musicians and a president. The Italian-looking figures of fair women are many of them nude to the waist. The chapel on the left has two male figures with head-dresses like wings of an enormous size and all hanging on the left shoulder.

Number 3, a small vihara, quite unfinished.

Number 4, a large vihara. There is a very remarkable representation of the Litany, as it is called by Dr. Burgess, on the right of the door, consisting of two sets of four groups each. The 1st group on the left consists of two figures flying from an infuriated elephant; the 2d group is of two figures flying from a lion; the 3d exhibits two figures flying from a man with a sword, who is stabbing one in the stomach; the 4th group is intended to represent the perils of the sea, but is so much obliterated that one can make out nothing but some figures in a vessel. The 1st group on the right hand represents the perils of fire; the 2d group is a pair of figures threatened by a cobra; the 3d group is of two figures, one of which holds the other by a rope, which passes over his shoulder and is fastened round his wrist,—this represents Captivity; the 4th group represents Kali the Hindu goddess of destruction, uplifting her skeleton arms to seize a victim,—this represents Famine.

Number 5, a vihara, commenced only.

Number 6, a vihara, remarkable for having two stories, of which there is here only one other example, viz. cave Number 25. The staircase to the upper story is broken away to the

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height of 13 ft., so that that story is almost inaccessible. The Bhil free-booters for a long time inhabited this cave, and damaged it excessively.

Number 7, a vihara. It has a large verandah with cells at the back like the Cuttack Caves. Two porches of two pillars each project from the front line of the verandah, resembling those at Elephanta and the Duma Lena, and are probably of the same date. There is also a chapel with two pillars at either end. In the vestibule are 4 rows of 5 cross-legged figures seated on the lotus, with a lotus between each pair, and one row of studying Buddhas. On the right are two similar sculptures of repeated figures of Buddha seated and standing. Within the sanctuary on either side are two large figures and one small, and two fan-bearers. On the step are 16 cross-legged figures, 8 on either side.

Number 8, a vihara of no interest.

Number 9 is a dagoba. There are 3 inscriptions, probably of the 2d cent. A.D.

Number 10, a dagoba. The statue of Buddha is quite separated from the wall. The roof is ribbed. The ribbing in the aisles being of stone, and in the nave of wood, though now only the fastening pins, and the footings for one or two of the ribs are left. The dagoba is plain and solid, with only the square capital or Tee on the top. The whole of this cave has been painted, though now only some figures of Buddha and his disciples are left. On the interior face of the cave, and very high up is an inscription in the pure *Lát* (see Glossary) character, which would give an antiquity of from 200 to 100 B.C.

Number 11 resembles cave Number 12, but has four pillars in the centre supporting the roof, being probably one of the earliest instances of the introduction of pillars for such a purpose. On the walls are antelopes, lions, and a boy praying, sculptured in the very best style of art, and evidently coeval with the Ganesh Gupha at Cuttack. The walls have been stuccoed and painted.

Number 12 is one of the most ancient and plainest of the series, having no pillars, sanctuary, or visible object of worship. The only ornament consists of seven horse-shoe canopies on each side, four over the doors of the cells, the other three merely ornamental. These canopies are very similar to those at Cuttack. There is an inscription on the inner wall in a character slightly modified from that on the *Láts*, and written probably early in the Christian era, if not before it.

Number 13, a small cave with 2 cells.

Number 14, a large unfinished vihara.

Number 15, a plain square cave.

Number 16 and *Number* 17 are the two finest viharas of the series. On the external faces are two long inscriptions. These caves date probably about the 4th century A.D. The paintings in the great hall are very interesting, representing battles. The soldiers hold short swords like the Nipalese knife, and oblong shields, like the shield of Achilles. The architectural details are more elegant than in any cave in the series. Number 17 is called the *Zodiac Cave*, and resembles 16, except that it is not so lofty, and the details are not so elegant. The paintings, however, are more perfect. On the right-hand wall, as you enter, a procession is painted. Three elephants are issuing from a gateway, one black, one white, and one red. Flags and umbrellas are borne before them, and men with spears and swords make up the train. On the back wall is a hunting scene, in which a maned lion, now not found in India, is a prominent figure. In the verandah are some curious paintings, especially a circular one, with eight compartments. Over the door are eight sitting figures. of which four are black, and the rest each a degree fairer, the eighth being quite white and wearing a crown. Mr. Fergusson pronounces these paintings to be decidedly superior to the style of Europe during the age in which they were executed.

Number 18 is merely a porch with two pillars.

Number 19 is a chaitya (see Glossary) cave, remarkable for the beauty of its details. The roof is ribbed in stone. The dagoba has three stone umbrellas, rising till they touch the roof; in front is a standing figure of Buddha.

Number 20 is a vihara.

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Number 21. The paintings are almost obliterated, except on the left hand as you enter, where there is a large black Buddha with red hair, attended by black slaves, also a number of females, fair as Europeans.

Numbers 22 and 23 are unimportant.

Number 24 is unfinished; but the details, where completed, are so rich as to leave no doubt that this would have been one of the finest caves had the design been fully carried out. Only one pillar has been completely sculptured.

Number 25 is a small rude vihara.

Number 26 is a vaulted chaitya cave, and perhaps the most modern of the series. It resembles *Number* 19, but is much larger. Its sculptures are more numerous and minute than any other. The Buddha in front of the dagoba is seated, with his feet down. The walls are covered with sculptures of Buddha and disciples. In the S. aisle is a figure 23 ft. 3 in. long, reclining all its length, in which attitude Buddhists prepare to receive *nirvánah*, "beatitude." Above are many angels, one of them sounding vigorously a big drum. The fat figures which serve as brackets have four arms. There are two inscriptions on the outside, one under a figure of Buddha on the left of the entrance; the other much broken, but more distinct, on the right, in the character of the 6th century A.D.

Number 27 is small and unfinished.]

276 m. **Bhusawal** junc. sta. (R.) A place called into existence by the G.I.P.R. works. Junction of the Bengal-Nagpur Railway. (See p. 73.)

278½ m. The **Tapti Bridge**, one of the most important works on the line. The first bridge built was abandoned in consequence of the inferior nature of the stone of which it was constructed.

310 m. **Burhanpur** sta. D.B. The city is about 3 m. distant. Pop. 34,000. It has been a place of much importance, and is completely walled in. The neighbourhood contains some interesting Mohammedan ruins, and a curious aqueduct still in use. In the town are two handsome mosques. The *Badshai Killa*—the ruins of a citadel and palace—is beautifully situated on a height overlooking the Tapti river. The place was founded in 1400 A.D. by Naser Khan of the Faruki dynasty of Khandesh, and was annexed to the Mogul Empire by Akbar in 1600 A.D. It was the capital of the Deccan Province of the empire when in 1614 A.D. Sir Thomas Roe, ambassador from James I. to the great Mogul, passed through, and paid his respects to the Viceroy Prince Parvis, son of Jehangir. Sir Thomas complains that the Prince "made himself drunk out of a case of bottles I gave him, and so the visit ended." The place was taken by General Wellesley in 1803, and given back to Sindia the next year. It is now British territory.

322 m. **Chandni** sta. About 6 m. by a fair road is **Asirgarh**, an interesting and picturesque hill-fort, a detached rock standing up 850 ft. from the surrounding plain. It was taken by storm by General Wellesley's army in 1803, restored to Sindia, and again taken in 1819, since when it has belonged to the British. The country around is wild and abounds in large game.

353 m. **Khandwa** junc. sta., D.B. (R.) A civil station, the chief place of the district of Nimar in the Central Provinces. From here the metre-gauge system of the Bombay, Baroda, and Central Indian Railway runs N. to Mhow, Indore, and through Western Malwa to Ajmere, Agra, and Delhi (see Rte. 4); also to Ferozpore, Punjab.

417 m. **Harda** sta., D.B. close to station, good (pop. about 14,000). An important mart for the export of grain and seeds. Here the railway enters the great wheat-field of the Nerbudda Valley, which extends to Jubbulpore. Harda has a good D.B. 3 m. walk from the sta. Ralli Brothers have an agency at Harda.

464 m. **Itarsi** junc. sta., D.B.

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from this the system of the Indian Midland Railway runs N. to Hoshangabad, Bhopal, Jhansi, Gwalior, Agra, and Cawnpore (see Rte. 5).

505 m. **Piparia** sta. ✱ There is a comfortable D.B. close to the station. [A fair road leads in 32 m. S. to **Pachmari**, ✱ the hill-station of the Central Provinces. There are many bungalows at Pachmari and barracks, which are occupied by European troops in the hot season. The station is nearly 4000 feet above sea-level. There is a D.B. on the way; the ascent, which is 12 m. long, is very pleasing. Good large-game shooting in the forests below the station.]

536 m. **Gadarwara** junc. sta. A railway 12 m. long leads S. to the **Mohpani** coal-mines, worked by the Nerbudda Coal Co.

616 m. **JABALPUR** sta. ✱ (792 m. from Calcutta by the Allahabad route). (R.), an important civil and military station, the meeting-place of the G.I.P. and East Indian Rlys.

The town (pop. 84,570) and station are well laid out and well cared for, but contain little of interest in themselves. Travellers stop here in order to visit the Marble Rocks (see below.) In the modern settlement of India few subjects have created more interest than the suppression of the **Thags** (*Thugs*), a fraternity devoted to the murder of human beings by strangulation. The occupation was hereditary. They made it at once a religion and a means of livelihood. The principal agent in hunting down these criminals was Colonel Sleeman, and it was at Jabalpur—a great centre of their operations—that the informers and the families of the captured Thags were confined. They were kept in an enclosed village, and to provide them with occupation the famous "School of Industry" was established in 1835. Originally there were 2500 of these people, now very few remain. A pass is required to see the Thag village, and the interesting and well organised Jail.

[Expedition to the Marble Rocks.[1]

The Marble Rocks, which are 11 m. from Jabalpur, are worth a visit. Tongas can be hired for the trip. The road is heavy and dusty in places, but generally good. About half-way, and ½ m. off the main road is a remarkable ancient fortress of the Gond Kings, perched on the summit of an enormous granite boulder. At 9½ m. turn l. to the rocks by a branch road, which for the last ½ m. is impracticable in the rains. There is a comfortable D.B. Descend 70 ft. to the river-side, and there embark. Four men to row and one to steer are quite enough. The river in the dry season is a series of deep pools without current, and of a dark green, and full of fish and alligators. The latter do not come out on the rocks till the sun is high, when they bask, and might be shot at, were it not for the bees. There are pigeons, too, and water-fowl, but shooting has its perils, for there are both hornets' and bees' nests. These quickly attack persons who fire guns or make a noise. Just at the end of the pools, at a place called the Monkey's leap, two young railway engineers were attacked by bees as they were shooting. One got ashore and ran off with the natives into the jungle, and though much stung, escaped death. The other jumped into the water and dived, and though a good swimmer, was drowned, for when he came up the bees attacked him again, and would not leave him till he sank. The nests are quite black, and more than a yard long. The cliffs are of white marble, which, when broken, is bright and sparkling, but the surface is somewhat discoloured by the weather Near the new bungalow, where are several white temples, the cliffs are 80 ft. high. The water is said by the people of the place to be here 150 ft. deep. 1 m. farther the barrier rocks intercept the stream, and no boat can pass in the dry season. In the rains

1 Passengers who are pressed for time, by telegraphing beforehand to the hotel manager at Jabalpur to have a carriage ready for them at the rly. sta., may visit the rocks, and proceed on their journey by the following train.

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the river rises 30 ft., and is then a mighty torrent, and very dangerous About ¼ m. upon the l. is an inscription in the Nagri character, made by Madhu Rao Peshwa. ¾ m. l. are curious rocks called Hathi ka Panw, "elephant's legs," from a fancied resemblance. The height of the rocks nowhere exceeds 90 ft., and though the scenery is picturesque, it is not grand. There is a cascade ¾ m. beyond the barrier rocks called the Dhuandhar or "Smoke Fall." 80 yds. beyond the bungalow is a flight of 107 stone steps, some of them carved, which lead to the *Madanpur Temple*, surrounded by a circular stone enclosure. All round it are figures of Parvati, with one leg in her lap. Though much mutilated, they are quite worth a visit.]

673 m. **Katni** junc. sta. Line S.E. to the coal-fields at *Umaria* 37 m., and thence to Bilaspur on the Bengal-Nagpur Rly. (p. 76). A line W. to Saugar.

734 m. **Sutna** (or Satna) sta., D.B. (R.). A town and British cantonment in the Rewah state, also the headquarters of the Baghelkhand Political Agency. The Umballa road branches from this point eastward meeting the Great Dewari Road which runs from Jabalpur to Mirzapur. Rewah is situated on this road 8 m. from the junction. There is nothing whatever to see at Sutna. Near Satna were found the remains of the Bharhut stupa removed to Calcutta Museum.

783 m. **Manikpur** junc. sta. From this place the Indian midland line runs W. to Jhansi, 181 m. (Rte. 5A).

842 m. **Naini** sta. (R.) Hotel. Close by is the **Jail**, one of the largest in India, and admirably managed. 2 m. farther the line crosses the Jumna by a fine bridge, and enters

844 m. **Allahabad** sta. ✱ The capital of the North-West Provinces, 316 ft. above sea-level (pop. 162,895), is a good place to make a halt. Travellers coming from Bombay or Calcutta, between the months of November and March, are warned to provide themselves with warm clothes and blankets, as they will find it cold at Allahabad and farther north

Allahabad is situated on the l. bank of the Jumna river, on the wedge of land formed by its junction with the Ganges, crossed by 2 bridges of boats on the N. side of the town.

The Fort stands near the junction of the Ganges and the Jumna. The Civil Station, Cantonments, and City stretch W. from this point 6 m. The present Fort and City were founded by Akbar in 1575 A.D., but the Aryans possessed a very ancient city here called Prayag. The Hindus now call it Prag. It is a very sacred place with them, as they believe that Brahma performed his sacrifices of the horse here, in memory of his recovering the four Vedas from Shankhasur. The town was visited by Megasthenes in the 3d cent. B.C. and in the 7th cent. A.D. Hiouen Thsang, the Buddhist pilgrim, visited and described it. It was first conquered by the Moslems in 1194 A.D., under Shahabu-din-Ghori. At the end of Akbar's reign Prince Salim, afterwards the Emperor Jehangir, governed it and lived in the fort. Jehangir's son Khusru, rebelled against him, but was defeated and put under the custody of his brother Khurram, afterwards the Emperor Shah Jehan. Khusru died in 1615, and the *Khusru Bagh* (see below) contains his mausoleum. In 1736 Allahabad was taken by the Marathas, who held it till 1750, when it was sacked by the Pathans of Farrukhabad. It changed masters several times, and in November 1801 it was ceded to the British.

Allahabad was the seat of the government of the N.W. Provinces from 1834 to 1855, when that was removed to Agra. In 1858, after the suppression of the Mutiny, it again became the seat of the provincial government.

In May 1857 the all-important station of Allahabad, with its magnificent Arsenal and strong Fort, was, in spite of the warnings of Sir James Outram, garrisoned by a single Sepoy regiment, the 6th, to which, on May a wing of the Ferozpur regiment of Sikhs and, ten days later, two troops of Oudh Irregular Horse, were added. The officers of the 6th N.I. were

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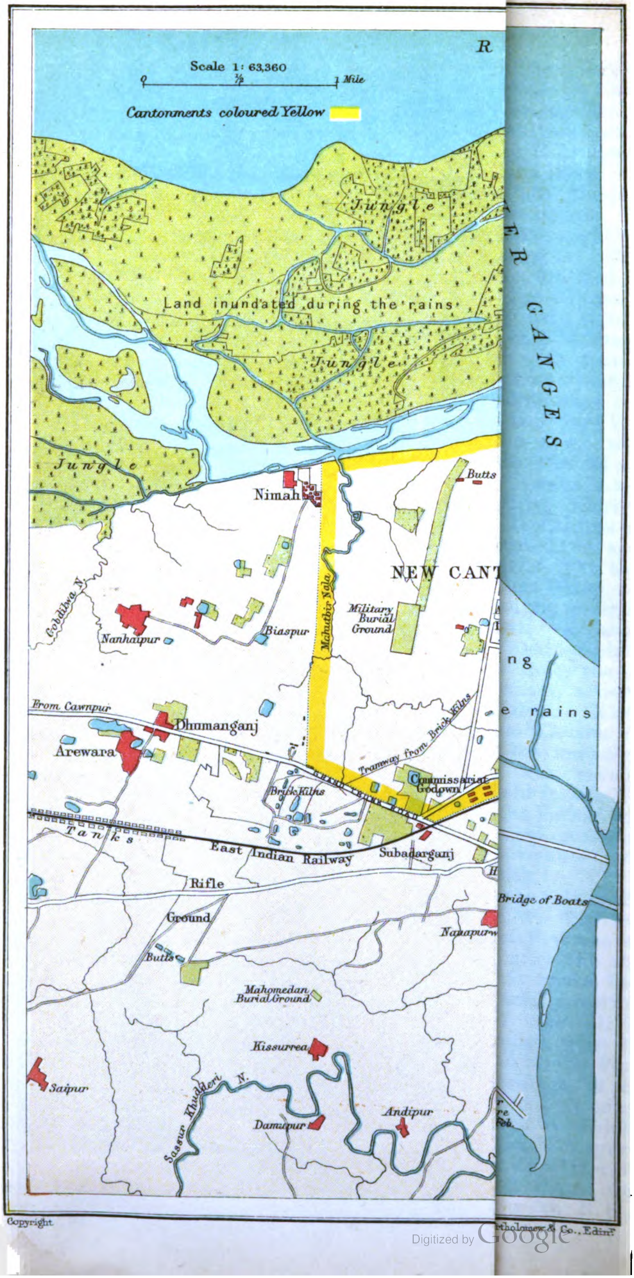

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fident in the loyalty of their corps, but fortunately a few days later 60 English invalid soldiers were brought in from Chunar. The history of the outbreak at Allahabad is one of the saddest chapters in the long list of misfortunes which marked the commencement of the great Mutiny of 1857. Fifteen officers were murdered by the Sepoys.

It was an awful crisis. Had the Sikhs in the Fort fraternised with the Sepoys, that stronghold, with its immense stores of guns and ammunition, would have gone to swell the strength of the rebels; but Brasyer, who commanded the Sikhs, drew up his detachment at the main gate, and with him were the guns manned by the English invalid artillerymen from Chunar, and small knots of English volunteers. The Sepoys were overawed, disarmed, and expelled from the Fort. Meanwhile Russell, an officer of the Artillery, had laid trains to the magazines, and was prepared to blow them up in case of a reverse. While this went on in the Fort, anarchy reigned in the city—the jail was broken open, and the prisoners, with the irons still rattling on their limbs, murdered every Christian they met. On the morning of the 7th the Treasury was sacked, and the 6th N.I. disbanded itself, each man taking his plunder to his native village. Each Sepoy carried off 3000 or 4000 rs., and many of them were murdered by the villagers. A Mohammedan Maulvi was put up as Governor of Allahabad, and took up his quarters in the Khusru Bagh. On the 11th of June General Neill arrived in the Fort, and on the morning of the 12th opened fire from the Fort guns on the village of Daraganj, and sent out a detachment of Fusiliers and Sikhs, who burned the village and got possession of the bridge of boats. On the same day Major Stephenson, with 100 men of the Fusiliers, passed into the Fort. Neill then scoured the neighbouring villages, and produced such a terror in the city that the inhabitants deserted *en masse*, and the Maulvi fled to Cawnpore.

The **Khusru Bagh**, close to the Station, and E. of it, is entered by an old archway, nearly 60 ft. high and 46 ft. deep, overgrown with creepers. Within the well-kept garden are 3 square mausoleums. That to the E. is the tomb of Sultan Khusru, W. of it is a cenotaph of Nur Jehan, who was buried at Lahore, and farther W. that of Sahibah Begam, wife of Jehangir. They are shaded by some fine tamarind trees.

The mausoleum of Khusru has been very handsome inside, and is ornamented with many Persian couplets, and with paintings of trees and flowers, which are now faded. The actual grave is underground, but above is a cenotaph of white marble, on a raised platform, without inscription. To the rt. and l. two of Khusru's sons are buried. In the gardens are the reservoirs for the water supply of the town; and beyond the gardens is the **native quarter**, containing some picturesque corners. It is quite distinct from **Canning Town**, the European quarter, which since the time of the Mutiny has been laid out amongst a network of wide avenues. **All Saints' Church**, near the rly. sta., is a large cruciform building in the Romanesque style. **Trinity Church** is on the way to the Fort, and a little over 2 m. to the N.W. of it. This church contains a tablet which is valuable as a historical record of those who perished in the Mutiny, and gives a list of their names. The **Roman Catholic Cathedral**, in the Italian style, is W. of the Alfred Park.

The **Muir College**, to the N. of the Alfred Park, is a fine building in the Saracenic style. It has its name from Sir William Muir, formerly Lt.-Governor of the N.W. Provinces, and author of the *Life of Mahomet*. Close by is the *Mayo Hall*, or *Memorial*, a fine structure, with a tower 147 ft. high. The main hall is used for balls and amateur theatricals.

The **Club** is close to the Mayo Memorial, and S. of it, and is reached by the Thornhill Road.

The **Thornhill and Mayne Memorial**.—In the Park is also the Thornhill Memorial, where are the Library and Museum. In the Library there are between 9000 and 10,000 books and pamphlets.

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The **Fort** was built by **Akbar** in 1575. It forms a striking object from the river, but its "high towers have been cut down, and the stone ramparts topped with turfed parapets, and fronted with a sloping glacis. The changes rendered necessary by modern military exigencies have greatly detracted from its picturesqueness as a relic of antiquity. The principal gateway is capped with a dome, and has a wide vault underneath it. It is a noble entrance. The walls are from 20 to 25 ft. high. There is a broad moat which can be filled with water at any time. Within the enclosure lie the officers' quarters, powder magazine, and barracks, while the old palace, greatly disfigured by the façade built by the English, is now utilised as an arsenal" (an order to enter must be obtained from the Ordnance Commissary at Allahabad). The central room is what was the Audience Hall. "It is supported by 8 rows of 8 columns, and surrounded by a deep verandah of double columns, with groups of 4 at the angles, all surmounted by bracket capitals of the richest design."—J. F.

Asoka's Pillar.—Close to the Palace is the Asoka Pillar, which rises 49 ft. 5 in. above ground. It is of stone, highly polished, and is of much interest on account of its great antiquity. On it are inscribed the famous Edicts of Asoka (*circa* 240 B.C.), and also a record of Samudra Gupta's victories in the 2d cent., and one by Jehangir, to commemorate his accession to the throne. There are also minor inscriptions, beginning almost from the Christian era. According to James Prinsep, the insertion of some of these inscriptions shows that it was overthrown, as it would have been impossible to cut them while the pillar was erect. It was finally set up in 1838 by the British.

The **Akshai Bar** or **undecaying banian tree.**—Hiouen Thsang, the Chinese Pilgrim of the 7th cent., in describing *Prayag* gives a circumstantial description of the undecaying tree. In the midst of the city, he says, stood a Brahmanical temple, to which the presentation of a single piece of money procured as much merit as that of 1000 pieces elsewhere. Before the principal room of the temple was a tree surrounded by the bones of pilgrims who had sacrificed their lives there.

There are a few steps leading to a dark underground passage which goes 35 ft. straight to the E., then S. 30 ft. to the tree. Beyond this is a square aperture which the Indians say leads to Benares. There are some idols ranged along the passage. In the centre of the place is a lingam of Shiva, over which water is poured by pilgrims. Cunningham in his *Ancient Geography of India* gives an interesting sketch of the probable changes in the locality, and concludes: "I think there can be little doubt that the famous tree here described is the well-known Akshai Bar or undecaying banian tree, which is still an object of worship at Allahabad. This tree is now situated underground, at one side of a pillared court (or crypt) which would appear to have been open formerly, and which is, I believe, the remains of the temple described by Hiouen Thsang. The temple is situated inside the Fort E. of the Ellenborough barracks, and due N. from the stone pillars of Asoka and Samudra Gupta."

As no tree could live in such a situation, the stump is no doubt renewed from time to time. Close by is a deep octagonal well flanked by 2 vaulted octagonal chambers.

It is worth while walking round the ramparts for a view of the **Confluence of the Ganges**, which is 1½ m. broad, flowing from the N., **with the Jumna**, ½ m. broad, flowing from the W. The Ganges is of a muddy colour, the Jumna is bluer, and they meet ¼ of a m. beyond the Fort. The **Mela**, a religious fair of great antiquity, to which Allahabad probably owes its origin, occurs every year about the month of January, when it is said that the pilgrims have numbered a million persons. They come to bathe at the confluence of the sacred rivers, and encamp on the sandy tongue of land between them.

The Akbar **Bund** or embankment runs from Dara Ganj N.E. of the fort. The Old and New Kotwalis are ½ m. S. of the Khusru Bagh and the Ra

way Station. These are well built, and are worth looking at.

The **Jail** is at Naini, about 2 m. to the W. of the Jumna, after crossing over the bridge (see above).

509 m. **Mirzapur** sta. An important well-built city. Pop, 84,130. Before the opening of the East India Railway it was the largest mart on the Ganges for grain and cotton; much of the trade is now diverted elsewhere. It is still noted for carpets and rugs, dyed with old native vegetable dyes, which are very permanent. Two manufacturers have the privilege of displaying their patterns on the railway platform during the stoppage of the train. There is a handsome river front with fine ghats. The civil station is to the N.E. of the city.

531 m. **Mogul Sarai** junc. sta. (R.) From this point the traveller should visit

[**BENARES** (*Varanasi—Kasi*). ✱ The **Cantonment sta.** is 10 m. distant from Mogul Sarai on the Oudh and Rohilcund Ryl.; at 7 m. the Ganges is crossed by a steel bridge nearly ¾ m. in length. There is a station called the Benares river-station on its banks.

Benares (pop. 222,400), commonly called *Kasi* by the Hindus, has been the religious capital of India from beyond historical times. The most generally accepted derivation of the name, *Varanasi* is from the streams Varana (*modern Barna*) and Asi or Ashi (*rivulet*). The former, a river of some size on the N. and E. of the city; the latter, a rivulet now embraced within its area.

The site of Benares has often been changed, but there is good ground for supposing that the first city was built at *Sarnath*. The past history of this, one of the most ancient cities in India, is involved in obscurity. It is, however, certain that it was a most flourishing and important place 6 centuries before the Christian era, for Sakya Muni, who was born about 557 B.C., and died in 478 B.C., came to it from Gaya to establish his religion, which he would not have done had it not been then a great centre. Many of the most important writers of the Hindus were first heard of at Benares. Of intermediate events little is known, but we learn from Husain Nizami's history that in 1194 A.D. Jaychand, Rajah of Benares, "whose army was countless as the sand," was defeated and killed by Kutb-ud-din, the general of Shahab-ud-din Ghori. Kutb destroyed 1000 temples, and built mosques on their sites. From that date Benares was governed by the Moslems, and became part of the province of Allahabad. It is due to the iconoclastic spirit of the conquerors that hardly a single building can be found in Benares which dates beyond the time of Akbar.

The ornamental **Brass-Work** which is met with all over the world is a *specialité* of Benares; but the modern work is far less carefully executed than the old, which is now difficult to procure. Small idols and other images in brass and other materials are made in great quantities in the narrow lanes around the golden temple.

Shawls, silks, and **embroideries** may also be purchased here.

As the finest view of Benares is obtained from the river Ganges, the banks of which are bordered by **Ghats**, or flights of stone steps, descending to the water from the most famous buildings in the city, the traveller will do well to spend some time in a boat, passing along the whole of the river frontage, where, in the morning especially, he will see crowds of the people coming down to bathe and drink the water of the sacred river.

For those who are pressed for time, it will be sufficient to see the Observatory, the Monkey Temple, and the whole length of the Ghats, and disembark at the Panchganga to see the Golden Temple. The rest may be omitted.

Particulars regarding these Ghats and the buildings near them are given below. The river and native town are nearly 2 m. from the

Cantonment, where a detachment of Europeans and a native regiment are stationed. Near the *Hotel* is **St. Mary's Church,** with some old tombs, and the Benares **Government College,** a building in the Perpendicular style, called Queen's college. It contains an Archæological Museum.

To the N. of the College is an

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ancient **monolith**, 31½ ft. high, with an English inscription attached. It was found near Ghazipur. On the obelisk there is an inscription in the Gupta character. To the E. of the grounds are carved stones brought from Sarnath, Bakariya Kund, and other places.

Should the traveller desire to go first to the Raj Ghat, near the Railway Bridge, by the Grand Trunk road, he will pass the **Nandeshwar Kothi**, a residence of the Maharaja of Benares. In this house, Mr. Davis, Judge and Magistrate of Benares, was attacked by the followers of Vazir 'Ali, the deposed Nawab of Oudh, who had just killed Mr. Cherry, the British Resident, on the 14th of January 1799. Mr. Davis sent his wife and two children on to the roof, and, with a spear, placed himself at the top of the staircase leading to it, where he so successfully defended himself that his assailants contented themselves with destroying the furniture, and watching their opportunity. Vazir 'Ali then sent for materials to fire the house, but Mr. Davis was rescued by the arrival of a regiment of cavalry. The house at present is lent by the Maharaja to persons of rank who visit Benares. The furniture and pictures seem to be of Mr. Davis's time. The garden is pretty.

The **Church Mission House** at Sigra is 1¼ m. to the W. **St. Paul's Church** is 1 m. due S. of the rly. stat., and was finished in 1847. There is an Orphanage for girls and boys attached, also Normal and Industrial Schools for Women. Thence the traveller can drive 1½ m. to the Maharaja of **Vijayanagram's Palace** at Belipur. Permission must be obtained to see the house from the agent of the Maharaja. There is a good view from the terraced roof of the palace over the Ganges, in the direction of Aurangzib's mosque. The Golden Temple is seen to the E.N.E. Close to the palace on the W. are several Jain Temples.

NATIVE TOWN.

The **Durga Temple** is sometimes called the Monkey Temple by Europeans, from the myriads of monkeys which inhabit the large trees near it. The temple is about three-fifths of a mile S. of the Vijayanagram Palace. It is stained red with ochre, and it stands in a quadrangle surrounded by high walls. In front of the principal entrance is the band room, where the priests beat a large drum three times a day. The central portion is supported by twelve curiously carved pillars, on a platform raised 4 ft. from the ground. The doors are plated with brass, and there are two bells. The temple and the fine tank adjoining were constructed by the Rani of Natre in the last century. As Durga is the terrific form of Shiva's wife, and is said to delight in destruction, bloody sacrifices are offered to her, and goat's blood may be seen sprinkled about.

From this temple the traveller may proceed to the **Ghats**, embarking at the **Man Mandir** Ghat, and rowing slowly past in front of them. The Ghats are here given in succession from the W. proceeding down stream. A detailed description follows the list.

TABLE OF GHATS AND BUILDINGS ADJOINING THEM

Names of the Ghát̤s or flights of steps from S. to N.	Names of the Buildings adjacent to each Ghát̤.
1. **Ashi Ghát̤** or **Asi Sangam Ghát̤** . . .	1. **The Monastery of Tulsí Dás, Jagannáth Temple to S.; Durgá Kund or Monkey Temple to W.**
2. **Lálá Misr Ghát̤ or Bachhráj Ghát̤.**	
3. **Tulsí Ghát̤**	3. **Kuru Chatr Temple.**
4. **Ráo Sáhib Ghát̤**	4. **Image of Bhím.**
5. **Akrul Ghát̤.**	
6. **Shiválá Ghát̤**	6. **Khálí Mahal, Prince of Dihlí's house.**
7. **Dandí Ghát̤.**	
8. **Hanumán Ghát̤.**	

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Names of the Gháṭs or flights of steps from S. to N.	Names of the Buildings adjacent to each Gháṭ.
9. **Smashán or Mashán Gháṭ**	9. **The Cremation Ground.**
10. **Lálí Gháṭ.**	
11. **Kedár Gháṭ**	11. **Kedárnáth Temple.**
12. **Charak or Chauki Gháṭ**	12. **Mánsarovar, a tank surrounded by shrines.**
13. **Chatr Gháṭ or Rájá Gháṭ**	13. **The Chatr or Rest-house of Raja Amṛita Ráo.**
14. **Someshwar Gháṭ.**	
15. **Pande Gháṭ.**	
16. **Nand Gháṭ.**	
17. **Chatr Gháṭ.**	
18. **Bengálí Tolá Gháṭ.**	
19. **Guru Pant Gháṭ.**	
20. **Chausaṭhí Gháṭ**	20. **Temple of the Goddess Chausaṭhi.**
21. **Ráná Gháṭ**	21. **Built by the Ráná of Oodeypur.**
22. **Munshí Gháṭ**	22. **A fine building at head of stairs.**
23. **Ahalya Báí's Gháṭ.**	
24. **Sitlá Gháṭ.**	
25. **Dasashwamedh Gháṭ**	25. **The Observatory.**
26. **Mán Mandir Gháṭ**	26. **Mahalla Agast Kunḍ (best point for embarking).**
27. **Bhairava Gháṭ.**	
28. **Mír Gháṭ.**	
29. **Lalita Gháṭ.**	
30. **Nípál Gháṭ**	30. **Temple of Bisheshwar or Golden Temple and Holy Well.**
31. **Jai Sáin Gháṭ.**	
32. **Kayasth Ghat**	
33. **Maṇikaraṇiká Gháṭ**	33. **Temple of Tárkeshwara, Well of Maṇikaraṇiká. Cremation Ground.**
34. **Sindia's Gháṭ**	34. **Broken Wall.**
35. **Bhím ka Gháṭ.**	
36. **Gaṇesh Gháṭ.**	
37. **Ghosla Gháṭ.**	
38. **Rám Gháṭ**	38. **Temple of Rám.**
39. **Pánchganga Gháṭ**	39. **Confluence of the Dhantapápá, Jarapánáda, Kirṇánada, Saraswatí, and Ganga, the first four underground. Aurangzib's Mosque, called Mádhu Dás ká Ḍeoṛhá.**
40. **Durgá or Kálí Gháṭ.**	
41. **Bindu Mádhava Gháṭ.**	
42. **Gau Gháṭ**	42. **Stone figure of a cow.**
43. **Trilochana Gháṭ (or Pilpilla Tirṭh)**	43. **Houses of the Dihli family and Cemetery of Makhdum Ṣáhib**
44. **Tiliának Gháṭ.**	
45. **Maitra Gháṭ.**	
46. **Prahlád Gháṭ.**	
47. **Ráj Gháṭ**	47. **Bridge of Boats.**

The **Ashi Ghat** is one of the five celebrated places of pilgrimage in Benares. The channel of the Ashi, which here falls into the Ganges, is dry during the cold weather. It is about 40 ft. broad. The steps at this Ghat are a good deal broken, and though one of the most sacred, it is certainly not one of the handsomest Ghats. This is the nearest Ghat from which to cross to Ramnagar, the palace of the Maharaja of Benares. The next Ghat is the **Bachhraj** *or Lala Misr Ghat.* Here the Jains have built two temples, which stand on the bank of the Ganges. At the N. end of **Tulsi Ghat**, which comes next, huge masses of the building have fallen, and lie on the river's edge. At **Rao Sahib Ghat** is a huge recumbent image of Bhim, which is said to be annually washed away and restored. The traveller will now pass the Akrul Ghat and come to the **Shivala Ghat.** Here stands the fort in which Chait Sing resided. It is a handsome building, and appears as fresh as when first constructed. In the upper part of the N. wall are five small windows in a row, from one of which Chait Sing made his escape, when he fled from Warren Hastings in 1781. It is now called the Khali Mahal, or "empty palace," and belongs to Government. In this vast building two companies of Sepoys and

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three officers, who were sent by Hastings to arrest Chait Sing, were massacred by a mob, owing to the soldiers having come without their ammunition. When fresh troops reached the palace, Chait Sing had fled. The Shivala Ghat is one of the finest and most crowded of the Ghats. Part of it is assigned to the religious ascetics called Gosains. The next is the **Dandi Ghat**, and is devoted to the staff-bearing ascetics called Dandi Pants. It is also very large. The **Hanuman Ghat**, which comes next, is large and generally crowded. At the **Smashan Ghat**, pyres for cremation may be seen being built, while bodies wrapt up in white or red cloths lie with their feet in the Ganges ready to be burned.

Passing the Lali Ghat, the **Kedar Ghat**, which comes next, deserves attention. According to the religious books of the Hindus, the city is divided into three great portions—Benares, Kashi, from whence the popular name, and Kedar. Kedar is a name of Shiva, but it also signifies a mountain, and especially a part of the Himalayan mountains, of which Shiva is the lord, hence called Kedarnath. His temple, or rather the top of it, may be seen from the river at this Ghat. It is much resorted to by the Bengali and Tailangi pop. of the city. The temple is a spacious building, the centre of which is supposed to be the place where Kedarnath dwells. At the four corners are Shivalas, with cupolas. Here are two brass figures, hidden by a cloth, which is removed on payment of a fee. The walls and pillars are painted red or white. There are two large black figures, which represent the *dwarpals*, or janitors; each has four hands holding a trident, a flower, a club, and the fourth empty, to push away intruders. At the bottom of the Ghat is a well called the Gauri Kund, or "well of Gauri," Shiva's wife, the waters of which are said to be efficacious in curing fevers, dysentery, etc. To the W. at 600 yds. is the **Mansarovar tank**, round which are 60 shrines. Manas or Mansarovar is a fabulous tank in the Himalayan mountains, near Kailas, or Shiva's heaven. Near the tank at Benares so called is a stone 4½ ft. high, and 15½ ft. in periphery, which is said to grow daily to the extent of a sesamum seed. In a street to the E. of the tank are figures of Balkrishna, or the infant Krishna, and Chatrbhuj or Vishnu. Close by is a Shivala, built by Rajah Man Sing, and called Maneshwar. At the **Chauki Ghat** is the place where serpents are worshipped. Here, under a pippal tree, are many idols and figures of snakes. In a street close by, called Kewal, is a figure of Durga with ten arms.

The next Ghat, where the stairs ascend into a large house or *sarai* built by Amrit Rao for travellers, is the **Chatr** or **Rajah Ghat**. On leaving it the traveller reaches the **Someshwar Ghat** so called from the adjacent temple of the moon, *Soma* being the "moon," and *Ishwar* "lord." At this Ghat every kind of disease is supposed to be healed. Close by is an alley, in which is the shrine of Barahan Devi, a female Æsculapius, who is worshipped in the morning, and is supposed to cure swelled hands and feet. From Chauki to Pande Ghat the water is very dirty, owing to a large drain, which pours the filth of the city into this part of the Ganges. There is nothing particular to be seen at the next four Ghats, but the one after them, **Chausathi Ghat**, is one of the most ancient at Benares. Here, in a narrow lane, is a temple to the goddess Chausathi. Chausathi signifies "sixty-four." The **Rana Ghat**, built by the Maha Rana of Oodeypur, is not much frequented by Hindus. It is the special place for the bathing of the Mohammedans. The **Munshi Ghat** is the most picturesque of all the Ghats at Benares. It was built by Munshi Shri Dhar, Diwan of the Rajah of Nagpur. Notice the building at the top of the stair. Of the two next Ghats nothing particular is to be said. Sitla Ghat signifies "small-pox Ghat," over which a Hindu goddess presides.

Dasashwamedh Ghat is one of the five celebrated places of pilgrimage in Benares. It is specially thronged during eclipses. Here Brahma is said to have offered in sacrifice ten horses and to have made the place equal in merit to Allahabad.

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The traveller may disembark here and walk to the **Man Mandir Ghat** to see the **Observatory**. This lofty building gives a fine appearance to the Ghat, and commands a beautiful view of the river. It was erected by Rajah Jaysing, the founder of Jeypore in Rajputana, who succeeded the Rajas of Amber in 1693. Chosen by Muhammad Shah to reform the calendar, his astronomical observations were formulated in tables, which corrected those of De la Hire. He built five observatories — at Delhi, Benares, Muttra, Ujjain, and Jeypore. On entering the Observatory the first instrument seen is the Bhittiyantra, or "mural quadrant." It is a wall 11 ft. high and 9 ft. 1¼ in. broad, in the plane of the meridian; by this are ascertained the sun's altitude and zenith distance, and its greatest declination, and hence the latitude. Then come two large circles, one of stone and the other of cement, and a stone square, used, perhaps, for ascertaining the shadow of the gnomon and the degrees of azimuth. Next the Yantrasamant will be seen, the wall of which is 36 ft. long and 4½ ft. broad, and is set in the plane of the meridian. One end is 6 ft. 4¼ in. high, and the other 22 ft. 3½ in., and it slopes gradually up, so as to point to the North Pole. By this, the distance from the meridian, the declination of any planet or star and of the sun, and the right ascension of a star are calculated. There are here a double mural quadrant, an equinoctial circle of stone, and another Yantrasamant. Close by is the Chakrayantra, between two walls, used for finding the declination of a planet or star; and near it a Digansayantra, to find the degrees of azimuth of a planet or star.

At **Bhairava Ghat** is a Shivala, as Bhairava is only a terrific form of Shiva. The idol here is said to be the Kotwal, or magistrate of the city, who rides about on an invisible dog. There is an image of a dog close to the idol, and the confectioners near sell images of dogs made of sugar, which are offered to it. A Brahman waves a fan of peacock's feathers over visitors to protect them from evil spirits, and they in return must drop offerings into the cocoa-nut shell he holds. The idol is of stone, with a face of silver, and four hands. The temple was built in 1825 by Rajah Rao of Poona. There are several other idols, and among them one of Sitla, goddess of smallpox, the offerings at which are taken by men of the gardener caste, as they are the professional inoculators of India. At this place dogs are daily fed by a Gosain, who has servants under him, who make up cakes of wheat, barley, or jowari flour. On festivals the dogs have cakes of wheaten flour, butter, and sugar. The traveller will come next to the **Mir Ghat**, which was built by Rustam' Ali Khan, Nazim of Benares. It now belongs to the Maharaja of Benares. From this the **Nipalese Temple** is seen, a picturesque object, but disfigured by indecent carvings. It does not resemble in the least the Hindu temples. It is popularly called the Nipali Kharpa. Up a flight of steps behind this temple is a Wrestler's College. The manager welcomes visitors, and the performance of his pupils is curious and interesting.

The famous **Golden Temple** (see below) is between this Ghat and the **Jal Sain Ghat**.

The **Kayasth Ghat** is of no importance. The **Manikaranika Ghat**, one of the five celebrated places of Hindu pilgrimage in Benares, is considered the most sacred of all the Ghats, and in November is visited by multitudes of pilgrims. It is also at the central point of the city, so that if a line were drawn from it to the W., it would divide Benares into two portions N. and S. Just above the flight of steps is the Manikaranika Well, and between it and the steps is the temple of Tarkeshwara. Below this temple the bodies of Hindus are burned. The well has its name from *Mani*, "a jewel," and *Karna*, "the ear," Devi or Mahadeo having dropped an ear-ring into it. During the eclipse of the sun it is visited by millions of pilgrims. The well, or, more properly, tank, is

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35 ft. sq., and stone steps lead down to the water. Offerings of the Bel tree, flowers, milk, sandal-wood, sweetmeats, and water are thrown into it; and from the putrefaction of these a stench arises equal to that which ascends from the Well of Knowledge. It may be mentioned that at the Cremation Ground below the fire must be brought from the house of a Domra, a man of very low caste. The Domra who has the monopoly of giving fire for cremation is very wealthy, as fees are demanded and given up to 1000 rs. At Tarkeshwara the idol is kept in a reservoir of water. At this Ghat is the Charanapaduka, a round slab projecting slightly from the pavement, on which stands a pedestal of stone: on its marble top are 2 imprints, said to have been made by the feet of Vishnu. At the second flight of steps of this Ghat is a temple to Siddha Vinayak, or Ganesh. The idol has three eyes, is painted red, and has a silver scalp, and an elephant's trunk covered with a bib, which resembles a barber's cloth wrapped about a man when he is about to be shaved. At the feet of the image is the figure of a rat, which is the Vahana or "vehicle" of Ganesh.

The traveller will now proceed to **Sindia's Ghat**, which is curious from the fact that its massive structure has sunk several feet, and is still gradually sinking. The temple on the left of the S. turret is rent from top to bottom, as are the stairs leading to the curtain, between the turrets. It was built by Baiza Bai, who constructed the colonnade round the Well of Knowledge, but was left unfinished. Passing over the next two Ghats, the traveller will come to the **Ghosla Ghat**, which was built by the Nagpur Raja, and is very massive and handsome. **Ram Ghat** comes next, and is much frequented by Marathas. On the steps is a very sacred temple.

The next is the **Panchganga Ghat**, beneath which 5 rivers are supposed to meet. Above it rises Aurangzib's mosque, called in maps "the Minarets." The view from the top of the minarets (150 ft. high) of the town beneath is very striking.

Passing the **Durga Ghat**, the traveller will come next to the **Bindu Madhava Ghat**, which was formerly dedicated to Madhava or Krishna, whose temple was rased by Aurangzib. The next Ghat is the **Gau Ghat**, so called from the number of cows that resort to it, and also from the stone figure of a cow there.

The **Trilochana Ghat**, also called the Pilpilla Tirth, will next be reached. The pilgrim bathes in the Ganges at this Ghat, and then proceeds to the Panchganga, and there bathes again. There are two turrets at the Trilochana Ghat, and the water between them possesses a special sanctity. Passing the three next Ghats the traveller will arrive at the **Raj Ghat** near the Bridge. On the morning of the 1st May 1850 a terrific explosion took place here, owing to a magazine fleet blowing up, when lying at this Ghat. All the buildings near were shattered. At the junction of the Ganges and the Barna is a piece of high ground which in the Mutiny was strongly fortified, and has ever since been called the Raj Ghat Fort.

The **Golden Temple** is dedicated to Bisheshwar, the Poison God, or Shiva—a word compounded of *Vish*, "poison," and *Ishwar*, "god," because Shiva swallowed the poison when the gods and demons churned the ocean. The temple is in a roofed quadrangle, above which rises the tower. At each corner is a dome, and at the S.E. a Shivala. The temple is surrounded by very narrow crowded streets. Opposite the entrance, with its finely wrought brass doors, is a shop where flowers are sold for offerings. The visitor may enter the shop and ascend to the story above, which is on a level with the three towers of the temple. The red conical[1] tower l. is that of Mahadeo's temple; next to it is a gilt dome, and on the rt. is the gilt tower of Bisheshwar's temple. The three are in a row in the centre of the quadrangle, which they

[1] These conical towers, almost universal in Hindu temples, are called *Sikras* or *Vimanahs*. The origin of their peculiar form is unknown.

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almost fill up. They are covered with gold plates, over plates of copper which cover the stones. The expense of gilding was defrayed by Maharaja Ranjit Sing of Lahore. The temple of Bisheshwar is 51 ft. high. Between it and the temple of Mahadeo hang nine bells from a carved stone framework. One of these, and the most elegant, was presented by the Maharaja of Nipal. The temple of Mahadeo was built by Ahalya Bai, Maharana of Indore. Outside the enclosure, and to the N. of it, is the Court of Mahadeo, where on a platform are a number of Lingams, and many small idols are built into the wall. They are thought to have belonged to the old temple of Bisheshwar, which stood N.W. of the present one, and was destroyed by Aurangzib. Remains of this temple are still to be seen, and form part of a mosque which Aurangzib built, where the old temple stood (see below).

In the quadrangle between the mosque and the Temple of Bisheshwar is the famous **Jnan Kup**, "Well of Knowledge," where the Hindus suppose that Shiva resides. The quadrangle itself is unpleasant, but in that respect falls short of the well, which is absolutely fetid, from the decaying flowers thrown into it, notwithstanding that it has a grating over it, overspread with a cloth; for in this cloth there are large gaps, and flowers are continually falling through them. The votaries also throw down water; and as they are not at all particular how they throw it, they make the pavement one vast puddle, and besprinkle their fellow-worshippers all over, so that the clothes of many of them are in a dripping state. It is said that when the old temple of Bisheshwar was destroyed, a priest threw the idol into this well, hence its uncommon sanctity. The platform is thronged by men and women, and the horrible din of gongs and voices deafens the visitor. Crowds of fresh pilgrims arrive incessantly; and as numbers of cows are mixed up in the throng, and must be treated with great consideration, the jostling is something terrific. The roof and colonnade of this quadrangle were built in 1828, by Baiza Bai, widow of Daulat Rao Sindia. To the E. of the colonnade is a stone Nandi, given by the Raja of Nipal, 7 ft. high. On the S. side of the colonnade is an iron palisade, within which is a shrine of white marble, and one of white stone, and a carved stone support, from which hangs a bell. Around are many richly carved small temples, particularly one to the S. of Bisheshwar, and the gateways of the courtyard are similarly carved, and small gilded spires add to the picturesqueness of the scene.

Aurangzib's Mosque, "whose tall and graceful minarets still form one of the most prominent features in every view of the city" (Fergusson), is otherwise of no great magnificence. This mosque, built to insult the Hindus in one of their most sacred localities, has led to much animosity between them and the Moslems. The Hindus claim the courtyard between the mosque and the wall, and will not allow the Moslems to enter by the front of the mosque, but only on one side. The Moslems built a gateway in front of the mosque, which still stands, but no Moslem can enter by it, and the space between the pillars has been built up. A *Ficus religiosa* tree overshadows the gateway and the road, but the Hindus will not suffer the Moslems to touch a leaf of it. The British Government acts as trustee of the mosque, and allows certain moneys belonging to it to be paid into the Treasury, and to be periodically made over for the benefit of the trust. During the period of nearly two centuries since the mosque was built not a stone has been loosened. It was constructed on the site of a magnificent temple of Madhava, or Krishna. A small number of the faithful assemble here on Fridays, otherwise it is deserted.

The traveller can ascend the central staircase, which leads to the roof, by two most precipitous flights of steps. There are ropes on either side. The view from the minarets is picturesque.

Just outside the Golden Temple is the **Shrine of Sanichar**, or Shani, the planet Saturn or its regent. The

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image is a round silver disc, from which hangs an apron, or cloth, which prevents one remarking that it is a head without a body. A garland hangs from either ear, and a canopy is spread above. A few steps beyond this is the **Temple of Annapurna,** a goddess whose name is compounded of *Anna*, "food," and *Purna*, "who is filled." She is supposed to have express orders from Bisheshwar to feed the inhabitants of Benares. In front of this temple are a number of beggars, who pester all passers-by. It was built about 1721 by the Peshwa of that date, Baji Rao. There are four shrines in this temple dedicated to the Sun, Ganesh, Gauri Shankar, and the monkey-god Hanuman. Near this is the temple of **Sakshi Vinayak,** the witnessing deity. It was built in 1770 by a Maratha, whose name is not recorded. Here pilgrims, after finishing the Panch Kosi, or five kos or 10 m. circuit round Benares, must get a certificate of having done so, otherwise their labour goes for nothing. S. of the temple to Shani is that of **Shukareshwar,** *Shukar* being the planet Venus or its regent, and *Ishwar* "god." Here prayers are made for handsome sons. Between the Temple of Annapurna, and that of Sakshi Vinayak is a strange **figure of Ganesh,** squatting on a platform raised a little above the path. This ugly object is red, with silver hands, feet, ears, and elephant's trunk.

After viewing too closely the vulgar aspect of Hindu worship, and suffering from the smells, jostlings, and noises of the Golden Temple, it will be a relief to visit the **Carmichael Library,** which was built by public subscription.

About 1 m. N. from this is the **Town Hall,** a modern building of red stone.

Ramnagar and Sarnath.

Before visiting Ramnagar, the residence of the Maharaja of Benares, which is on the right bank of the Ganges, it will be well to ask permission to visit the palace. Having obtained this, the traveller will drive past the Durga Kund Temple to what is called the Ramnagar Ghat on the W. bank of the Ganges, opposite to a Ghat of the same name on the E. bank, which is overlooked by the palace. There is a fine view from the rooms which look on the river.

At 1 m. to the N.E. of the palace is a beautiful tank, with flights of stone steps to the water's edge, and a stone casing all round. To the N. of the tank is a temple called Sumer Mandir.

Sarnath.—The site of old Benares, where Buddha taught. To reach it cross the Barna Bridge and pass Warren Hastings's sun-dial on E., proceed along the Ghazipur Road to the third milestone, and then turn off to the left. Shortly after turning, two towers, one of which stands on a hill, come in view. In Fergusson's *Hist. of Arch.* is a view of this tower, or *Tope*, and also an excellent account of it; with a representation of the panelling. "The best known as well as the best preserved of the Bengal topes, is that at Sarnath, near Benares. It was carefully explored by General Cunningham in 1835-36, and found to be a stupa—viz. containing no relics, but erected to mark some spot sanctified by the presence of Buddha, or by some act of his during his long residence there. It is situated in the Deer Park, where he took up his residence, with his five disciples, when he first removed from Gaya on attaining Buddhahood, and commencing his mission as a teacher. What act it commemorates we shall probably never know, as there are several mounds in the neighbourhood, and the descriptions of the Chinese pilgrims are not sufficiently precise to enable us now to discriminate between them."[1]

The building consists of a stone basement 93 ft. in diameter, and solidly built, the stones being clamped together with iron to the height of 43 ft. Above that it is in brickwork, rising to a height of 110 ft. above the surrounding ruins, and 128 ft. above the plain. Externally the lower part is relieved

[1] Fergusson's *Indian Architecture.*

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by eight projecting faces, each 21 ft. 6 in. wide, and 15 ft. apart. In each is a small niche, intended apparently to contain a seated figure of Buddha, and below them, encircling the monument, is a band of sculptured ornament of the most exquisite beauty. The central part consists of geometric patterns of great intricacy, but combined with singular skill; and above and below foliage equally well designed, and so much resembling that carved by Hindu artists on the earliest Mohammedan mosques at Ajmere and Delhi, as to make us feel sure that they cannot be very distant in date.

"In his excavations, General Cunningham found, buried in the solid masonry, at the depth of 10½ ft. from the summit, a large stone, on which was engraved the usual Buddhist formula: 'Ye dharmma hetu,' etc., in characters belonging to the 7th century." Dr. Fergusson writes that he is "inclined to adopt the tradition preserved by Captain Wilford, to the effect that the Sarnath monument was erected by the sons of Mohi Pala, and destroyed (interrupted) by the Mohammedans in 1017 A.D., before its completion. The form of the monument, the character of its sculptured ornaments, the unfinished condition in which it is left, and indeed the whole circumstances of the case," he continues, "render this date so much the most probable, that I feel inclined to adopt it almost without hesitation."

Sarnath was visited by the Chinese Buddhist pilgrims, Fa-Hian in 399 A.D., and Hiouen Thsang in 629-645 A.D. The former says: "At 10 li (2 m.) to the N.W. of Benares is the temple, situated in the Deer Park of the Immortal." Hiouen Thsang states that to the N.E. of Benares was a stupa, built by Asoka, 100 ft. high, and opposite to it a stone column "of blue colour, bright as a mirror." He says the monastery of the Deer Park was divided into eight parts, and was surrounded by a wall, within which were balustrades, two-storied palaces, and a Vihara, 200 ft. high, surmounted by an Am-molo or mango in embossed gold. "There were 100 rows of niches round the stupa of brick, each holding a statue of Buddha in embossed gold. To the S.W. of the vihara was a stone stupa raised by Asoka, having in front a column 70 ft. high, on the spot where Buddha delivered his first discourse. W. of the monastery was a tank in which Buddha bathed, to the W. of that another where he washed his monk's water-pot, and to the N. a third where he washed his garments. Close to the tanks was a stupa, then another, and then in the midst of a forest a third. To the S.W. of the monastery at ½ a m. was a stupa, 300 ft. high, resplendent with jewels and surmounted by an arrow." The Dhamek Stupa, the one now existing, stands on rising ground, and has to the W. a Jain temple surrounded by an enclosure. About 40 ft. from the E. end there is a torso of Buddha, with the Brahmanical Thread. There are also a few carved stones. To the W. are acres of mounds and excavations, showing that there were extensive buildings in that direction. At 370 ft. to the W. by S. of the Dhamek Stupa, is a round well 50 ft. in diameter, which the guide calls the Rani's bath. It is 15 ft. deep, and a torso of Buddha lies in it.

A little to the N. of the well is Jagat Sing's Stupa, so called by Cunningham, because Babu Jagat Sing, Diwan of Chait Sing, excavated it to get bricks to build Jagatganj. The other tower stands on a very steep mound about 100 ft. high. The building is octagonal, and has an Arabic inscription on the N. side, and a well down the centre.

The objects of interest in the *Cantonment* are the Mint, where the Europeans and other Christians assembled when the Mutiny broke out in 1857, the *yellow bungalow*, where Warren Hastings lived, and the *sun-dial* he erected. There is a large jail, and the necessary offices of a large civil station.]

983 m. **Buxar** sta. (R.), D.B., Hotel.

1032 m. **Arrah** sta., D.B. The special interest that attaches to this spot is in connection with an incident of the Mutiny. After some preliminary

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troubles, the Sepoys at *Dinapur* mutinied on the 24th July. They then marched to *Arrah*, where they released the prisoners in the jail, plundered the treasury, and, but for the gallant resistance offered, would have destroyed all the Christians in the place. A serious misfortune added enormously to the difficulties of the situation. A relieving party of about 230 Europeans from Dinapur fell into an ambuscade and were nearly annihilated. In the meantime the little party of English at Arrah were holding out against tremendous odds. They were surrounded by 2000 Sepoys, and a multitude of armed insurgents, perhaps four times that number. There were about 12 Englishmen and 50 Sikhs.

On the 27th of July the Dinapur mutinous Sepoys attacked the little garrison under Vicars Boyle, the Civil Engineer, and Hereward Wake, but were met with such a heavy fire that they broke into groups and sheltered themselves by trees. The enemy had recourse to various devices for driving the English out, but in vain. A week thus passed, but when the second Sunday came round Major Vincent Eyre, who had fought his way through the enemy's lines, arrived with 4 guns, 60 English gunners, and about 260 infantry, and after a very critical engagement against overwhelming numbers, charged home, and the enemy broke and fled in confusion.

The house they defended stands in the Judge's Compound. It is nearly a sq., and has two stories, with a verandah on three sides, supported by arches which the besieged filled up with, sand-bags. The lower story is a little over 10 ft. high, and was held by 50 Sikh soldiers. The garrison dug a well in the house, and that was all the water they had.

At about ½ m. from the Judge's house is *St. Saviour's Church*, a very small but neat building. In this church and in a railed enclosure near the Collector's Court-house are some interesting monuments and tombs of those who fell in this gallant defence and rescue.

Arrah is on a branch of the *Son Canal*, the great irrigation-work of South Behar. The Ganges is crossed at

1062 m. **Bankipur** junc. sta., ✱ (**R.**), D.B., the Civil Station of the district, forms the western extremity of the city of **Patna** (sta. 6 m. farther E.) (170,000 inhab.), which covers 10 sq. m., and with its suburbs extends 9 m. along the S. bank of the Ganges, but contains nothing of much interest to the traveller, except a building called the **Golah**, which was built for a granary in 1783, but has never been used for that purpose. It is 426 ft. round at the base, built of masonry, with walls 12 ft. 2 in. in thickness, the interior diameter being 109 ft. It is about 90 ft. high, and might contain 137,000 tons. Inside there is a most wonderful echo, the best place to hear which is in the middle of the building. As a whispering gallery there is perhaps no such building in the world. The faintest whisper at one end is heard most distinctly at the other. As a curiosity, if for no other reason, the building should be kept up. The ascent to the top is outside, by steps. At the top is a platform 10 ft. 9 in. round, which has a stone placed in the centre. This stone can be lifted and access obtained to the interior. It is said that Jung Bahadur of Nipal rode a pony up the steps outside to the top.

Patna is a great centre for the **Indigo Trade**. The **Bazaars** are very extensive and well worth a visit. The Government **Opium Factory** is the largest in India.

Bankipur is the junction for the Tirhoot State Rly., N.; the Bengal and N.W. Rly., leading to Oudh; and the Patna Gaya Rly. S.

[Expedition to Gaya.

57 m. from Bankipur.

This journey will not repay the ordinary traveller, but to the archæologist or the student of Buddhism it will be full of interest. The district of Gaya contains many places of great sanctity. The rocky hills which here run out far into the plains of the Ganges Valley teem with associations of the religion of Buddhism many of which have been

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diverted to new objects by modern superstition. The Brahmans stamped out the Buddhist faith, but they have utilised its local traditions to their own profit. At the present day the chief pilgrims to the temple and sacred tree at Buddh Gaya are devout Marathas, who come to pray for the souls of their ancestors in purgatory. The pilgrim, before leaving his home, must first walk five times round his native village, calling upon the souls of his ancestors to accompany him on his journey. Arrived at Gaya, he is forthwith placed in charge of a special Brahman guide.

Gaya is a city of 80,000 inhab. At 1 m. from the station is the D.B. and, a short way to the W. of it, the Collector's office.

About 100 yds. N. of the cemetery, 3 m. E. of the station, is a *Temple*, sacred to Mahadeo, Ram, Lakshman, Ganesh, and Hanuman, built by Rani Indrajit, of Tikari, at a very considerable cost. Thence to the temple of Bishn Pad, in Old Gaya, is 1½ m. It is difficult to approach the temple except on foot, owing to the extreme narrowness of the streets. Beyond this is the *Footstep of Vishnu*, or the Bishn Pad, which is 13 in. long and 6 in. broad. It is of silver, and is enclosed in a vessel of silver inserted into the pavement, which has a diameter of 4 ft. Here flower and other offerings are made.

Buddh Gaya is 7 m. S. of the city. For the first 5 m. the road is good, but unshaded by trees. Pass the prison, rt; after 5 m. turn l. and go for 2 m. along a country road. The **Temple** of *Buddh Gaya* is of very great antiquity (543 B.C.), and abounds with traditions of the life of Buddha. It is built in a hollow, which diminishes its apparent height. It is also shut in by small houses. The figure of Buddha, according to Hiouen Thsang, was of perfumed paste, and was destroyed centuries ago. Other figures of plaster were subsequently made and also destroyed. To the l. is the place where the founder of the present College of Mahants, about 250 years ago, performed *Tapasya*, that is, sat surrounded by five fires, with the sun overhead. The ashes were preserved, and a hollow pillar, with a diameter of 4½ ft. and 4 ft. high, rising from a sq. base was built over them. Nearly in line with it are three masonry tombs of Mahants.

It is known that Asoka surrounded the temple with a stone railing. As much of this railing as could be found has been restored to the position which it is supposed to have occupied. The railing has four bars of stone, supported by pillars at intervals of 8 ft. The top rail is ornamented with carvings of mermaids, or females with the tails of fish, inserting their arms into the mouths of Makarahs, that is, imaginary crocodiles, with large ears like those of elephants, and long hind legs. Below this top bar are three others, also of stone, ornamented with carvings of lotus flowers. The pillars are adorned with carvings of various groups, such as a woman and child, a man, with a woman who has the head of a horse, Centaurs, and so on. Mr. Fergusson pronounced this to be "the most ancient sculptured monument in India." The plinth of the temple is 26½ ft. high, and at the top of it is a clear space 13 ft. broad, which allowed a passage round the tower, and also gave access to a chamber in it. At each corner of the platform by which the passage round the tower was effected was a small temple, and below, outside Asoka's rail, were many subordinate temples. Behind the temple, on a raised platform, is the sacred Bo tree (a pipul or *Ficus religiosa*) under which Buddha sat.

Mr. J. C. Oman says: "If it were possible to ascertain by any means what particular spot on earth is the most sacred in the opinion of mankind, there is every reason to think that the majority of votes would be given in favour of Buddh Gaya. Defaced by time and the hand of man, transformed a good deal through well-meant restorations, the celebrated temple at Buddh Gaya, even in its modern disguised condition, with its 19th-century stucco about it, and its brand new gilt finial, is an imposing structure, about 170 ft high and 50 ft. wide at its base. All things considered, it has certainly lasted remarkably well, the material of which it is constructed being only well-burnt

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brick cemented with mud. Stone has been used only in the door frames and flooring. The building is plastered with lime-mortar. It is built in the form of a pyramid of nine stories, embellished on the outer side with niches and mouldings. Facing the rising sun is the entrance doorway, and above it, at an elevation greater than the roof of the porch which once adorned the temple, there is a triangular opening to admit the morning glory to fall upon the image in the sanctuary."

A Burmese inscription records its restoration in 1306-1309. Again in 1877 permission was granted them to restore the temple, but Rajendralala Mitra, deputed by the Lieutenant-Governor of Bengal to inspect their work, states that "the Burmese carried on demolitions and excavations which in a manner swept away most of the old landmarks." The remains of the vaulted gateway in front of the temple were completely demolished, and the place cleared out and levelled. The stone pavilion over the Buddha Pad was dismantled, and its materials cast aside on a rubbish mound at a distance. The granite plinth beside it was removed. The drain-pipe and gargoyle which marked the level of the granite pavement were destroyed. The foundations of the old buildings noticed by Hiouen Thsang were excavated for bricks and filled with rubbish. The revetment wall round the sacred tree had been rebuilt on a different foundation on the W. The plaster ornaments on the interior facing of the sanctuary were knocked off, and the facing was covered with plain stucco, and an area of 213 ft. to 250 ft. was levelled and surrounded by a new wall. For further description of the temple, refer to Rajendralala Mitra's *Buddh Gaya*, Calcutta, 1878; and Cunningham's *Arch. Surv.* vol. iii.; and Sir Edwin Arnold's most delightful chapter in *India Revisited*, 1886, "The Land of the Light of Asia."

To the N.W. is a small but very ancient temple, in which is a figure of Buddha standing. The doorway is finely carved.]

1118 m. **Mokameh** junc. sta. (R.) Line to the N. joining the Tirhoot Stat Railway. To the E. the loop line o the East Indian Railway, which follow the banks of the Ganges, rejoins th direct route at Khana junc., near Burd wan.

262 m. **Luckeeserai** junc. sta [Here a loop line of the E. I. Rly branches E. along the banks of th Ganges *via* **Jamalpur**, **Sahebgunge** and **Tinpahar** to **Khana** (see below) where it rejoins the main line.]

1217 m. **Madhupur** junc. sta. (R. of the Giridih Line.

[Excursion to Parasnath

Parasnath Mountain.—From *Mad hupur* sta. to *Giridih* sta. 24 m. b rail, from the latter place to the fo of mountain 18 m. by good roa Bearers at Madhuband for th ascent (2¾ hrs.) The sportsman an the lover of mountain scenery wi enjoy a visit to this far-famed mounta and place of pilgrimage. The nume ous temples, though most picturesqu are of no great antiquity. It is 44 ft. above sea-level, and is the Easte metropolis of Jain worship. Accordi to tradition, Parasnath, who was t 23d Tirthankar of the Jains, was bo at Benares, lived 100 years, and w buried on this mountain.

Madhuband, 1230 ft., where t bearers are procured, is at the N. si of the mountain. Here is a Jain co vent on a tableland. In a clearance the forest, "the appearance of t snow-white domes and bannerets of temple, through the fine trees by wh it is surrounded, is very beautifu The ascent of the mountain is u pathway worn by the feet of innum able pilgrims from all parts of In 10,000 still visit the place annua The path leads through woods w large clumps of bamboo over slaty r of gneiss, much inclined and slop away from the mountain. The v from a ridge 500 ft. above the vil is superb. Ascending higher, the traverses a thick forest of *sal* (*Vat* or *Shorea, robusta*), and other t spanned with cables of Bauhinia st

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At 3000 ft. the vegetation becomes more luxuriant, and the conical hills of the white ants disappear. At 3500 ft. the vegetation again changes, the trees becoming gnarled and scattered. The traveller emerges from the forest at the foot of a great ridge of rocky peaks, stretching E. and W. for 3 or 4 m. The saddle of the crest (4230 ft.) is marked by a small temple, one of many which occupy various prominences of the ridge. The view is beautiful. To the N. are ranges of low wooded hills, and the Barakah and Aji rivers. To the S. is a flatter country, with lower ranges and the Damodar river. The situation of the principal temple is very fine, below the saddle in a hollow facing the S., surrounded by groves of plantain and *Ficus indica.* It contains little but the sculptured feet of Parasnath and some marble cross-legged figures of Buddha, with crisp hair, and the Brahmanical Cord. Bears are numerous round this spot. A convalescent depot for European soldiers was established in 1858, but was abandoned, and the officers' quarters are now utilised as D. B.]

1262 m. **Sitarampur** junc. sta. for Barakar, 5 m.

1268 m. **Asensol** junc. sta. of the Bengal and Nagpur Railway (see Rte. 3).

1279 m. **Ranigunj** sta., ✱ on the E. edge of the very extensive coal-fields of Bengal, which stretch out 384 m. to the W., and extend under the bed of the Damodar. The place was formerly the property of the Raja of Burdwan, hence the name. More than 30 species of fossil plants, chiefly ferns, have been found in the coal, of similar species to those in the Yorkshire and Australian coal. The mines afford regular employment to a large number of men and women, chiefly of the Beauri tribe. A vast number of boatmen on the Damodar river are employed in carrying coal to Calcutta. The coal is piled on the banks of the river, and can be carried down only while the Damodar is in flood. The mines are said to have been accidentally discovered in 1820 by Mr Jones, the architect of Bishop's College at Calcutta. The hills of Chatna. Bihari Nath, and Pachete look well from Ranigunj.

1325 m. **Khana** junc. sta. for the loop line (see p. 264).

1334 m. **Burdwan** sta. (R.)

1376 m. **Hooghly** junc. sta. for the Eastern Bengal Railway by the fine Bridge over the Hooghly (*Hugli*) river.

1379 m. **Chandernagore** and **Serampore** stations (see Excursion from Calcutta, p. 64).

1400 m. **Calcutta, Howrah terminus** (see next page).

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CALCUTTA CITY *

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The Approach from the Sea, Hooghly River, and Landing-place at Calcutta.—At Pilot's Ridge during the S.W. monsoon, that is from the 15th of March till the 15th of September, there is a floating Light-vessel, which is a guide to vessels making the Hooghly Pilot Station. At this point the traveller enters its waters. The Calcutta Pilots are better paid, better educated, and occupy a higher position than others of their profession. The Hooghly is a most dangerous and difficult river to navigate. There is in the first place the dread of cyclones, which may take place in any month except February, when they are unknown. The worst months are May and October. In some of these cyclones a storm wave has covered the adjacent shores, and many thousands of persons have perished. The cyclone of 1874 covered Saugar Island with water. But in addition to the possible danger of storms, there is the normal one of shoals and tides. New shoals are continually forming, and nothing but a daily experience of the rive[…] a pilot to take a vessel […] There is, for instance, the m[…] ous shoal called the "James […] The real origin of the name […] the wreck of a vessel called […] *James and Mary* on that b[…] It appears first under this […] chart dated 1711. Upon […] many other wrecks have t[…] The Hooghly cannot be n[…] night, nor until the tide n[…] be ascended. It is usual, t[…] anchor near Saugar Islan[…] casion serves.

Saugar Island.—A gathe[…] 100,000 to 200,000 pilgri[…] parts of India, but princ[…] the Bengal districts, takes […] early part of January, the […] great Bathing Festival of B[…] bathing ceremony as a ru[…] three days, though the fair […] couple of days longer. The […] fair is a sandbank on the S. […] the island, facing the surf, just to[…]

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W. of the junction of Pagoda Creek with the bay. An offering is made to the sea of cocoa-nuts, fruits, or flowers, and especially of five gems—a pearl, diamond, an emerald, a topaz, and a piece of coral worth a rupee or two. Formerly children used to be cast into the sea. After bathing, the pilgrims go to the spot where the Pholu emblem of Kapila Muni is set up.

Sport is abundant. Deer, wild boar, and a great variety of sea-birds are found throughout the year.

Tigers are to be met with in the jungle. The best way to get about is in a boat, sportsmen landing when they so desire for shooting, and returning at night. In this way good sport may be had; but without previous experience too much must not be expected.

The Lighthouse, of iron, 76 ft. high, was commenced in 1808. It is at Middleton Point, at the S.W. end of the island, 570 yds. from low-water mark.

The mouth of the Hooghly is about 90 m. from Calcutta.

At 40 m.† is the town of **Kalpi**, D.B., on the rt. going up stream.

It contains a large market-place for the sale of rice grown in the interior, and there is a road from it to Calcutta.

At 30 m.,† as the crow flies, is **Diamond Harbour**, marked by a large number of trees, where the E. I. Company's ships used to anchor. There is a Custom House here, and the officers board ships proceeding up the river. Ry. to Calcutta, 3 or 4 trains daily, in 4 hrs. At 28 m.† is the Rupnarayan river, which flows into the Hooghly on the l.

At 20 m.† **Tamluk** is passed l. (pop. ...00). A very famous city in ancient times, and a maritime port of the Buddhists, where the Chinese pilgrim Fa Hian embarked for Ceylon in the beginning of the 5th cent. A.D. Hiouen Tsang 250 years later speaks of it as an important Buddhist harbour. It is now a long way from the ocean, but reached by the tide. There is a *Temple* known in the locality by the name of Dargah Bhama or Bhenna. It was originally a Buddhist temple. The shrine is surrounded by a curious triple wall. The foundation of the place consists of large logs covered with bricks and stones to a height of 30 ft. covering the whole area.

† From Calcutta.

The *Damodar river* enters the Hooghly District from Burdwan, and flows past the villages of Ampta E. and Baghnan W. to Mahishrakha Ghat, where it is crossed by the Ulubaria Midnapur Canal, and flows into the Hooghly opposite Fulta. It is navigable as far as Ampta, which is 25 m. from its mouth, by boats of from 10 to 20 tons. By this river, large quantities of coal are brought from the Raniganj mines.

Fulta is a large village just opposite the mouth of the Damodar. It is the site of a Dutch factory, and is the place to which the English ships sailed on the capture of Calcutta by Sirajudaulah.

At 15 m. S.† **Ulubaria**, a small town on the l. of the Hooghly, is passed. Here the main road from Calcutta to the temple of Jagannath at Puri crosses the Hooghly, and here begins the Midnapur High-Level Canal. A few m. N. of this on the rt. are the extensive Akra brick-fields belonging to Government.

At 7 m.† the first view of the city is obtained, and then **Garden Reach** is passed rt.; the Botanical Gardens and Bishop's (now Civil Engineering) College on the l. The river is now crowded with ships at anchor, many rows deep, all the way up to the Landing-place. The view is very striking, and the forest of masts, the plain of the Esplanade, the Fort and the fine buildings in the background, all give the idea of a great commercial capital.

Arrival at CALCUTTA. ✱

Every vessel that arrives at Calcutta must be berthed by the Harbour-master either in the new Docks or at the jetties. For landing from the stream at one of the Ghats the fee is 2 annas for each person, and 4 annas for luggage.

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Prinsep's Ghat, now some distance inland since the reclamation of the foreshore by the excavation of the new docks, is marked by a pavilion of stone, supported by pillars, and inscribed "James Prinsep." The passenger must take with him a pass from the Custom-House officer, without which he may not put his luggage into a carriage. From the jetty to the street is about 100 yds., through the enclosure of the Custom House.

The **Population** of the city and suburbs was 840,000 in 1891.

The **Esplanade**, or **Maidan** (plain), is a magnificent open space of about 1½ m. diameter.

Ochterlony Monument.—Not far from Government House, in the centre of the Esplanade, is a *column* 165 ft. high to *Sir David Ochterlony*, Resident in Malwa and Rajputana in 1823. It has two galleries at top, from which a fine view over Calcutta is obtained. W. of it are several statues.

Statues.—First comes the bronze equestrian statue of *Lord Hardinge.* He is bareheaded, with his sheathed sword by his side. It is a good likeness, and well executed. W. of this statue is that of *Lord Lawrence*, standing bareheaded. To the E. of Lord Hardinge's statue is an equestrian bronze statue of *Earl of Mayo.* On the Chowringhee Road side is the equestrian statue of *Sir James Outram*, by Foley, R.A. He is represented bareheaded, with a drawn sword in his right hand. His horse is violently reined in. Beneath is an inscription. There are statues of *Lord Dufferin* and *Lord Roberts* on either side of "the red road" now used for the evening drive.

At the N.W. corner of the Esplanade, lining the Strand, are the **Eden Gardens**, for which Calcutta is indebted to the Misses Eden, Lord Auckland's sisters; here a band plays every evening. On the S. side is a fine marble statue to Captain *Sir William Peel*, of H.M.S. *Shannon*, Commander of the Naval Brigade in the Indian Mutiny.

On the N. side of the Gardens is the statue of *Lord Auckland.*

Standing picturesquely by the waterside is a Burmese Pagoda, brought from Prome and set up in 1856. Close to the Gardens is the Ground of the Calcutta Cricket Club. There is a good drive along the river side from the Gardens past Fort-William to Belvedere, the Lieut.-Governor's residence, and another E. from the Gardens to Government House. There is also a drive on the S. side of the Esplanade to the Cathedral and Chowringhee.

A little to the N. is Babu Ghat, named from Raj Chandra Das, who constructed it. There is a handsome colonnade with Doric pillars.

Government House stands in a garden of 6 acres. Begun 1799 by command of Lord Wellesley (arch. Captain Wyatt). The design is copied from that of Kedlestone Hall, Derbyshire, built by Adam, and consists of a central building with four wings connected with the centre by galleries. The building stands N. and S., and the grand entrance faces the N. To the rt. on entering, beneath the porch, is a finely-executed white marble statue of the Marquis Wellesley. Close by are portraits of Lords Canning, 1856-62, Hastings, 1813-23, and Mayo, 1869-72.

The *Dining-room* is of white chunam with a floor of veined white marble. On either side are six well-executed marble busts of the Cæsars, taken from a French ship during the war. The *Throne-room* is so-called from its containing the throne of Tipu. The pictures are, the Queen seated, by Sir George Hayter, a most indifferent picture; Queen Charlotte, standing; next George III.,—both supposed to be by Hudson, the master of Sir Joshua Reynolds. Next is General the Hon. Arthur Wellesley, 1803, by Home, R.A., one of the best in the collection, and extremely interesting. On the way to the breakfast-room, pass E. through a curved passage to the *Council-room.* In this passage are three full-length portraits—Lord Teignmouth, 1793-98, The Earl of Ellenborough, 1842-44, and Lord Metcalfe, 1835-39, the well-known likeness by Hayes.

At the end of the passage is the *Council-room.* The pictures are as follows: The Earl of Minto, 1807-13; Sir Eyre Coote (over the centre door); Marquis Cornwallis, 1786-98-1805;

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Lord Hardinge, 1844-48, a ¾-length portrait, in blue undress, wearing a Star; Warren Hastings, 1772-85, with a motto, "Mens æqua in arduis," at the top,—a fine picture. Over the 2d door rt. is The Earl of Elgin and Kincardine, 1862-63, a ¾-length. Over the window, The Earl of Auckland, 1836-42, a ½-length. Mr. John Adam, 1823, a fine picture by Sir Thomas Lawrence. Marquis Wellesley, 1798-1805, in peer's robes. Over a window Lord Clive, ¾-length, wearing Riband of the Bath, by Nathaniel Dance.

There are also pictures of Louis XV. and his Queen, perhaps by De la Roche; of Lady William Bentinck, by Beechy; of the Nawab S'aadat 'Ali Khan, by Chinnery; the Shah of Persia, 1798; Jaswant Sing, Maharajah of Bhurtpur, by Anger; and the Amir of Kabul, by W. M. White.

Above the dining-room and the adjoining rooms is a splendid ballroom. The floor is of polished teak, and the ceilings are beautifully panelled, after designs by Mr. H. M. Locke. The chandeliers are said to have been captured with the busts of the Cæsars and the portrait of Louis XV. from the French. It is believed that they were all taken from the same ship, and were a present from the French King destined for the Nizam of Hyderabad. In the S. anteroom is another picture of the Marquis Wellesley. On a table are the subsidiary treaty of Hyderabad, 1798, the partition treaty of Mysore, 1799, and subsidiary treaty of Seringapatam, 1799.

The extensive grounds are well kept. 40 yds. from the verandah on the ground-floor is a fine brass 32-pounder, taken at Aliwal, and inscribed in Gurmukhi. On either side is a 6-pounder brass tiger-gun, taken from Tipu. On the N. side is a large brass gun, which is inscribed "Miani, 17th February," and also "Hyderabad, 30th of March 1843." On the N. side is another, with a carriage representing a dragon. There is also a small brass gun to the N.W., curious on account of its extreme age.

The Town Hall.—This fine building stands W. of Government House. It was built by the inhabitants of Calcutta in 1804, and cost £70,000. The style is Doric, with a fine flight of steps leading to a portico on the S. The carriage entrance is to the N. under a portico. The centre of the building is occupied by a saloon 162 ft. long, and 65 ft. broad. In the S. front is a central room 82 ft. long, by 30 ft. broad, and two smaller rooms. In the S. vestibule is a marble statue of Warren Hastings, by R. Westmacott, R.A. He stands between a Mohammedan and a Hindu. At the W. end of the lower saloon is a marble statue by J. Bacon, junr., of the Marquis of Cornwallis. This statue was erected by the British inhabitants of Bengal, 1803 A.D. In the vestibules are busts of C. B. Greenlaw, Esq., and John Palmer, Esq., and portraits of Lord Lake, Lord Gough, Sir C. Metcalfe, Sir H. Durand, Dwarkanath Thakur, Bishop Wilson, Mr. Cameron, Mr. Wilberforce Bird, Sir Henry Norman, and other distinguished men. There are also full-length portraits of the Queen and Prince Albert, presented by Her Majesty to the city of Calcutta.

Opposite the Hall, about 60 yds. off, is a bronze statue of Lord William Bentinck, with an inscription by Lord Macaulay, and close by is a statute of Sir Stuart Bayley, a former Lieutenant Governor.

The **Legislative Council Office** is close by to the N.W. The S. front is adorned with Corinthian columns.

The **High Court** is after the model of the town hall at Ypres. The Chief Justice's Court is in the S.W. corner. The Court of First Instance is at the S.E. corner. In the E. face is the Barristers' Library. The Attorneys' Library is in the E. corner; and here is a portrait of Justice Norman. In the Court of First Instance, which is also used as a Criminal Court when required, are portraits of Sir Wm. Burroughs, by Lawrence, 1818; Sir Fred. Workman M'Naghten, by Chinnery, 1824; and Sir Elijah Impey, Knt., by Kettle, 1778. The next room contains a picture of Shambu Nath Pandit, the first Indian Judge, a native of Cashmere. In the Chief Justice's Court are 3 pictures—Sir E. Impey, by Zoffany, 1782,

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in red robes, standing; Sir H. Russell, by Chinnery, 1872, robed in red; and Sir John Anstruther, 1805. In the centre of the E. side is a statue of Sir Edward Hyde East, 1821. In the Judges' Library are six pictures—Justice Trevor, H. B. Harington, and Sir John Colvin, who died at Agra. Opposite are Sir Ed. Ryan, Sir Robert Chambers, and Sir Lawrence Peel. There is a garden in the centre quadrangle, and a fountain.

The **Secretariat.**—This noble building stands on the N. side of Dalhousie Square, and occupies the site of the Old Writers' Buildings, where so many illustrious Indian statesmen commenced their public career.

Calcutta University Senate House.—On the N.W. of College Square are Presidency College, Hare School, and the Calcutta University. The University Senate House is a grand hall 120 ft. × 60 ft., in which the Convocations for conferring degrees take place. It has a portico, supported by 6 lofty pillars. Close by is the **Hare School**, which is self-supporting,—it was erected out of the surplus fees of students. The Hindu College was founded in 1824, and opened in 1827. The total cost was 170,000 rs. In the year 1855 it was merged in the *Presidency College*. The foundation stone of the new building of this College was laid in 1872 by Sir George Campbell.

The **Indian Museum,**[1] 27 Chowringhee Road, is an immense building, and contains a very fine collection of Fossils and Minerals, a Geological Gallery with rich specimens, and a Library; but the most important feature is the *Gallery of Antiquities*, well worth inspection, particularly the Buddhist remains brought from the tope at Bharhut (see Fergusson's *Hist. of Arch.*); also those from Muttra and Gandhara (Panjab), etc. Some display exquisite feeling, and are executed with a vigour and grace worthy of the Greeks. The composition of the figures and the representations of the drapery are very remarkable.

[1] There is an excellent catalogue.

Amongst other fine objects from Muttra notice *M 5*, a figure of Buddha, 6 ft. high, with a halo behind the head, carved with floral devices. In the Gandhara Collection notice amongst many others *G 81 a to g*, 7 seated winged male human figures; *G 95*, a portion of a frieze representing 6 naked boys, quite classic in design; *G 103*, a domestic scene, suggesting the Stable at Bethlehem.

The archæologist will find here selected pieces from the most famous ancient buildings in India. There are interesting fragments of Buddhist art from the caves of Orissa, from Sanchi, and Buddh Gaya, from Muttra, and Sarnath, near Benares, and great numbers of other sculptures.

Amongst the Siwalik Fossil Remains, observe the Hyænarctos or Hyæna-Bear; the Amphicyon, a dog-like animal as large as the Polar bear; the Machairodus or Sabre-tooth tiger, whose canine teeth were 7 in. long; also the Siwalik cat, which was at least as large as a tiger,—it is distinguished by a ridge running along the upper part of the skull. Amongst the American Edentata remark the Megalonyx, long-nailed animal, and the Glyptodon, a gigantic armadillo, whose armour was all of one piece, so that it could not roll itself up. There is the skeleton of a Megatherium brought from America, and one of an elephant 11 ft. high; also of Hodson's antelope, whose two horns seen in a line were thought to belong to a unicorn. Amongst Siwalik birds there are the shank-bone and the breast-bone of a wading-bird as big as an ostrich. This bird has been called the Megaloscelornis, and these bones are the only ones belonging to this species existing in the world. In the Upper Palæontological Gallery there are many bones of the Dinornis. Amongst the reptiles, remark a Magar or crocodile, from Matlah, 18 ft. long, and a snake of the Python species, also of that length. There are the jaws of the Balænoptera indica, which must have belonged to a fish between 80 ft. and 90 ft. long. Observe also the remains of the Crocodilus crassidens, an extinct species of enormous dimensions. There is also

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specimen of the Siwalik Colossochelys, a gigantic tortoise of prodigious size. It will be noticed that whereas all the species and many of the genera of the Siwalik Mammals and Birds are entirely different from those inhabiting the earth, all the genera of the Reptiles have living representatives in India. The Collection of the Fossil Vertebrata of the Siwaliks is the most complete and comprehensive in the world.

As to Minerals, it may be said that most of the diamonds exhibited are Indian, from Bundelkund, S. India, and Sambalpur. There are also models of the most celebrated diamonds, such as the Regent, the most perfect brilliant in existence, the Koh-i-Nur, the Great Nizam, etc., all of which were obtained in India. Amongst the Meteorites, remark the model, No. 16, of one which fell on the 23d of January 1870, at Nedagolla, 6 m. S. of Parbatipur, in the Madras Presidency. The original weighed over 10 lbs. There is a portion of the original weighing 7 oz. 260·8 gr., numbered 90, in the collection. It is the only Indian meteoric iron here.

The **Economical Museum.**—Those who desire to study the products of the country and see the finest samples of native manufactures, should visit this section of the Museum. It occupies a quadrangular building on the Chowringhee Road facing the Maidan. It was here that the Calcutta International Exhibition of 1883-84 was held.

The **Mint** is at the W. end of Nimtolla Street; built 1824-30 (archit. Major W. N. Forbes). The style is Doric, the central portico being a copy in half size of the Temple of Minerva at Athens. The area of the building and grounds is 18½ acres.

The **Dalhousie Institute** stands on the S. side of Dalhousie Square, and was built "to contain within its walls statues and busts of great men." The foundation-stone was laid in 1865, but the entrance portico preceded it, having been built in 1824. It contains a statue of the Marquis of Hastings, by Chantrey.

The hall is lined with marble, and measures 90 × 45 ft. It contains statues of the great Marquis of Dalhousie, and of the Rt. Hon. James Wilson, and a bust of Edward E. Venables, indigo planter, Azimgarh, all three by Steell, R.S.A. Also busts of Brig.-General Neil, C.B., and of Sir Henry Havelock, by Noble; and of Sir James Outram and General John Nicholson, who led the attack upon Delhi, by Foley.

The **Bengal Asiatic Society** is at 57 Park Street. This institution was established in 1784 by Sir William Jones and led to the foundation of the Royal Asiatic Society in London. Visitors can be elected members. The *Asiatic Researches* began to be issued in 1788, and continued to be published until 1839. The *Journal* began in 1832, and from that time to 1839 both publications were issued. The curiosities have all been sent to the Indian Museum, where the Society was to have had rooms. This having been denied to them, Government made a grant to the Society of 1½ lakhs in compensation. The library consists of 15,000 volumes, and there is a large collection of coins, copper-plates, pictures, and busts.

The **Post Office** (opened 1870) is a fine building. It stands on the site of the S. face of the Old Fort, and looks E. on Dalhousie Square, formerly Tank Square, and S. on Koilah Ghat Street. It cost 630,510 rs., and occupies an area of 103,100 sq. ft. At the S.E. corner is a lofty dome. According to the Government plan, the site of the *Black Hole* is marked by the third and fourth pillars in the side fronting the Square, counting from N. to S.

The **Telegraph Office** is also a fine building. It stands at the S. corner of Dalhousie Square.

Fort-William, S. of the Maidan, received its name from William III. Its site was changed in 1757, after the battle of Plassey, from that which is now occupied by the Post Office, to the river-bank, where Clive commenced a new and much more formidable fortress, which was finished in 1773, and cost £2,000,000. It is an irregular

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octagon, of which five sides look landward and three on the river. It is surrounded by a fosse 30 ft. deep and 50 ft. broad, which can be filled from the river. There are now two regiments, one English and one N. I., and one battery of artillery. There are six gates—Chowringhee, Plassey, Calcutta, and Water Gate, as well as St. George's and the Treasury Gate. Opposite the Water Gate is the Gwalior Monument, erected by Lord Ellenborough, in 1844, in memory of the officers and men who fell in the Gwalior campaign of 1843. It was designed by Colonel W. H. Goodwyn, Beng. Eng. It is of brick, faced with Jeypore marble, surmounted by a metal cupola made from guns taken from the enemy. In the centre the names of those who fell at the battles of Maharajpur and Paniar are engraved on a sarcophagus. There is also a sallyport between Water and St. George's Gates. Entering by Chowringhee Gate, past the Governor's residence, used as a Soldiers' Institute and Garrison School, is the Fort Church, St. Peter's, built in 1835. The Catholic Chapel, St. Patrick's, was built in 1857. The *Military Prison* is built on a massive storehouse, on which is an inscription relating to the amount of rice and grain deposited there by the authorities in 1782. The *Arsenal* is worth a visit. The Fort commands the river, and is a formidable defence to Calcutta.

The remains of the **Old Fort.**—The first Fort-William lay between Bankshall Street, now Koilah Ghat Street, on the S., and Fort Ghat Street, now Fairlie Place, on the N. Its W. side fronted the river. 80 ft. W. of the Post Office is all that remains of the S. curtain of the Fort,—a row of arches 10 ft. high in the wall. The place is now used as a workshop, with stables at the W. end. According to some authorities, the Black Hole was at the second arch where you enter.

Metcalfe Hall, close by the S.W. corner of Hare Street, was founded in honour of Sir Charles Metcalfe by public subscription. The design is copied from the portico of the Temple of the Winds at Athens. The entrance is on the E. under a roofed-in colonnade. The building contains the Public Library and the offices of the Agricultural and Horticultural Society. In the Library, which has passed through a period of shameful neglect, there are many rare and valuable works.

St. Paul's Cathedral, on the E. of the Maidan, is about 1 m. from the Fort (archit., Major W. N. Forbes). The style is Hindu-Gothic, or spurious Gothic modified to suit the climate of India. In the vestry of the Cathedral is a large folio MS. volume entitled "History of the Erection of St. Paul's Cathedral," which contains a plan of the Cathedral at p. 265. Over the porch is a library, left to the public by Bishop Wilson, and here is an excellent bust of that Bishop. The E. window represents the Crucifixion, designed by West. It cost £4000, and was given by the Dean and Chapter of Windsor. It was intended to be given by George III. to St. George's Chapel, Windsor. Beneath it are mosaics. The Communion Plate was given by the Queen. The building cost £50,000, of which the Bishop gave £20,000, half of which, however, went to endowment. The W. central window is a memorial to Lord Mayo.

On the l. side of the vestibule is a black marble tablet to 16 officers of the Bengal Engineers, who fell during the Indian Revolt in the years 1857-58. It is ornamented with 16 bronze medallions, representing a well-known and gallant incident in the siege of Delhi—the blowing up of the Cashmere Gate by Lieutenant Salkeld. Next is a tablet to 15 officers who fell in the Bhutan campaign. Next is a very elaborate and peculiar monument, in memory of John Paxton Norman, of the Inner Temple, officiating Chief Justice of Bengal, who was assassinated on the steps of the Town Hall when entering the High Court on 20th September 1871. Next is a tablet to 7 officers of the 68th Regiment N.I., "who died during the Mutiny of the Native Troops, and subsequent operations, from 1857 to 1859; some on the field of battle, some by the hands of their own followers, others from disease; all doing their duty."

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Then follows a tablet to Mr. William Ritchie of the Calcutta Bar and Inner Temple, a member of the Council of the Governor-General. The inscription on the tablet is by Thackeray, who was a cousin of Mr. Ritchie's. On the left is a tablet to Sir H. M. Lawrence. The tablet is adorned with a medallion portrait in white marble. In the centre of the left wall of the passage from the vestibule to the transepts and body of the church is a monument to Lord Elgin.

In the S.E. corner of the S. transept is the *tomb of Lady Canning*, brought from Barrackpur. It consists of a base of white marble with a sarcophagus, on which is inlaid a cross with flowers.

The upper part of the steeple fell during the great earthquake of 12th June 1897.

St. John's Church, the *Old Cathedral*. —To the W. of Church Lane before coming to the General Post Office. "Council House Street" is written on the S.E. gate pillar. The compound is shaded with trees. Outside the church to the N. of the W. entrance is a domed pavilion about 50 ft. high, with twelve pillars. It is said to have been erected in commemoration of those who fell in the Rohilla war, but strangely enough there is no inscription.

The W. vestibule has on the l. a large picture of the Last Supper, painted and presented to the church by Sir John Zoffany, in which the Apostles are all portraits of certain well-known inhabitants of Calcutta. The head of Our Saviour is said to have been taken from a Greek clergyman, called Parthenio, and St. John from Mr. Blaquire, the well-known police magistrate. In this church and its compound are the oldest and most interesting tablets to be found in Calcutta.

In the compound in the pavilion, at the N. end, is a tablet to William Hamilton, who, in 1717, having cured the Emperor Farrukhsiyar, obtained for the E. I. Company the right of importing their goods free of duty, and other great privileges.

Close to this is a tablet to Job Charnock, one of the first Governors of Bengal, and the founder of Calcutta.

A few yards to the S. is the tomb of Admiral Watson, who with Clive retook Calcutta. It has a large square base supporting an obelisk, inscribed to his memory.

The **Old Mission Church**.—This Church is called the Pooranah Girjah, or *Old Church*, by the natives. This, with the parsonage and the office of the Church Missionary Society, is in a pretty compound in Mission Row. It is 125 ft. long from E. to W., and 81 ft. 10 in. broad, and seats 450 persons. It was built by the celebrated missionary Johann Zacharias Kiernander, who was born at Azted, in Gothland, Sweden, in 1711, and educated at the University of Upsal. Being offered a post as missionary, he left England in 1758, and opened a school in Calcutta. His second wife on her death left valuable jewels, with which he founded a school. He called his Church Beth Tephillah, "House of Prayer." When blind he was deceived into signing a bond which ruined him. The church was seized by his creditors, but redeemed by Mr. Charles Grant for 10,000 rs. He then went to Chinsurah, and died there in 1799. There is a window presented by Kiernander's grandson. There is a good engraving of him in the Mission Room, with an inscription in German. There are many interesting tablets in the church, particularly one to Mr. Charles Grant, and one to the Rev. Henry Martyn, also to Bishop Dealtry of Madras, to Bishop Wilson, and to an Arab lady of distinction who was converted to Christianity.

The steeple was so seriously injured by the great earthquake of 12th June 1897, that it has been necessary to rebuild it.

Missions of the **Church of England**. —The *Oxford Mission*, 42 Cornwallis Street, works chiefly among the high-caste natives, and has charge of Bishop's College (in Circular Road), a Boys' High School, and Industrial School.

S.P.G., headquarters Bishop's College, Lower Circular Road; Mission Church, St. Saviour's, Wellesley Square, with a Boarding School.

S.P.G. Ladies' Association have charge of the Milman Memorial School for Girls.

Sisters of St. John (Clewer) have

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charge of the **Government General Hospital**, the **Medical Staff Hospital**, the **Eden Hospital**, and the **Lady Canning Home** for *Nurses*. Also of native mission-work at *Peepulputty* in the rice-fields 3 m. distant.

The *Free Church of Scotland's Mission*, begun by Alexander Duff in 1830, is conducted from the Duff College, Nimtola Street, the Mission houses 2 Cornwallis Square, and the Woman's Society's Schools in Beadon Street. The Scottish church is in Wellesley Square.

The **Scotch Kirk**, *St. Andrew's*, is situated in Radha Bazaar. It is called by the natives *Lal Girjah*. It was opened in 1818, and cost £20,000. This church sends a representative to the General Assembly at Edinburgh. It seats 500 persons. In the vestry there is a portrait of Dr. James Bryce, the first minister, by Sir John Watson Gordon. There are some handsome monuments within the church.

The first Portuguese came to Calcutta in 1689, to whom the English granted a piece of land in Portuguese Church Lane on which the friars of the order of St. Augustin erected a chapel in 1700. Its successor the **Roman Catholic Cathedral** was built in 1797. It is dedicated to the Virgin Mary of the Rosary.

St. Thomas's Roman Catholic Church.—A handsome building, in Middleton Row, not far from the Indian Museum; commenced in 1841. Close by is the Convent of Our Lady of Loreto.

The **Greek Church.**—Turning to the W. down Canning Street, on the way to Burra Bazaar, the traveller will come to the Greek Church, built in 1780 by subscription, Mr. Warren Hastings heading the list with 2000 rs.

The **Armenian Church** *of St. Nazareth* is close by. It is on the rt. of the road leading to Burra Bazaar. It was founded in 1724, and completed in 1790.

The **Brahma Somaj** is the reformed Theistic sect of Hindus. It has very little hold on the rural population, the few members being generally men of good social position. The sect was founded by Raja Ram Mohan Rai in 1830. In 1858 Keshab Chandra Sen joined the Somaj, being then 20 years of age. In 1862 he was ordained minister of the Calcutta Brahma Somaj. In October 1865 his secession took place, and next year a new body was organised by Keshab, entitled the Brahma Somaj of India, and in January 1868 the first stone was laid of a new church for the progressive Brahmas or Keshab Chandra Sen's party. Brahma marriages being illegal, in 1872, on the application of Keshab, Lord Mayo passed the Native Marriage Act, which enacts that the parties must be unmarried, the bridegroom and bride must have completed the age of 18 and 14 years respectively, must not be related within certain degrees, and, if under 21, except in the case of a widow, must have the written consent of parent or guardian.

The **Mosque of Prince Ghulam Muhammad.**—This is the finest Mosque in Calcutta, and stands at the corner of Dhuramtolla Street and may be visited when driving up Chowringhee, from which it is conspicuous. It is inscribed, "This Musjid was erected during the Government of Lord Auckland, G.C.B., by the Prince Ghulam Muhammad, son of the late Tipu Sultan. in gratitude to God, and in commemoration of the Honourable Court of Directors granting him the arrears of his stipend in 1840."

Belvedere, *the Lt.-Governor's Palace.*—This fine building stands in extensive and well-kept grounds. In the entrance hall are some trophies of Indian arms, and full-length portraits of Sir John Grant and Sir William Grey. In the reception room are portraits of H.M. the Queen-Empress and of Sir Charles and Lady Elliott. The electric light is worked from the neighbouring jail. At the spot which is now the W. entrance of Belvedere, on the 'Alipur road, was fought the **duel** between Warren Hastings and Sir Philip Francis, in which the latter was wounded.

Race-course.—In driving to Belvedere, the Race-course on the Maid[illegible] will be passed on the rt. The ground [illegible] perfectly level, and the distance is 2 [illegible]

Garden Reach.—Here used to [illegible] numerous fine villas, most of whic[illegible]

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were built between 1768 and 1780, now utilised by steamship companies and cotton and jute mills. Just above Garden Reach is the village of Kidderpur, so called after Mr. Kyd, who constructed the Government Dockyard, near which the Port Trust has excavated magnificent new Docks. Between 1781 and 1821 ships were built at the Kidderpur Docks, at a cost of more than £2,000,000, and in 1818, the *Hastings*, a 74-gun ship was launched there. At the W. extremity of Garden Reach, or in its vicinity, was situated the small fort of 'Aligarh, and opposite to it, on the other bank of the river, was the Fort of Tanna, both of which were taken by Clive in the recapture of Calcutta in 1756.

A short distance to the E. of 'Alipur, and immediately S.E. of Calcutta, is the suburb of **Baligunj**, within the limits of the S. Suburban Municipality, and the residence of many Europeans. Beyond is **Tollygunj** where the Calcutta residents have laid out the fine grounds of the Athletic Club.

Kalighat, celebrated as the site of a temple in honour of the goddess Kali, the wife of Shiva, is situated on the bank of the old bed of the Ganges, a few m. S. of Calcutta. The place derives sanctity from the legend that when the corpse of Shiva's wife was cut in pieces by order of the gods, and chopped up by the disc (*sudarsan chakra*) of Vishnu, one of her fingers fell on this spot. The temple is supposed to have been built about three centuries ago. A member of the Sabarna Chandhu family, who at one time owned considerable estates in this part of the country, cleared the jungle, built the temple, and allotted 194 acres of land for its maintenance. A man of the name of Chandibar was the first priest appointed to manage the affairs of the temple. His descendants have now taken the title of Haldar, and are at present the proprietors of the building. They have amassed great wealth, not so much from the proceeds of the Temple lands as from the daily offerings made by pilgrims to the shrine. The principal religious festival of the year is on the second day of the Durga-puja, when the temple is visited by crowds of pilgrims, principally belonging to the district of the 24 Parganas and the surrounding villages.

Crossing Kidderpur bridge, the visitor passes the garden gate of what was once the residence of the late **King of Oudh**.

EXCURSIONS IN THE VICINITY OF CALCUTTA.

The **Royal Botanical Gardens**, on the W. bank of the river, opposite 'Alipur, were founded in 1786, on the suggestion of General Kyd, who was appointed the first Superintendent. His successors, Roxburgh, Wallich, Griffith, Falconer, Thomson, Anderson, and King, have all been celebrated botanists. The visitor may drive to the Gardens from Howrah or to the King of Oudh's place and cross the river Hooghly in a boat. The area of the Gardens is 272 acres, with river frontage of a mile. The whole of them may be seen without descending from the carriage. At the N.W. corner is the Howrah Gate, where are three fine trees—a *Ficus indica* in the centre, with a *Ficus religiosa* on either side. There is an avenue of Palmyra palms to the right of the entrance, and one of mahogany trees to the left. The visitor will pass up a broad road in the centre, leaving to the left a sheet of water, and then passing through casuarina trees, up which are trained specimens of climbing palms, will enter the Palm Plantation. A canal divides this from the rest of the Gardens, crossed by three bridges. Having crossed one of these, the visitor will find the Flower Garden on the right, where are many conservatories and two orchid houses: close by is a conservatory 200 ft. long, and a monument to General Kyd, from which a broad walk runs down to the River Entrance. Leaving this to the left, the visitor will pass along a road which leads to the Great Banyan Tree (*Ficus indica*), which covers ground nearly 1000 ft. in circumference. On the l. of an avenue near the great tree is a monument to Roxburgh, with a Latin epitaph by Heber. There are

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also tablets in the Garden, near the old conservatory, to Jack and to Griffith.

Sir J. Hooker, in his interesting work *Himalayan Journals*, vol. i. says of these Gardens, in 1848, that "they had contributed more useful and ornamental tropical plants to the public and private gardens of the world than any other establishment before or since." He says also, "that the great Indian Herbarium, chiefly formed by the Staff of the Botanic Gardens, under the direction of Dr. Wallich, and distributed in 1829 to the principal Museums of Europe, was the most valuable contribution of the kind ever made to science;" and adds, "that the origin of the tea-culture in the Himalayas and Assam was almost entirely the work of the Superintendent of the Gardens at Calcutta and Saharanpur." The Superintendent has a house in the Gardens. Near it is the Herbarium, or collection of dried plants, probably the only one in Asia of the first class. There are from 30,000 to 40,000 species represented in it. Attached to the Herbarium is a very fine Botanic Library.

Civil Engineering College, N. of the Gardens, including the Bishop's College, looks well from the river.

Barrackpur sta., called by the natives Charnock, from Job Charnock, who resided there for a period. The journey may be made by rail, carriage, or by river, if the traveller can procure the loan of a steam launch. The trip up the river takes 3 hrs., and is interesting and picturesque. If time permits, the river excursion may pleasantly be extended to Serampore, Chandernagore, Chinsurah, and Hooghly (see below).

Just before reaching Barrackpur, there are some handsome modern temples on the l. bank, then comes the beautiful park (rt.) with noble trees and a small pier as landing-place, at which the Viceroy's yacht very often lies. At 300 yds. to the S. of the house, under a fine tamarind tree, is a polygonal enclosure, within which is a white marble monument to Lady Canning; it replaces that removed to the Cathedral at Calcutta. The Hall, built by the Earl of Minto in 1813, is 100 yds. to the N. of the house, and stands within a colonnade of Corinthian pillars. Over the outside entrance is a black slab, inscribed—

To the Memory of the Brave.

On the walls are four Tablets erected by different Governors-General to the memory of British soldiers who fell in Mauritius and Java 1810-11, in Isle of France, Maharajpur, and Paniar, 1843.

The House, which is the Viceroy's country residence, was commenced by Lord Minto, and enlarged to its present size by the Marquis of Hastings. It contains some interesting pictures of native princes. N. of the park is Barrackpur **Cantonment.** Troops were first stationed there in 1772, when the place received its name. In 1824, during the Burmese War, the 47th B. N. I., which was ordered on service, mutinied here on the 30th October, on which the Commander-in-Chief, Sir Edward Paget, proceeded to the cantonment with two European regts., a battery of European artillery, and a troop of the Governor-General's Body-guard. The mutinous regiment was drawn up in face of these troops, and was ordered to march, or ground arms. The Sepoys refused to obey, when the guns opened upon them, and throwing away their arms and accoutrements they made for the river. Some were shot down, some drowned, many hanged, and the regt. was struck out of the "Army List." Again, in 1857, there were Mutiny troubles here.

Dum Dum sta., D.B., 4½ m. from Calcutta. A municipal town and cantonment. There is a D.B. in the sta. (31,578 inhab.) It was the headquarters of the Bengal Artillery from 1783 till 1853, when they were removed to Meerut; and their mess-house is now the Soldiers' Club, and is known as the *Outram Institute.* A bust of Sir James Outram stands in the verandah.

In the centre of the Barrack Square is a huge gun which has seen some service. Near this is the monument to the officers and men killed in the Khaibar whilst returning from Kabul in 1841. The **Treaty** which restored the British settlements after the re-

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capture of Calcutta was signed at Dum Dum. There is an English Church —St. Stephen's — a Roman Catholic Chapel, and a Wesleyan Chapel. There is a *Small Arm Ammunition Factory*, which is guarded by British Infantry.

Polo, cricket, and football, snipe-shooting, and tank-fishing are the amusements of the place. Lord Clive had a house at Dum Dum, and Fairy Hall was occupied by Sir Henry Lawrence, when a Lieutenant.

From Calcutta by the E. I. Rly. up the W. bank of the Hooghly.

The **Howrah sta.** is on the W. bank of the Hooghly river, 200 yds. beyond the Hooghly Bridge. This bridge opens on Tuesdays and Fridays for two hours for ships to pass.

Madras *time* is kept at all stations, and is 33 min. behind Calcutta time. 1st and 2d class return-tickets, available for two months, are issued to any station more than 130 m. distant, at the rate of one ordinary fare and a half. Holders of monthly tickets, on arriving at a station where they intend breaking their journey must have inserted on their tickets the date and train of arrival, and when leaving the date and train of departure. Each first-class passenger may take 1½ maunds of luggage free.

24 m. **Hooghly sta.** (*Hugli*) and Chinsurah (2 m. from Hooghly sta., see below), are bracketed together as one in the Census Report, and together cover an area of 6 sq. m. The pop. is 31,000. Hooghly town is the administrative headquarters of the district of the same name. It was founded by the Portuguese in 1547 A.D., when the royal port of Bengal, *Satgaon*, began to be deserted, owing to the silting up of the Saraswati, on which river it was situated. They commenced by building a fortress at Gholghat, close to the present Hooghly jail, some vestiges of which are still visible in the bed of the river. When Shah Jehan came to the throne, complaints were made to him of the conduct of the Portuguese at Hooghly. He sent a large force there; the fort was besieged, and after 4½ months was stormed. More than 1000 Portuguese were slain, and 4000 men, women, and children were captured. Out of 300 Portuguese vessels only three escaped. The prisoners were sent to Agra, and forcibly converted to Islam. Satgaon was then abandoned for Hooghly, which was made the royal port, and was also the first settlement of the English in Lower Bengal. The E. I. Co. established a factory there in 1642, under a *firman* from Sultan Shuja', Governor of Bengal, and second son of Shah Jehan. This *firman* was granted to Dr. Boughton, who had cured a favourite daughter of the emperor, and who asked for it when desired to name his reward. In 1669, the Company received permission to bring their ships to Hooghly to load, instead of transporting their goods in small vessels, and then shipping them into large. In 1685, a dispute took place between the English at Hooghly and the Nawab of Bengal, and the Company sent a force to protect their Hooghly factories. It chanced that a few English soldiers were attacked by the Nawab's men in the bazaars, and a street fight ensued. Colonel Nicholson bombarded the town, and burned 500 houses, including the Company's warehouses, containing goods to the value of £300,000. The chief of the English factory was obliged to fly to Sutanuti, or Chattanatti, and take shelter with some native merchants. In 1742 Hooghly was sacked by the Marathas.

The principal thing to be seen at Hooghly is the **Imambarah**, built by Karamat 'Ali, the friend and companion of Arthur Connolly, at a cost of 300,000 rs. from funds bequeathed by Muhammad Mushin, who owned a quarter of the great Saiyadpur estate, in Jessore District, and died in 1814, without heirs, leaving property worth £4500 a year for pious purposes. The trustees quarrelled, and Government assumed charge of the estate. During the litigation a fund of £86,110 had accumulated, and with this the Hooghly College was founded, in 1836. The façade of the Imambarah is 277 ft. × 36 ft., and in its centre is a gateway flanked by two minarets, or towers, 114 ft. high. On

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either side of the door are inscriptions. Within is a quadrangle, 150 ft. × 80 ft., with rooms all round, and a fine hall, paved with marble, having a pulpit with sides covered with plates of silver, and a verse of the Koran inscribed in each plate. The library was bequeathed by Karamat 'Ali, but a few books have since been added by other people. Among them are 787 MSS., including a fine folio Koran, in two vols., given by Prince Ghulam Muhammad, son of Tipu. On the opposite side of the road from this Imambarah is the old Imambarah, built in 1776-77. In the W. corner lie the remains of Karamat 'Ali, and there is a white marble tablet placed against the wall, with an extract from the Koran, but no tomb.

About 6 m. from Hooghly is *Satgaon*, where there is a ruined mosque, which, together with a few tombs near it, is the only remnant of the old capital of Lower Bengal. It was built by Saiyad Jamalu-din, son of Fakhru-din, who, according to inscriptions in the mosque, came from Amol, a town on the Caspian. The walls are of small bricks, adorned inside and out with arabesques. The central Mihrab is very fine. The arches and domes are in the later Pathan style. At the S.E. angle are three tombs in an enclosure. During the last century, the Dutch of Chinsurah had their country seats at Satgaon, to which they walked, *in the middle of the day*, to dine. The river of Satgaon, up to Akbar's time, formed the N. frontier of Orissa, and Satgaon flourished for not less than 1500 years. Three centuries ago the Hooghly flowed by the town.

Chinsurah is written in the old Hindu books, Chuchimda or Chimchuda. Chinsurah was held by the Dutch for 180 years, and ceded by them to the English in exchange for Sumatra, in 1826. The old *Dutch Church*, of brick, is said to have been built by the Governor in 1678. In it are 14 escutcheons, dating from 1685 to 1770, and the inscriptions are in Dutch.

The *Hooghly College* is to the S. of the church. There are 600 students. The cemetery is 1 m. to the W. of the church; the new part is tolerably well kept, but not so the part where the old tombs are. Many of them are of Dutch officials.

Bandel is 1 m. N. of Hooghly and 28 m. N. of Calcutta. The Portugese monastery and church was built in 1599, and the keystone with the date was erected in the new one, which is of brick, and very solidly built. It is dedicated to Nossa Senhora di Rosario. There are fine cloisters on the S., and a priory, in which is a noble room called St. Augustine's Hall. The organ is good. The church was founded by the Augustinian Missionaries, demolished by Shah Jehan in 1640, and rebuilt by John Gomez di Soti.

Serampore sta. The headquarters of the subdivision of the same name is on the W. bank of the Hooghly, opposite Barrackpur, 13 m. from Calcutta (24,440 inhab.) Babu Bholanath Chandra, in his *Travels of a Hindu*, p. 6, says, "Serampore is a snug little town, and possesses an exceeding elegance and neatness of appearance. The range of houses along the river-side makes up a gay and brilliant picture. The streets are as brightly clean as the walks in a garden, but time was when Serampore had a busy trade, and 22 ships cleared from this small port in three months." Its chief claim to historical notice arises from the fact that it was the scene of the apostolic labours of Carey, Marshman, Ward and Mack. The zeal and successes of the Baptist missionaries of Serampore, at the beginning of this century, form one of the brightest episodes of Evangelistic efforts in India. From its press proceeded 40 translations of the Scriptures. Serampore was formerly a Danish settlement, and was then called Fredericksnagar. The fine mansion of the Danish Governor now forms the Courts of Justice and administrative offices. In 1845 a treaty was made with the King of Denmark, by which all the Danish posses

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sions in India, namely, Tranquebar, Fredericksnagar, and a small piece of ground at Balasore were transferred to the E. I. Company for £125,000.

The old *Danish Church* (1805) cost 18,500 rs., of which 1000 were given by the Marquis Wellesley. There are tablets in memory of the above-mentioned Baptist missionaries. Their tombs are in the native Christian cemetery, on the right hand of the road from the railway station. The church is now Anglican.

The *College* is a handsome building on the banks of the river, and commands a fine view across it, over Barrackpur Park. The porch is supported by six pillars 60 ft. high. On the ground floor are the Lecture-rooms, and in the floor above, the Great Hall, which is 103 ft. long, and 66 ft. broad. In the Library are the following portraits: 1. Madame Grand, by Zoffany; she afterwards married Talleyrand (see Mdme. de Rémusat's *Memoirs*); 2. Dr. Marshman, by Zoffany; 3. Frederick VI. of Denmark; 4. Frederick's wife, Queen of Denmark; 5. copy of a Madonna by Raphael; 6. Rev. W. Ward, by Penny. The library contains the first editions of Carey and Marshman's forty translations of the Bible; also some curious Sanscrit and Thibetan manuscripts, and an account of the Apostles drawn up by Xavier's nephew for Akbar. In the College compound is the house in which Carey lived and died, now inhabited by the Principal of the College. Before reaching the College the Mission Chapel is passed, with memorial slabs.

The fine mansion next to the chapel, which was the common centre of the Serampore brotherhood, with all Carey's park and botanic garden, is now the property of the India Jute Company. Here, from 1835 to 1875, the weekly *Friend of India* was edited.

Chandernagore sta. ✱ The French made a settlement here in 1673, and in the time of Dupleix more than 2000 brick houses were built in the town, and a considerable trade was carried on. In 1757 the town was bombarded by the English fleet under Admiral Watson, and captured. The fortifications were demolished, but in 1763 the town was restored to the French. In 1794 it was again captured by the English, and held till 1815, when it was again restored to the French, and has remained in their possession ever since. The railway station is just outside the French boundary.

Chandernagore receives from the English 300 chests of opium on condition that the inhabitants do not engage in the manufacture of that article. A church stands on the bank of the river, built by Italian missionaries in 1726. Between Chandernagore and Chinsurah is *Biderra*, where the English obtained a decisive victory over the Dutch. It is said that the English commander was aware that his nation and the Dutch were at peace, and wrote to Clive for an order in council to fight. Clive was playing cards, and wrote in pencil: "Dear Forde, fight them to-day, and I will send you an order to-morrow.—*Thursday 17th*, 1.30 P.M."

ROUTE 2

BOMBAY TO AURANGABAD AND THE CAVES OF ELLORA BY NANDGAON STA.

Bombay (Victoria term.) to Nandgaon sta. 178 m. by the G. I. P. Rly. The mail tonga runs daily from Nandgaon to Aurangabad, a distance of 56 m. in 9 hours—a fairly good road. Conveyances to the Ellora Caves can be had only by special arrangement with the mail contractor at Nandgaon.

Deogaon, D.B. ✱ (36 m. from Nandgaon).

The road to Roza and the caves leaves the main road from Aurangabad 4½ m. beyond Deogaon, from which point the caves are 4½ m. distant. Some persons prefer to go first direct to Aurangabad, seeing Daulatabad, the caves, and other places of interest on the return journey.

56 m. **Aurangabad**, D.B. This thriving city (pop. 8680), which has a considerable trade in cotton and wheat, was first called Khirki, and was founded in 1610 by Malik Ambar, the head of the Abyssinian faction in the Ahmadnagar state. The town lies to the E.,

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the cantonment and the road to Daulatabad, Roza, and Ellora to the W. 300 yds. S. of the *Old Cemetery*, 1 m. N.E. of the city, is the grand **Mausoleum** of **Rabi'a Durrani**, daughter of Aurangzib. The great door at the gateway is plated with brass, and along the edge is written, "This door of the noble mausoleum was made in 1089 A.H., when Atau'llah was chief architect, by Haibat Rai." Near the inscription is an infinitesimally small figure, which is said to be a bird, indistinctly carved, and there is a similar carving on the door of the mausoleum itself. It is a common joke amongst natives, when any man asserts that he has been to Rabi'a's mausoleum, to ask if he saw the bird there, and if he answers in the negative, to dispute his having seen the mausoleum at all. In the garden is a long narrow basin of water, in which fountains used to play, and on either side of the water is a walk and ornamental wall. In the wall of the mausoleum is a second but much smaller door, only 6 ft. high, plated with brass, where the second bird is pointed out. The carving of the flowers on this door is curious, and that of the dragons particularly so, and both are extremely like Japanese work. The bird is on the edge of the door close to the upper central knob. The cenotaph is enclosed in an octagonal screen of white marble lattice-work exquisitely carved, and stands on a raised marble platform. The place for the slab is empty, and nothing but earth appears. This is much approved by Moslems, as showing humility. The Government of the Nizam has gone to great expense in restoring this mausoleum. The main fault of this otherwise beautiful building, which is compared to the Taj, is the want of sufficient height in the entrance archway. Observe the curious roof of the gateway of the mausoleum. Below the right corner of the platform is a second tomb, said to contain the remains of Rabi'a Durrani's nurse. There is no inscription. In the gallery above the tomb is a marble door exquisitely carved. To the W. of the mausoleum is a mosque of brick faced with cement (*chunam*) of a dazzling whiteness. The pavement is covered with tracings of prayer-carpets. The *mimbar*, or pulpit, is of marble.

The **Pan Chakki** or water-mill is perhaps the prettiest and best kept shrine in this part of India. It is situated on the rt. of the road from the cantonment to the Begampura bridge, and on the very edge of the Kham, the river of Aurangabad. To enter, turn to the rt. into a beautiful garden by the side of a brimming tank of clear water, full of fish from 1 ft. to 3 ft. long, of a species called *Khol*. This tank overflows into a lower one, and that again into a narrow conduit. The saint entombed here (see below) is Baba Shah Muzaffar. He was a *Chishti* (member of a theosophical sect among the Mohammedans), and came originally from Bokhara. He was the spiritual preceptor of Aurangzib. His successor is still in charge of the place. Beyond the first tank and the ornamental garden is a second and much larger one. It is entirely supported on vaults, on two rows of massive pillars. The weight of the great body of water resting on them is enormous, and altogether it is a remarkable work. Below is a noble hall reached by steep steps down to the level of the river. On the rt. of the second tank is a fine mosque, the roof of which is supported by four rows of massive pillars. In two of the rows the pillars are of teak, and in two of masonry. At the S.W. corner of this mosque, in a little garden, is the **Tomb** of the saint. It is of beautiful light-coloured marble, but very diminutive.

After leaving the *Pan Chakki*, drive ¼ m. N. to the *Mecca Gate* of the city, and the *Mecca Bridge*, which are probably some centuries old. The gateway from the top of the parapet is 42 ft. above the road which passes over the bridge. The flanking towers are surmounted by domes. Inside the gate there is a black stone mosque built by Malik Ambar. In the centre is a niche with the Divine Name, and "Victory is near." Above that is the *Kalimah*, and some verses of the Koran written in difficult *Tughra* (ornamental characters and used in royal signatures). Close by is a recess with a bell-shaped ornament. This is perhaps the oldest mosque in the city.

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The **Government Offices** are 2 m. to the S.E. of the cantonment, and in or near the *Arkilla* or citadel built by Aurangzib. This spot not long ago was entirely covered with cactus and jungle, the haunt of hyenas and other wild animals. It was, however, the site of gentlemen's houses in the reign of Aurangzib, when Aurangabad was the capital of the Deccan. Sir Salar Jang ordered the site to be cleared, and when this was done, numerous reservoirs, fountains, and other works of interest were discovered. These have been repaired, and the wilderness has literally been changed into a blooming garden. On the high ground looking down upon the Revenue Settlement Officer's Rooms, and on those of the Municipality, is a fine hall, and in front of it is a beautiful tank of most pellucid water. Behind the hall is a well-arranged garden, and in rear of that again is the *Barahdari*, or *Government House*, with a fine fountain in front. The façade of the Barahdari is ornamented with lace-like patterns in white chunam. Only one archway of Aurangzib's citadel remains, but here 53 great princes, like the Maharajas of Jeypore and Jodhpur, attended the court of the Emperor with thousands of armed retainers, and Aurangabad was then the Delhi of the South. As soon as Aurangzib died the princes departed, and Aurangabad sank at once into comparative insignificance. The **Jumma Musjid** is on the right of the road, amid a grove of some of the finest trees in India. One immense *Ficus indica* stands close on the road and shades some 300 ft. of it. The Mosque is low and so are the minarets. But the façade is rendered striking by an ornamental band of carving 2 ft. broad along the whole front. Over the central niche are the *Kalimah* and inscriptions in Tughra writing as in Malik Ambar's Mosque. This mosque is wonderfully well kept, and there is, what is not seen anywhere else, a net covering the entire façade, so that no birds or other creatures can enter. Malik Ambar built half this mosque, and Aurangzib the other half.

The **Caves** of *Aurangabad* are beyond the N. outskirts of the city near Rabi'a Durrani's mausoleum, from which it is necessary to ride or walk to the foot of the hills, which are here about 500 ft. high. The ground at the base of the hill is very rough, and intersected with deep ravines. The visitor will have to climb over a very rough and slippery rock about 250 ft. up to the caves. He will then see the mausoleum of Rabi'a 1½ m. to the S.E. Steps lead to the entrance of *Cave No. 1*. On the left of the door is Buddha in the teaching attitude, that is, holding the little finger of the left hand between the thumb and forefinger of the right. A Gandharva is flying nearly over Buddha's head. On the left is the Padmapani, "lotus holder," an attendant. The other attendant on the right is Vajrapani, "lightning holder." Above the side door on the left are three Buddhas, two of which are cross-legged, and the third is in the teaching attitude with the usual attendants. On the right of the main entrance are Buddha and three figures similar to those on the left. A large figure of Buddha, of black stone, 6 ft. high, sits facing the entrance to the shrine. A circle in relief on the wall represents a halo round his head. Padma and Vajra are one on either side as usual, with Gandharvas over their heads. This cave has been whitewashed, and the white patch on the side of the hill can be seen from a mile off in the plain below. There is an ornament like prongs round the archway.

Cave No. 2 is a Chaitya Hall with a semicircular roof with stone ribs, like the Vishwakarma Cave at Ellora, and a triforium. It consists of a nave 15 ft. long on either side, besides a bow or curve 17 ft. long. Near the end of the nave there is a dagoba with a "Tee" very perfect. The ribs of the roof are 13 ft. above the cupola of the dagoba. *Cave No. 3* is a vihara. The outer verandah is ruined. The centre hall is portioned off as usual by twelve pillars, with plain bases, shafts, and brackets. There is the usual vestibule and sanctuary. The central Buddha is 9 ft. 6 in. high. On either side are seven worshipping figures. *Cave No.*

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4 is a small vihara. Buddha is seated on a *Singhasan* in the teaching attitude. All round on the wall are smaller Buddhas. The sanctuary is 8 ft. 4 in. square. The Vajrapani has a dagoba in his crest, and two figures of Buddha. The Nagas, known by their snake-heads, stand at the sides of the two attendants. A good example of the dagoba crest or Tee is in the corridor to your right as you enter, after passing the first division, about the middle in point of height. *Cave No. 5* is higher up in the face of the cliff, and is not worth the trouble of a visit. These caves are, as is generally the case, in the centre of a semicircular ridge, as at Ellora. At the distance of 300 yds. from the foot of the hill on the descent is reached a beautiful cluster of trees, of which the principal are two immense specimens of the Indian fig tree.

There are many other places of interest to be seen in the hills around. The journey *to Daulatabad from Aurangabad*, 9 m., can be done in one hour and a half in a tonga with two good horses. 3 m. from Aurangabad is the village of *Mitmitha*.

It will be necessary to arrange beforehand for a relay of horses at Daulatabad to get on to Roza (*the tomb*), 7 m., the same day. Near Daulatabad a ghat or steep hill is passed, which tries the horses very much, and sometimes it is necessary to have coolies, or labourers, to assist them. Permission must be obtained from the British station staff-officer to see the fort of Daulatabad.

Daulatabad (*Deogiri*) a 13th cent. fortress, 8 m. from Aurangabad, is built on a huge isolated conical rock of granite about 500 ft. high, with a perpendicular scarp of from 80 to 120 ft. all round the base. At the base is a straggling patch of houses and huts, which is all that remains of the native town. It is defended by a loop-holed wall with bastions which on the E. side joins the scarp of the fort. At the bottom of the scarp is a ditch, before reaching which four lines of wall, including the outside wall of the town, must be passed. The fosse can be crossed only in one place by a stone causeway, so narrow that only two men can obtain a footing on it abreast, and commanded on the side near the fort by a battlemented outwork. The only means of ascending the rock is through a narrow passage hewn in the solid stone, and leading to a large vault in the interior. From this a ramp or gallery, gradually sloping upwards, and also excavated in the solid rock, winds round in the interior. The first part of the ascent is easy; towards the end it is difficult. The height of the passage averages from 10 to 12 ft., with an equal breadth, but it is so dark that torches are requisite. The entrance is on the E. side, past 2 gates armed with very formidable spikes of iron to resist elephants; at the third gate there are 3 Hindu pillars and 3 pilasters on either side. Facing this third gate is a bastion 56 ft. high. It has a balcony or gallery with Hindu curved supports, and is called the Nakar Khana, or music gallery. It has a small window on which are carved in alto-relievo two leopards like those in the royal shield of England. The fourth archway faces to the E., and beyond it on the right is an old Hindu temple, with a broken lamp tower 13 ft. high. On the left of the road is a small *chattri*, or pavilion, which is the dargah of the Pir-i-Kadus. Passing along the side of a tank, and turning to the l., there is an entrance to a mosque which was first a Jain temple and then a place of worship of Kali. Prayers are said here in Ramazan, and at the Bakri 'Id, otherwise it is not used. On the rt. of the central dome, looking W., in a niche, is a stone covered with a Sanscrit inscription, whitewashed over and placed on its side. Going out of the temple to the N. is a minaret said to have been erected by the Mohammedans in commemoration of their first capture of the place. It was built in 1435, according to a Persian inscription in one of the chambers in the foundation. From the window above the third gallery an admirable view is obtained. The fifth gateway leads to a platform, which goes partly round the hill, and has on the rt. a building called the *Chini Mahal*, in which Hasan Shah, last king of Golkonda,

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was imprisoned for thirteen years. Ascend here to a bastion, on which is a cannon indented in two places by cannon balls. It is called Kil'ah Shikan, leveller of forts, and is 21 ft. 10 in. long, and the muzzle has a diameter of 8 in. It was made by Muhammad Hasan the Arab. The really difficult and in former times impregnable part of the fortress is now entered. Crossing a narrow modern stone bridge, constructed to replace the movable planks, that formerly were the only means of entering, the ditch that surrounds the citadel is now passed. To the l. of the bridge and overlooking the moat are the extensive ruins of a Hindu palace with remains of some excellent carving in wood and stone. Continuing to ascend by a flight of steps and rock-cut passages at the place where the tufa and limestone strata join, and eventually emerging from a tunnel, we reach a platform, and look out over a garden with immense nests of hornets hanging from the branches of the trees. Passing on we come to an opening covered over with an iron shutter 20 ft. long and 1 in. thick, made in ribs (part of it is gone), which in case of siege was heated red hot, so that if assailants could have penetrated so far, they would have encountered a fiery roof quite unapproachable. To provide ventilation for the fire a large hole has been tunnelled through the rock close by. Passing a gateway, and the shrine of the Fakir Sukh Sultan, we come to a Barahdari, or pavilion, from which there is a fine view. It is believed to have been the residence of the Hindu Princes of Deogiri, and was a favourite summer resort of the Emperor Shah Jehan and his son Aurangzib. The pavilion has a wide verandah, with a precipice of from 100 to 200 ft. in front, and a view to Aurangabad on the E. and to Roza on the N. In the direction of Aurangabad is the small isolated hill of Chaman Tekri, upon which are the ruins of Hindu temples of great antiquity. 100 steps more must be climbed to reach the Citadel itself, on a platform 160 ft. × 120 ft. At the W. corner is a one-gun battery, 60 ft. × 30 ft. The gun is 19 ft. 6 in. long, with a bore of 7 in. On one bastion is a large gun, on which is a Guzerati inscription, saying that the funds for its construction were provided by certain Banias, and also a Persian inscription, naming the gun "Creator of Storms." Tavernier says that the gun on the highest platform was raised to its place under the directions of a European artilleryman in the service of the Great Mogul, who had been repeatedly refused leave to return to his native land, but was promised it if he could mount the gun on this spot. Stimulated by the promise, he at last succeeded.

In the year 1293 'Alau-din, afterwards Emperor of Delhi, took the city of Deogiri (Daulatabad). The citadel still held out. He raised the siege on receiving an almost incredible ransom, 15,000 lbs. of pure gold, 175 lbs. of pearls, 50 lbs. of diamonds, and 25,000 lbs. of silver. In 1338 A.D. Muhammad Shah Tughlak attempted to establish his capital in the Deccan, removed the inhabitants of Delhi to Deogiri, strengthened the fortifications, and changed the name to Daulatabad. His plans, however, were finally baffled.

The road (7 m.) to Roza and the caves of Ellora is up the steep hill called Pipal Ghat. It was paved by one of Aurangzib's courtiers, as recorded on two pillars about half-way up the hill, where there are fine views.

Roza (or properly *Rauza*) or **Khuldabad**, ✱ a walled town, 2000 ft. above the sea (2218 inhab.) It is 2 m. from the caves of Ellora and 14 m. N.W. of Aurangabad. Tongas or light carts can be taken up or down the ghats. An annual *Fair* is held here on 7th Feb., at which thousands of people assemble.

Roza possesses a pleasant and temperate climate, and is largely used as a sanitarium during the summer months. It is the *Kerbela* (a holy shrine) of the Deccan Mussulmans, and is celebrated as the burial-place of many distinguished Mohammedans, amongst whom are the Emperor Aurangzib and his second son, Azim Shah; Asaf Jah, the founder of the Hyderabad dynasty; Nasir Jung, his second son; Malik Ambar, the powerful minister of the last of the Nizam Shahi kings; Thanah Shah,

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the exiled and imprisoned king of Golkonda; and a host of minor celebrities.

Roza once contained a considerable population, but the place is now in great part deserted. It is surrounded by a high stone wall (built by Aurangzib) with battlements and loopholes. Old and ruinous mosques and tombs abound in every direction on each side of the road.

Midway between the N. and S. gates of the city is the **Mausoleum** of **Aurangzib**. An ascent of 30 yds. leads to the domed porch and gateway, erected about 1760 by a celebrated dancing girl of Aurangabad: within it is a large quadrangle. Some of the surrounding buildings are used as rest-houses for travellers, and one as a school. In the centre of the S. side is an exquisite little Nakar Khana, or music hall, from the galleries of which music is played when festivals or fairs are celebrated. The W. side is occupied by a large mosque, the roof of which is supported on scalloped arches. Facing the N. end of the mosque is a small open gateway leading into an inner courtyard, in the S.E. angle of which is the door of Aurangzib's tomb itself. Above the door is a semicircular screen of carved wood. The grave, which is uncovered, lies in the middle of a stone platform raised about half a foot from the floor. It is overshadowed by the branches of a tree (Bukuli) which bears sweet-smelling flowers, otherwise it is quite open to sun and rain, as it should be, according to orthodox Mohammedan ideas. This emperor, who was a man of austere piety, is said before his death to have desired that his sepulchre should be poor and unpretentious, in accordance with the tenets of the Koran. The tomb is plain almost to meanness, from which it is only redeemed by the beauty of the delicate marble screen, 5 ft. high, which encloses the lower portion on the W. side. It is a remarkable circumstance that he, who had erected such a magnificent mausoleum over his wife Rabi'a Durani at Aurangabad, should have desired such a lowly sepulchre himself; but it is generally believed that his son, Azim Shah, who was near him at the time of his death, and his courtiers, religiously obeyed his wish in interring his remains in this manner, and in a place sanctified by the tomb of a celebrated Mohammedan saint. He is said to have "desired in his will that his funeral expenses should be defrayed from the proceeds of caps which he had quilted and sold, and this amount did not exceed 10s.; while the proceeds of the sale of his copies of the Koran, 805 rs., were distributed to the poor."

Fifteen or twenty paces to the E. of Aurangzib's tomb is a small quadrangular enclosure of marble, within which are three graves, the one on the right being that of the daughter of the Mohammedan saint buried close by; the next that of **Azim Shah**, Aurangzib's second son, attached to which is a small marble headstone carved with floral devices; and the one beyond is the grave of *Azim Shah's wife*. The whole is surrounded by a plain screen of white marble. Midway between these tombs and that of Aurangzib is the Mausoleum of *Sayyad Zainu-din*, on the E. side of which are inscribed a number of verses from the Koran, and the date of the Saiyad's death, 1370 A.D. This tomb, however, was erected many years after that period by one of his disciples. The doors of the shrine are inlaid with silver plates of some thickness; the steps below it are embellished with a number of curiously cut and polished stones, said to have been brought here from time to time by fakirs and other religious devotees of the shrine. A little distance to the rear of this tomb is a small room built in an angle of the courtyard wall, which is said to contain the robe of the Prophet Mohammed. It is carefully preserved under lock and key, and is only exhibited to the gaze of the faithful once a year, the 12th Rabiu-l-Awal (March).

Opposite the tombs of Aurangzib and his son is that of *Asaf Jah*, the first of the Nizams of Hyderabad. The entrance is through a large quadrangle, having open-fronted buildings on all sides, and a Nakar Khana, or music hall, at the E. end. The W. end is used as a school for instruction

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in the Koran. A door at this end gives access to an inner courtyard in which are a number of graves. Facing the entrance are the shrines of Asaf Jah and one of his consorts, surrounded by a lattice screen of red sandstone, and that of *Sayyad Hazrat Burhanu-din*, a saint of great renown amongst Mohammedans, who died at Roza, 1344. The Sayyad is said to have left Upper India with 1400 disciples a few years before the first invasion of the Deccan by 'Alau-din, 1294, for the purpose of propagating the tenets of his faith amongst the Hindus of this portion of India. Deposited within the shrine are some hairs of the Prophet's beard, which are said to increase yearly in number. The shrine, however, boasts of a still more remarkable treasure, which is described by the attendants as follows: "For some years after its erection, the disciples of the Saiyad were without means to keep it in repair, or to provide themselves with the necessaries of life. Supplication to the deceased saint, however, produced the following remarkable phenomenon. During the night small trees of silver grew up through the pavement on the S. side of the shrine, and were regularly removed every morning by the attendants. They were broken up and sold in the bazaars, and with the proceeds thus realised the Saiyad's disciples were enabled to maintain the shrine and themselves. This remarkable production of silver is said to have continued for a number of years, until a small jagir was allotted to the shrine, since which time the pavement has only yielded small buds of the precious metal, which appear on the surface at night and recede during the day." In proof of these assertions the visitor is shown a number of small lumps of silver on the surface of the pavement. The shrine doors are covered with plates of white and yellow metal wrought into designs of trees and flowers.

Small game is plentiful in this neighbourhood.

24 m. from Roza is the native village of **Kunhur**, in the fertile valley of the Sinna. 20 m. farther is Chalisgaon, on the G. I. P. Rly.

The Caves of Ellora.[1]

Ellora (*Elura or Verul*), ✱ about 1½ m. from Roza, a village in the Nizam's Dominions. Distant N.W. from Aurangabad 14 m., from Drulatabad 7 m. Pop. 742. The village is partly walled, and contains a Mohammedan shrine famed throughout the Deccan for its marvellous healing powers. Ellora is famous for its highly remarkable series of rock-caves and temples, situated in a crescent-shaped hill or plateau. They are first mentioned by Ma'sudi, the Arabic geographer of the 10th cent., but merely as a celebrated place of pilgrimage. They were visited in 1306 by Ala-ud-din or his generals, when, as Dow (*History of Hindostan*) relates, the capture occurred of a Hindu princess of Guzerat, who was here in concealment from the Mohammedans, but was afterwards carried to Delhi and married to the emperor's son.

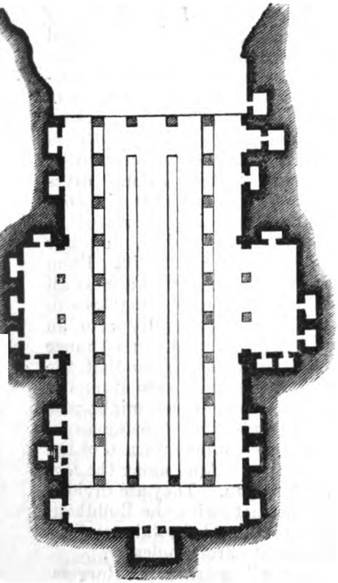
Contrasting the caves of Ellora and Ajanta, Mr. Fergusson writes: "Architecturally the Ellora caves differ from those of Ajanta, in consequence of their being excavated in the sloping sides of a hill, and not in a nearly perpendicular cliff. From this formation of the ground almost all the caves at Ellora have courtyards in front of them. Frequently also an outer wall of rock, with an entrance through it, left standing, so that the caves are not generally seen from the outside at all, and a person might pass along their front without being aware of their existence, unless warned of the fact." The caves extend along the face of the hill for 1¼ m. They are divided into three distinct series, the Buddhist, the Brahmanical, and the Jain, and are arranged almost chronologically.

"The caves," writes Dr. Burgess, "are excavated in the face of a hill, or rather the scarp of a large plateau, and run nearly N. and S. for about 1¼ m., the scarp at each end of this interval throwing out a horn towards the W. It is where the scarp at the S. end begins to turn to the W. that the earliest caves—a group of Buddhistic ones—are situated, and in the N. horn is the Indra Sabha or Jain group, at

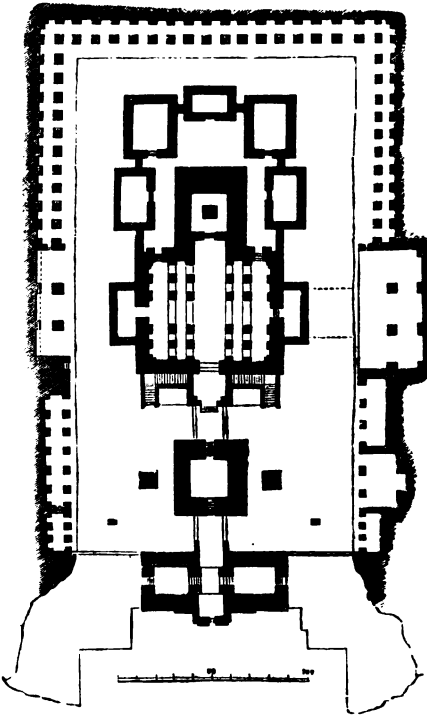
1 Ellora is 45 m. from Nandgaon sta. The road passes (9 m.) Deogaon (D.B.), see p. 65.

the other extremity of the series. The ascent of the ghat passes up the S. side of Kailas, the third of the Brahmanical group, and over the roof of the Das Avatar, the second of them. Sixteen caves lie to the S. of Kailas, and nearly as many to the N., but the latter are scattered over a greater distance.

"Most of the caves have got distinguishing names from the Brahmans; but it may be quite as convenient, for the sake of reference, to number them from S. to N., beginning with the Buddhistic caves, of which there are 12, and passing through the Brahmanical series, of which 17 are below the brow of the scarp, and a large number of smaller ones above, and ending with the Jain caves, of which there are 5 at the extreme N. There are also some cells and a colossal Jain image on the N. side of the same spur in which is the Indra Sabha." Amongst the Buddhist, the most important are the **Dherwara**, the oldest; the **Vishwakarma**, or Carpenter's Cave, a Chaitya with a ribbed roof, a parallelogram about 85 ft. long; the **Don Tal** (2 storeyed, really 3); and **Tin Tal** (3 storeys). The **Das Avatar** is the oldest of the Brahmanical series. The great hall is 143 ft. long, and is supported by 46 pillars.



The Dherwara.



The Kailas.

The most splendid of the whole series is the **Kailas**, a perfect Dravidian temple, complete in all its parts, characterised by Fergusson as one of the most wonderful and interesting monu-

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ments of architectural art in India. "It is not a mere interior chamber cut in the rock," continues Mr. Fergusson, "but is a model of a complete temple such as might have been erected on the plain. In other words, the rock has been cut away externally as well as internally." This temple is said to have been excavated about the 8th cent. by Raja Elu of Ellichpur—but the style and other evidence point to its having been constructed in the reign of Dantidurga, the Rashtrakuta king, 730-755 A.D. Dedicated to Shiva, it is surrounded with figures also of Vishnu and the whole Puranic pantheon. The interior, and parts at least, of the exterior have been painted. Unlike any of the preceding cave-temples, Kailas is a great monolithic temple, isolated from surrounding rock, and profusely carved outside as well as in. It stands in a great court averaging 154 ft. wide by 276 ft. long at the level of the base, entirely cut out of the solid rock, and with a scarp 107 ft. high at the back. In front of this court a curtain has been left, carved on the outside with the monstrous forms of Shiva and Vishnu and their congeners, and with rooms inside it. It is pierced in the centre by an entrance passage with rooms on each side. Passing this, the visitor is met by a large sculpture of Lakshmi over the lotuses, with her attendant elephants. As we enter, to right and left is the front portion of the court, which is a few feet lower than the rest, and at the N. and S. ends of which stand two gigantic elephants, —that on the S. much mutilated. Turning again to the E. and ascending a few steps, we enter the great hall of the temple. In front of it, and connected by a bridge, is a mandapam for the Nandi Bull, and on each side of this mandapam stands a pillar, 45 ft. high. On the N. side of the court is a series of excavations in two tiers with finely sculptured pillars. Another magnificent Brahmanical cave temple is that of **Dumar Lena**, measuring 150 ft. each way. "One of the finest Hindu excavations existing."

From here a footpath leads to (1 m.) the fine series of Jain caves, the **Jagannath**, and **Indra Sabhas**, at the N. end.

ROUTE 3

BHUSAWAL *via* NAGPUR TO CALCUTTA (G.I.P. and Bengal-Nagpur Rlys.)

By this line a new route from Bombay to Calcutta (1278 m., or about 125 m. shorter than any other) is opened up. It is not probable that this line will be much used for through passenger traffic, because it takes two hours longer than the route *via* Jubbulpore; but it taps an immense territory of the Central Provinces which has hitherto been inaccessible to external trade, and provides an outlet for the great wheat and seed-producing district of *Chattisgarh*, "the granary of India." The scenery in parts of the line, notably at *Dare Kassa*, *Dongargarh*, and *Saranda*, is very fine.

The route from Bombay to

276 m. **Bhusawal** junc. (R.) is described in Rte. 1.

Soon after leaving Bhusawal the traveller enters the Province of **Berar** (pop. 2,896,670), which continues almost all the way to Nagpur. It belongs to H.H. the Nizam, but was assigned to the British by a treaty, in 1853, for the support of the Hyderabad Contingent force. This treaty was remodelled in December 1860, by which, for the Nizam's services in the Mutiny of 1857, his debt of 50 lakhs was cancelled, the districts of Dharaseo and the Raichur Doab were restored, and the confiscated territory of Sholapur was ceded to him.

The traveller cannot fail to be struck with the fertility of this Province, which is one of the richest and most extensive cotton-fields in India. The soil is black loam overlying basalt. The rainfall is regular and abundant, and at harvest-time the whole surface is one immense waving sheet of crops. The districts into which Berar is divided are Akola, Amraoti, Elichpur, Buldana, Wun, and Basim.

333 m. **Jalamb** junc. sta.

[Branch 8 m. S. to *Khamgaon* sta.,

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where there is an important cotton-mart.]

340 m. **Sheagaon** sta. (R.), D.B.

363 m. **Akola** sta. is the headquarters station of the West Berar district of that name.

[A road from Akola runs S. 72 m. to the important town and military station of *Hingoli*. About 30 m. from Akola is the town of *Mekar*, and 15 m. S. of Mekar is a celebrated soda lake called *Lonar*, formed in the crater of an extinct volcano. The salt is used for washing and dyeing purposes, and is exported in considerable quantities. The area of the Akola district is 2659 sq. m., pop. 592,800.]

413 m. **Badnera** junc. sta. (R.), D.B.

[Br. 6 m. N. to **Amraoti** sta. (R.), D.B. Both places have cotton-marts, and there are cotton-gins and warehouses. Amraoti is the headquarters of the district of that name, and has the usual public offices attached to a civil station.]

472 m. **Wardha** junc. sta. (R.), D.B. The chief town of the most westerly district of the Central Provinces. The place is quite modern, dating only from 1866, and is a considerable cotton-mart. Here is a Medical Mission of the Free Church of Scotland, with fine hospital and leper asylum.

[Branch S. to the **Warora** coal-fields.

21 m. **Hinganghat** sta., D.B., a very important old cotton-market.

45 m. **Warora** terminus sta., a town in the Chanda district of the Central Provinces, and a considerable cotton-mart. Close to Warora are mines of fairly good coal; 3000 tons a month have been supplied to the railway, the yearly out-turn has been about 100,000 tons.

30 m. S.E. of Warora is **Chanda**, D.B., reached by a good road. This place is the headquarters of the Chanda district. Too far off the main lines of communication to be visited by hurried travellers, it is yet a most attractive spot. The town is surrounded by a continuous wall of cut stone 5½ m. in circuit. Inside the walls are detached villages and cultivated fields. The foliage is beautiful and there are extensive forest-preserves near. The tombs of the Gond kings, and the temples of Achaleswar, Maha Kali, and Murlidhar, are all worth a visit. At *Lalpet*, in the town, a large space is covered with monolith figures of gigantic size which appear to have been prepared for some great temple never erected. Cunningham, in reviewing the travels of Hiouen Thsang in Southern India in the 7th century, considers that Chanda has a strong claim to be considered the capital of the kingdom of Maha-Kosala. Here a traveller would see the Gonds, a people differing from the surrounding population in religion, language, and race.]

520 m. **Nagpur**,✱ is the capital of the Central Provinces, which have an area of 112,912 sq. m. (pop. 10,761,630). The district of Nagpur itself has an area of 3786 sq. m. Among the inhabitants are upwards of 2,000,000 of aborigines called Gonds; and of these the hill-tribes have black skins, flat noses, and thick lips. A cloth round the waist is their chief garment. The religious belief varies from village to village. Nearly all worship the cholera and the small-pox, and there are traces of serpent worship.

The ancient history of the Province is very obscure. In the 5th century A.D. a race of foreigners, *Yavanas*, ruled from the Satpura plateau, and between the 10th and 13th centuries, Rajputs of the Lunar Race governed the country round Jubbulpore, and the Pramars of Malwa ruled territory S. of the Satpuras. The Chanda dynasty of Gonds reigned probably as early as the 10th or 11th century, and the Haihayas of Chattisgarh were of ancient date. In 1398 A.D. there were princes reigning at Kherla, on the Satpura plateau, and Ferishtah says "they possessed all the hills of Gondwana." In 1467 they were conquered by the Bahmani

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kings. The next century the Gonds again rose to power, but in 1741 the Maratha Bhonslas invaded the country. In 1818 the English annexed the Saugar and Nerbudda territories, and in 1853 Nagpur and other districts, which in 1861 Lord Canning formed into the Central Provinces.

Nagpur, situated on the small stream called the Nag (pop. 117,900), is the headquarters of the administration of the Central Provinces. The municipality includes, besides the city, the suburb and the European station of *Sitabaldi*. In the centre stands Sitabaldi Hill, crowned with the fort of the same name, which commands a fine view. Below to the N. and W. is the prettily wooded civil station of Nagpur. Beyond to the N. are the military lines and bazaars, and beyond these the suburb of *Takli*, once the headquarters of the Nagpur Irregular force. There is a fine new Residency on Takli Hill, but the Chief Commissioner resides chiefly at Pachmari on the Satpuras. Close under the S. side of the hill is the native suburb of Sitabaldi. Below the glacis is the railway station; beyond is the Jumma Talao, a large tank; and more to the E. is the city, hidden in foliage. Three great roads lead from the European station to the city, one on the N. and one on the S. bank of the tank; the third, which is the most N. of all, crosses the railway by a bridge to the N. of the station. Besides the Jumma Talao, there are two other fine tanks, the Ambajhari and Telingkheri, in the neighbourhood. The chief gardens are the Maharaj Bagh, in Sitabaldi, the Tulsi Bagh, inside the city, and the Paldi, Shakardara, Sonagaon, and Telingkheri in the suburbs.

The traveller will remember that Nagpur is famous for its delicious oranges, large numbers of which are exported during the first three months of the year. His first visit may be to the *Sitabaldi Hill*. Here, on the 26th and 27th of November 1817, the Maratha troops of the Bhonsla Raja, Apa Sahib, attacked the Resident, Mr., afterwards Sir R. Jenkins, and the few troops he had been able to assemble. After a desperate engagement, during which the Marathi at one time got possession of one of the two eminences of the Sitabaldi Hill, the English were at length victorious. The Resident was then joined by fresh troops, and demanded the surrender of the Raja and the disbandment of his army. This latter point was only obtained after a second battle, in which the Marathi were completely routed.

Apa Sahib escaped and died in exile. A child was raised to the throne under the title of Raghoji III., and on his death, in 1853, the country was annexed by the British. On the 13th of June 1857 the native cavalry conspired with the Mohammedans of the city to rise against the British, but the infantry continued loyal, and arrested the native officers sent to them by the cavalry.

The *Bhonsla Palace*, built of black basalt and richly ornamented with wood carving, was burnt down in 1864, only the Nakar Khana, or music hall, remains.

Thence the traveller may proceed to the *Tombs of the Bhonsla Rajas*, in the Shukrawari quarter, to the S. of the city. The markets are in the Gurganj Square and Gachi Pagar, and take place once a week in each. In the city are also the Small Cause Court and the Magistrate's Court. The Central Jail is an important institution.

The old *Residency*, where the Chief Commissioner formerly resided, and the Secretariat, are at Sitabaldi. There is a small detachment from the English regiment at Kampti garrisoning the fort, and there are also the headquarters and wing of a N.I. regiment.

The city and civil station are well supplied with water from the Ambajhari reservoir, and the station roads are lined with beautiful trees. There is a handsome English church, and a large Roman Catholic cathedral and school, and an important branch of the Missions of the Free Church of Scotland, with the Hislop College, two hospitals for men and women, and a fine Marathi church.

The Great Indian Peninsula Railway terminates at Nagpur, and from this point E. towards Calcutta the line belongs to the Bengal-Nagpur Railway.

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529 m. **Kampti** D.B. A large town and military cantonment on the right bank of the Kanhan river, which is spanned by a handsome stone bridge that cost £90,000. Close to it is the railway bridge, a fine iron structure that cost £100,000. Pop. 51,000. Kampti dates only from the establishment of the military station in 1821, and for about fifty years it was governed entirely by the military authorities. The neighbouring city of Nagpur during the greater part of this time was the capital of the state, and the residence of a Maratha court. No more striking evidence could be adduced of the just and moderate tone of the army administration than the rapid growth of this place. The roads are broad and well laid out. The English church was built in 1833, and there is a highly useful Roman Catholic establishment of the order of St. Francis de Sales with a church and convent, where good education is given to a class of children who would otherwise be neglected. There are 5 mosques and 70 Hindu temples.

559 m. **Bhandara Road** sta., D.B., is about 6½ m. from the town, which is close to the Wainganga river. It is the headquarters of a district of the same name, and contains the usual public offices, schools, and institutions. Pop. 11,000. Between Bhandara and Nagpur few of the richer natives ever mount a horse, they ride astride on the pole of a very light two-wheeled ox-cart called a *ringi*. The oxen for these carts are a special breed, very small and active, and capable of sustaining a trot equal to the pace of an ordinary carriage horse. Here is the R. Barbour Medical Mission of the Free Church of Scotland.

615 m. **Amgaon** sta. (R.)

From 624 m. **Salekasa** sta. to

647 m. **Dongargarh** sta. (R.), the line passes through hills and heavy bamboo jungles, and through a pass with a tunnel at the summit. The jungle near this tunnel is famous for generally having a man-eating tiger in it. During the construction of the railway a large number of natives were killed here, and victims have more recently been carried off. Large game of all sorts abounds. Dongargarh is a large engine-changing station, with a considerable European population connected with the railway. The ruins of a fort are on the N.E. face of a detached hill, some 4 m. in circuit. Inside the fortified space there are tanks for water supply, but no buildings.

708 m. **Raipur** sta. The chief town of a district of the same name, the residence of the commissioner of *Chattisgarh*, and a small military cantonment. The usual offices will be found. The old town was to the S. and W. of the present one, which was laid out by Colonel Agnew in 1830. The pop. is 25,000. The town is surrounded by tanks and groves of trees, which form its attraction. The *Fort* was built by Raja Bhuraneswar Sing in 1460, and in its time was a very strong work. Its outer wall is nearly 1 m. in circumference. Large quantities of stone were used in its construction, though no quarries exist in the neighbourhood. The *Burha Tank*, on the S., the same age as the Fort, covered nearly 1 sq. m. In later improvements it has been reduced in extent. The public gardens are on its E. shore. The *Maharaj Tank* was constructed by a revenue farmer in the times of the Marathas, and close to it is the temple of Ramchandra, built in 1775 by Bhimbaji Bhonsla. There are several other reservoirs in the suburbs; and in the centre of the town is the *Kankali tank*, constructed of stone throughout, at the close of the 17th century.

776 m. **Bilaspur** junc. sta. (R.). This place is a large engine-changing centre.

[Branch N.W. through a mountainous district and the coal-fields of *Umaria* to 198 m. **Katni** junc. on the E. I. Rly. (p. 36). This branch passes at *Pendra* sta., under the **Amarkantak** plateau (4000 ft.) where the Nerbudda has its source. There are several temples and a "khund" or reservoir enclosing the head spring. The plateau is frequented by the "tirath básis," and other pilgrims.]

The traveller enters the province of **Chattisgarh** about Amgaon, 95 m. E. of Nagpur, and continues in it to about

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Raigarh station, at 334 m. The people of this country still consider themselves a separate nationality, and always call themselves *Chattisgaris*. The Rajas of Ratanpur ruled originally over their 36 forts, each the chief place of a district; but about 750 A.D., the kingdom was divided into two, and a separate raja ruled in Raipur. Kalyan Sahi, who ruled between 1536 and 1573, went to Delhi and made his submission to the great Akbar, and this prudent conduct resulted in the Haihaya rulers retaining their country until the Maratha invasion in 1740.

The district, which is regarded as one of the richest corn-growing countries in the world, and is known as the "granary of India," is in the shape of a vast amphitheatre opening to the S. on the plains of Raipur, but on every other side surrounded by tiers of hills. About 15 m. E. of Bilaspur is the precipitous *hill of Dahla*, 2600 ft. high, affording a grand view.

[12 m. N. of Bilaspur is **Ratanpur**, or Ruttunpur, the old capital of the formerly self-contained kingdom of *Chattisgarh, or the 36 Forts*, in which is included the districts of Raipur and Bilaspur. The town lies in a hollow surrounded by the Kenda hills. It ceased to be the capital in 1787, but the crumbling arches of the old fort, the broken walls of the ancient palace, and the half-filled-up moat which surrounded the city, recall its former condition. The population is under 6000. The Brahmans of Ratanpur are still the leaders of their class all over Chattisgarh. The town covers an area of 15 sq. m., and contains within its limits a forest of mango trees, with numerous tanks and temples scattered amidst their shade. Mixed up with temples, great blocks of masonry of uniform shape commemorate distinguished satis (*suttees*). The most prominent of these is near the old fort, where a large building records that there in the middle of the 17th century 20 ranis of Raja Lakshman Sahi devoutly fulfilled the duty of self-immolation. *Kota* sta. on the Katni branch is a few miles from Ratanpur.]

Before reaching

809 m. **Champa** sta. the I[...] is crossed. The stream cuts [...] fields of **Korba**, some 20 m. N. of [...] railway; and in the jungles on its banks are to be found some of the few herds of wild elephants still roaming through the forests of the Central Provinces.

The line continues E. through a thinly-inhabited flat country to

890 m. **Belpahan** sta., on leaving which the Eeb river, which flows S. into the Mahanadi river, is crossed by a considerable bridge. The scenery at the crossing is very fine.

903 m. **Tharsuguda** junc. sta.

[Branch for the civil and military station of **Sambalpur**, distant 30 m.; whence, at different times, diamonds have been exported to a considerable value. They are said to be found in the bed of the Mahanadi up-stream from the town, but whether the source of supply is the Mahanadi or the Eeb river is perhaps not clearly known.]

From Tharsuguda the railway takes a N.E. course, and continuing through a well-inhabited plain country to

916 m. **Bagdehi** sta., it enters the hills, in which it continues until the plains of Bengal are reached.

936 m. **Garpos** sta. Hereabouts the forests are very dense, and in the rainy season they are largely resorted to by wild elephants. Between

947 m. **Koumarkela sta.** and

945 m. **Rourkela** sta. near *Kalunga*, the Brahmini river is crossed. The natives here earn a very fair living by washing the river-sands for gold. The view up-stream is very grand when the river is in flood.

991 m. **Monarpur** sta. Here the railway enters the *Saranda* forests, which contain some of the finest Sal trees (*Shorea robusta*) in India. The line winds round hills, passing close under them on both sides. The summit of the range is reached through a heavy cutting leading into a tunnel. During the construction of the Bengal-Nagpur Railway through these forests and heavy jungles very great difficulty was experienced in procuring labour, as they have a very bad reputation for unhealthiness. The few inhabitants

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of these wilds are nearly all *Kols*, an aboriginal race.

1015 m. **Sonua** sta. is only 2 m. from *Parahat*, the principal town of what was formerly a separate Zamindari state of the same name.

In 1857 Arjun Sing the last Raja of Parahat rebelled, and was sentenced to imprisonment for life at Benares. The estate of Parahat was confiscated, and is now under the management of Government.

1028 m. **Chakardarpur** sta. Here the hills recede. The country is well cultivated. This is a considerable railway settlement and engine-changing station. A good road connects Chakardarpur with Ranchi and the Chota-Nagpur plateau.

Chota-Nagpur is the seat of a Missionary Bishop of the Church of England, who has a handsome *Church* and *good Schools* and *Native Mission* in the town of Ranchi: there are communities of *Christian Kols*, the result of extensive S.P.G. missions, conducted by a brotherhood from Trinity College, Dublin.

[**Chaibasa**, a civil station, is distant about 16 m. to the S. A great fair is held here at Christmas-time, to which the people of the country flock. Athletic sports, races, and national dances take place on the last day of the year, and no better opportunity can be taken for seeing the people.

1062 m. **Chandil** sta. Before this place is reached, the hills again close in on the line. Dalma Hill, 3407 ft. above sea-level, is seen 12 m. E. It is from the country about here that the labourers for the tea-cultivation in Upper Assam and Cachar are mainly recruited.

1095 m. **Purulia** sta. The head-quarters of the Manbhum District, through which the traveller has been passing for many miles. The place has nearly 10,000 inhabitants and the usual offices of a civil station. From here also a road runs to Ranchi.

1147 m. **Asensol** junc. sta. [Branch of about 10 m. W. to the coal-mines.] About 6 m. before Asensol is reached the river Damuda is crossed on a very fine bridge. From Asensol to Calcutta, a distance of 132 miles, the traveller proceeds by the East Indian Railway. (See p. 51.)

ROUTE 4

KHANDWA TO AJMERE (Rajputana and Malwa Metre Rly.)

From Bombay 353 m. **Khandwa** junc. sta. The traveller is here transferred to the metre-gauge line.

At 38 m., **Mortakka** sta., D.B., the Nerbudda river is crossed by a fine bridge, with a cart-road under the rails.

This neighbourhood abounds in large game of every sort.

[A good cart road of 6 m. leads to **Unkarji**, a place quite worth visiting. The best mode of transit is by river in one of the large flat-bottomed boats found at Mortakka, where there is accommodation for Europeans at the Serai. The stream is ascended before the westerly breeze, and is descended by oars with the aid of the current. Provisions must be taken. The country is wild, wooded, and the scenery on the river very beautiful.

Unkarji is more properly **Omkarji**, from the mystic syllable *Om* (an ejaculation used at the beginning of a prayer). The *Great Temple of Omkar* is situated in the island of Mandhata in the Nerbudda. It is said that the island was originally called Baidurya Mani Parvat, but its name was changed to Mandhata as a boon from Shiva to Raja Mandhatri, the 17th monarch of the Solar Race, who performed a great sacrifice here to that deity.

The area of the isle is about five-sixths of a sq. m., and a deep ravine cuts it from N. to S. At the N. the ground slopes gently, but terminates at the S. and E. in precipices 500 ft. high. At this point the S. bank of the Nerbudda is equally steep, and between the cliffs the river is exceedingly deep, and full of alligators and

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large fish. Hunter says that the N. branch of the Nerbudda is called the Kaveri, and it is believed that a stream so called enters the Nerbudda 1 m. higher up, passes unmixed through it, and again leaves it at Mandhata, thus making it a double junction of two holy rivers.

On both sides of the river the rocks are of a greenish hue, very boldly stratified. It is said that the Temple of Omkar and that of Amreshwar on the S. bank of the river are two of the twelve great temples which existed in India when Mahmud of Ghazni destroyed Somnath in 1024 A.D. During the wars of the 17th and 18th centuries, the S. banks were deserted and overgrown with jungle, and when the Peshwa desired to repair the temple it could not be found, so a new one was built, with a group of smaller ones. Afterwards part of it was found, and the late Raja Mandhata built a temple over it; but its sanctity and even its name have been appropriated by that which the Peshwa built.

The Raja Mandhata, who is hereditary custodian of the temples, is a Bhilala, who claims to be 28th descendant of the Chauhan Bharat Sing, who took Mandhata from Nathu Bhil in 1165 A.D. The old temples have suffered from the Mohammedans, and every dome has been overturned and every figure mutilated. The gateways are finely carved. The oldest temple is that on the *Birkhala rocks* at the E. end, where devotees used to cast themselves over the cliffs up till the year 1824, when the custom was abandoned. The temple consists of a courtyard, with a verandah and colonnades supported by massive pillars boldly carved. On the hill are the ruins of a very fine *Temple to Siddeshvara Mahadeva*, which stood on a plinth 10 ft. high. Round the plinth was a frieze of elephants, 5 ft. high, carved in relief with remarkable skill, on slabs of yellow sandstone, but all but two of the elephants are mutilated.

In front of the *Temple to Gauri Somnath* is an immense bull carved in a fine green stone, and 100 yds. farther is a pillar 20 ft. long. On the island itself all the temples are Shivite, but on the N. bank of the Nerbudda are some old temples to Vishnu, and a group of Jain temples. Where the river bifurcates are some ruined gateways, and a large building on which are 24 figures of Vishnu, well carved in green stone. Among them is a large figure of the boar Avatar. On an image of Shiva, in the same building, is the date 1346 A.D. Farther down the bank, in the Ravana ravine, is a prostrate figure 18½ ft. long, with ten arms holding clubs and skulls. On its chest is a scorpion, and at its right side a rat, and one foot rests on a prostrate human figure.

The bed of the ravine is covered with huge basalt blocks slightly carved. The *Jain Temples* stand on an eminence a little back from the river. The largest is on a plinth of basalt, 5 ft. high. The E. wall is still complete. On each side of the doorway is a figure with Shivite and Jain emblems curiously intermixed. The hills near these temples, as well as the island, are covered with remains of habitations.

A great fair is held at the end of October, attended by 15,000 persons. According to a prophecy, the fulfilment of which the Brahmans at Mandhata anxiously expect, the sanctity of the Ganges will soon expire and be transferred to the Nerbudda. The scenery around the island is beautiful.]

58 m. **Choral** sta. From this point the ascent of the ghat commences and continues almost into Mhow. The scenery is very fine. On approaching, 71 m., **Patal Pani** sta. look out on the l. for the waterfall of that name.

74 m. **Mhow** sta. (R.), D.B., in the territory of Holkar, an important military cantonment of British and native troops, headquarters of a first-class district command, 1900 ft. above sea-level, pop. 27,000. Troops are stationed here as provided in the Treaty of Mandsaur of 1818. Mhow has no special interest for a traveller. The buildings and institutions are those common to all places where troops are stationed.

[From Mhow an expedition of 30 m. may be made S.W. to the ruined city

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of Mandu, the ancient capital of the kingdom of Malwa. It is in the territory of the Maharaja of Dhar, and the best route is by tonga or carriage to the town of Dhar (10 m.), taking an introduction from the political agent to the Maharaja, who will then make arrangements for the remaining 20 m. of the journey. Dhar is a walled town of some historical and archæological interest, containing several ruined mosques.

Another route, avoiding Dhar, passes down the main road for about 10 m., and then strikes off into the country past *Nalcha*, where the ruins commence. A tent is necessary. Small game shooting may be obtained along the road, but it is advisable to get permission from the general at Mhow, or at any rate to inform the agent at Dhar.

Mandu (1944 ft.) occupies 8 m. of ground, extending along the crest of the Vindhyas; and is separated from the tableland, with which it is on a level, by a valley. The traveller can pass the night in one of the temples, if he does not object to bats and bad air, but he will do better to take a tent with him and camp beyond the village, near the Jumma Musjid, on the verge of the great lake. Paths have been cut through the jungle to all the ruins of interest, the chief being the *Jumma Musjid*, less injured than any of the others, and said to be the finest and largest specimen of Afghan architecture extant in India; the *Fort*, the *Water Palace*, the marble *Mausoleum* of *Hoshang Ghori*, King of Malwa, who raised the city to great splendour; and the *Palace of Baz Bahadur*, another king of Malwa. These once magnificent buildings are still, in their ruined state, very striking on account of their massive proportions. The fortifications were constructed by Hoshang Ghori, who reigned in the beginning of the 15th cent., and in whose time the city attained its greatest splendour. In 1526 Mandogarh was taken by Bahadur Shah, ruler of Guzerat, and annexed to his dominions, of which it remained part until their conquest by Akbar in 1570. Of late years measures have been taken for the preservation of some of the most interesting ruins. According to Malcolm, Mandu was founded in 313 A.D. Its history (written by a resident of Dhar) should be looked at before visiting the place. It will be found full of interest for any one who is at all acquainted with the ancient history of Malwa. Sir Thomas Roe, the Ambassador of James I. of England, entered Mandu in the train of Jehangir, part of the triumphal procession of the Great Mogul being 500 elephants. Sir T. R. complains in his *Memoirs* of the lions which then infested the country, and killed one of his baggage ponies. The Rajas of the towns Mandu and Chitor were at feud with each other for many years (see Chitor). From June till Nov. the locality is very unhealthy. The place is very wild, the scenery fine, and game of various sorts, including panthers, abounds.]

87 m. **Indore** sta., D.B. This place is the capital of the state, and the residence of Holkar the Maharaja. Pop. 75,000.

Indore stands on an elevated and healthy site. Of recent years modern improvements have been introduced. Roads have been metalled, drains built, the water-supply cared for, and the principal streets lighted. Among the chief objects of interest are the Lal Bagh or garden, the mint, high school, market-place, reading-room, dispensary, and large cotton-mill. There is considerable export trade in grain. To the W. of the city is an antelope preserve. Adjoining the town, on the other side of the rly., is the *British Residency*, an area assigned by treaty, and containing not only the house and park of the Governor-General's agent and the bungalows occupied by his staff and other officials, but a bazaar of some importance, and the central opium stores and weighing agency. The barracks for the Governor-General's native escort and the Rajkumar College for the education of young native chiefs and nobles are also within the Residency limits. Here is a Mission of the Presbyterian Church of Canada.

The palace of the Maharaja (1 m. from the rly. sta.), with its lofty, many-storied gateway, is situated al-

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most in the centre of the city, and is a conspicuous object from every part of it. It faces E. and is in a small square, with the Gopal Mandir to the S., which was built by Krishna Bai, H.H.'s mother. To the W. of the palace is the Sharafa Street, where the money-lenders, chiefly Marwaris, live. Close by is the Haldi Bazaar, where the dealers in opium live, and the Itwar, or Sunday Street, where a market is held on Sundays. At the end of this is the old jail. H.H. sometimes receives guests in the Lal Bagh mentioned above, which is on the banks of the river, and contains a handsome villa. At one end is a house where several lions are kept, and there is also an aviary. In an upper room are portraits of many Hindu Rajas. In the lower story is a handsome hall of audience, which looks out on a ghat and on the Sursuti river, which is dammed up here. From the terraced roof is a fine view over the country.

The Sursuti river divides the city. The old capital of the Holkar family was Maheshvar in Nimar, on the banks of the Nerbudda, where is the magnificent **Chattri** (a monumental memorial) of Ahalya Bai, an ancestress of Holkar. Sir John Malcolm says of this lady: "The character of her administration was for more than thirty years the basis of the prosperity which attended the dynasty to which she belonged. She sat every day for a considerable period in open durbar transacting business. Her first principle of government appears to have been moderate assessment and an almost sacred respect for the native rights of village officers and proprietors of land. She heard every complaint in person, and although she continually referred causes to courts of equity and arbitration, and to her ministers for settlement, she was always accessible, and so strong was her sense of duty on all points connected with the distribution of justice, that she is represented as not only patient, but unwearied in the investigation of the most insignificant causes when appeals were made to her decision. It appears, above all, extraordinary how she had mental and bodily powers to go through the labour she imposed upon herself, and which from the age of 30 to that of 60, when she died, was unremitted. The hours gained from the affairs of the state were all given to acts of devotion and charity, and a deep sense of religion appears to have strengthened her mind in performance of her worldly duties. Her charitable foundations extend all over India, from the Himalayas to Cape Comorin, and from Somnath to the Temple of Jagannath in the E." Ahalya Bai is certainly the most distinguished female character in Indian history. This short notice is given as it will probably add interest to the temples and ghats erected by her, which the traveller will find in almost every place of note he visits in India.

112 m. **Fatehabad** junc. sta. (R.) From here a short branch line of 26 m. runs to

[**Ujjain** (or Ujjaiyini) D.B.). This famous city (the Greek 'Οζήνη) is situated on the right bank of the river Sipra, which falls into the Chambal after a total course of 120 m. Ujjain is in the dominions of the Maharaja Sindia of Gwalior in Malwa, of which it was once the capital. It stands in N. lat. 23° 11′ 10″, and is the spot which marked the first meridian of Hindu geographers. It is said to have been the seat of the viceroyalty of Asoka, during the reign of his father at Pataliputra, the capital of Magadha, supposed to be the modern Patna, about 263 B.C. It is, however, best known as the capital of the celebrated Vikramaditya (Valour's sun), founder of the era called Samvat, which begins 57 B.C. He is said to have driven out the Shakas or Scythians, and to have reigned over almost all N. India. At his court flourished the Nine Gems of Hindu literature, viz. Dhanvantari, Kshapanaka, Amarasinha, Shanku, Vetala-bhatta, Ghata-karpara, Kalidasa, Varanruchi, and Varaha-mihira. Of these the poet Kalidasa has obtained a European celebrity. Ujjain, as well as the whole province of Malwa, was conquered by Ala-ud-din Khilji, who reigned at Delhi 1295-1317 A.D. In 1387 A.D. the Mohammedan Viceroy declared himself independent. His name was Dilawar Khan Ghori, of

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Afghan origin, who ruled from 1387 to 1405, and made Mandu his capital. In 1531 Malwa was conquered by Bahadur Shah, King of Guzerat, and in 1571 by Akbar. In 1658 the decisive battle between Aurangzib and Murad and their elder brother Dara, was fought near this city. In 1792 Jaswant Rao Holkar took Ujjain, and burned part of it. It then fell into the hands of Sindia, whose capital it was till 1810, when Daulat Rao Sindia removed to Gwalior.

The ruins of ancient Ujjain are situated about 1 m. to the N. of the modern city, which is oblong in shape, and 6 m. in circumference, surrounded by a stone wall with round towers, and on all sides by a belt of groves and gardens. The principal bazaar is a spacious street, flanked by houses of two stories, and having also four mosques, many Hindu temples, and a palace of Maharajah Sindia. Near the palace is an ancient gateway, said to have been part of Vikramaditya's fort. At the S. end of the city is the **Observatory**, erected by Jai Sing, Rajah of Jeypore, in the time of the Emperor Muhammad Shah. The same prince erected observatories at Delhi, Jeypore, Benares, and Muttra (see Benares Observatory).]

161 m. **Rutlam** junc. sta. (R.), D.B. (Branch line W. by Godhra Anand junction for Baroda, E. to Ujjain), is the capital of a native state and the residence of the chief. It was founded by Ratna, great-grandson of Uday Sing, Maharajah of Jodhpur. Ratna was at the battle of Fatehabad, near Ujjain, in which Jaswant Rao Rathor, with 30,000 Rajputs, fought Aurangzib and Murad, with the whole Mogul army. Tod, vol. ii. p. 49, says, "Of all the deeds of heroism performed that day, those of Ratna of Ratlam by universal consent are pre-eminent." Outside the town the chief has a very charming villa and garden, in which he entertains guests. The palace in which the Prince resides is within the walls, and is a fine new building, with a handsome reception room. The town is a great emporium for opium. There is a Chauk or square, built by Munshi Shahamat 'Ali, who administered the state during the Raja's minority. Beyond this square is the Chandni Chauk, in which the bankers live; and this leads to the Tirpoliya Gate, outside which is the Amrit Saugar tank, which in the rains is very extensive. In the town is a college with 500 students.

213 m. **Mandasor** sta. A fortified town, remarkable as being the place where in 1818, at the end of the Pindari War, a treaty was made between the British Government and Holkar. Here severe fighting occurred in 1857 between the rebels and a brigade of British troops moving from Mhow to relieve the British officers besieged in the fort of Neemuch. Early in that memorable year Mandasor became the headquarters of a serious rebellion which threatened all Malwa.

243 m. **Neemuch** sta. * (R.), D.B., is on the Rajputana and Malwa Rly. line. A cantonment of British troops containing the usual barracks and subsidiary buildings, also a small fort. Neemuch was about the most southerly place to which the mutiny extended. In 1857 the place was garrisoned by a brigade of native troops of all arms of the Bengal army. This force mutinied and marched to Delhi, the European officers taking refuge in the fort, where they were besieged by a rebel force from Mandsaur, and defended themselves gallantly until relieved by a brigade from Mhow. Some 42 ladies and noncombatants found refuge at Oodeypur.

278 m. **Chitor** sta. * (Branch line to Debari for Oodeypore p. 85). The Gambheri river is crossed by a massive old bridge of gray limestone, with ten arches, all of pointed shape, except the sixth from the W. bank, which is semicircular. The gateways and towers which existed at either end of the bridge have now disappeared. Unfortunately the bridge is deficient in water-way, so that floods pass over the parapets and cut into the banks, and consequently the ford has to be used. The date and builder of the bridge are not known, but it is popularly said to have been built by Ari Sing, son of Rana Lakshman, both of whom were killed in the siege by 'Alau-ud-din, about 1303 A.D.

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When Chitor was the capital of Mewar, the city was up in the fort, and the buildings below were merely an outer bazaar. The modern town, called the Talehti or Lower Town of Chitor, is little more than a walled village, with narrow, crooked streets, resembling an outwork to the lower gate of the principal W. entrance to the great **Fort**.

The abrupt rocky hill crowned by this magnificent Fort rises 500 ft. above the surrounding country, and is a very conspicuous object, though its great length of 3½ m. makes it look lower than it really is. The whole of the summit is covered with ruins of palaces and temples, and the slopes with thick jungle. A single ascent 1 m. long leads to the summit, and is defended at intervals by seven very fine monumental gateways, large enough to contain guard-rooms and even fine halls. They are the Padal Pol, the nearly obliterated (Broken) Bhairo or Phuta Pol, the Hanuman Pol, the Ganesh Pol, the Jorla Pol, the Lakshman Pol, and the main gate, or Ram Pol.

Immediately outside the Padal Pol on the l. is an erect stone marking the spot where Bagh Sing, the chief of Deolia Pratapgarh, was killed during the siege of Chitor by Bahadur Shah of Guzerat, in 1535.

Between the "Broken" and the Hanuman gates there are on the rt. two chattris marking the spots where the renowned Jaimall of Bednor and his clansman Kalla were killed in Akbar's siege, in 1568. Kalla carried his wounded chief down to have a last stroke at the enemy, and died fighting. The 39 memorial stones are much venerated, as if marking the shrine of some minor deity.

Facing the great gate is a pillared hall, used as a guardhouse, and apparently of ancient construction. From the top of this hall, on which there are two four-pillared chattris, a fine view of the plain is obtained.

The Ram Pol is a large and handsome gateway, crowned by a Hindu horizontal arch, in which the upper courses of either side, projecting inwards, overlap each other till they meet, or nearly so, being then slabbed over. This is the construction of all the gateways on the ascent, except the Jorla, though in one, the Lakshman, the lower angles of the projecting courses are sloped off, giving the whole the outline of a regular pointed arch. Inside the gate, on each side, is a fine hall, supported on square-shaped and slightly tapering antique pillars.

Within, directly facing the gate, the hill again rises steeply, and at the foot of this upper rise is a chattri marking where Patta Sing fell.

The site of the old city is everywhere covered with ruins. The chief objects of interest are the Towers of Fame and Victory, the only two remaining of a great number of similar monuments which probably once adorned the brow of Chitor.

The old Jain **Tower of Fame** stands up grandly on the E. rampart. This tower is called the small *Kirthana*, which is a contraction of Kirthi Stambh. Fergusson thus describes it: "One of the most interesting Jaina monuments of the age (the first or great age of Jaina architecture, which extended down to about the year 1300, or perhaps a little after that) is the tower of Sri Allat (Rana Alluji). It is a singularly elegant specimen of its class, about 80 ft. in height, and adorned with sculptures and mouldings from the base to the summit. An inscription once existed at its base, which gave its date as 896 A.D., and though the slab was detached, this is so nearly the date we should arrive at from the style that there seems little doubt that it was of that age. It was dedicated to Adnath, the first of the Jaina Tirthankars, and his figure is repeated some hundreds of times on the face of the tower; but so far as I could perceive, not that of any of the other Jaina saints. The temple in the foreground, S. side, is of a more modern date, being put together, principally, of fragments of other buildings, which have disappeared."

The tower consists of seven stories,

[1] For a striking account of this wonderful fort, see *The Naulakha* and *Letters of Marque*, both by Rudyard Kipling.

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with an internal narrow and cramped staircase; the top storey is open, and its roof, which rests on pillars, and has been much damaged by lightning, has bushes growing on it. Its construction is locally attributed by some to Khatan Rani, wife of Khata Rana, and by others to Allata Rana, who ruled A.D. 950 or according to Tod A.D. 895. Fragments of an inscribed stone are on the ground under a tree just N. of the tower.

From the W. ridge the view opens out, and a semicircular valley is seen with the Elephant reservoir close to the cliff and a background of trees, out of which rises the magnificent Jaya-stambh or **Tower of Victory**. Of this Mr. Fergusson says: "To Kumbo, who reigned from 1418-68, we owe this tower, which was erected to commemorate his victory over Mahmud, king of Malwa, in 1439. It is a Pillar of Victory, like that of Trajan at Rome, but of infinitely better taste as an architectural object. It has nine storeys, each of which is distinctly marked on the outside. A stair in the centre leads to each storey, the two upper ones being open and more ornamented than those below. It stands on a base 47 ft. square and 10 ft. high, and is 30 ft. square rising to a height of 122 ft., the whole being covered with ornaments and sculptures to such an extent as to leave no plain part, while this mass of decoration is kept so subdued that it in no way interferes with the outline or general effect. The old dome was injured by lightning, and a new one was substituted by H. H. Sarup Sing. The stair is much wider and easier than that in the Jain tower (the small Kirthan), and in the inside are carvings of Hindu deities with the names below. In the top storey are 2 of the original 4 slabs with long inscriptions. The tower took 7 to 10 yrs. to build, from 1548 to 1558. On the road at the corner of the lower platform is a square pillar recording a *sati* in 1468, A.D."

Close by the gate of the Sun, on the E. rampart, are two large tanks, and adjoining them is the fine **Palace of Rana Kumbo**, the builder of the Tower of Victory, a fine example of the domestic architecture of Rajpütana before the Mussulman invasion, showing all the beauty of detail which characterises such buildings in general. In front is a court surrounded by guard-rooms and entered by a vaulted gateway.

The **Palace of Ratna Sing** (or Bhim) is a very pleasing example of the style of the Hindu architecture of this country in the 13th cent. That of his wife **Rani Padmani** is a large and beautiful building overlooking the tank. From one of these palaces Akbar carried off the famous gates now in the fort at Agra.

The **Temple of Vriji**, built by Rana Kumbo about 1450, is a massive building with a *sikra* (or tower) of unusually large proportions. Adjoining it is a temple, in the same style, built by his wife, the famous Mira Bai, of which the chief peculiarity is that the procession path round the cell is an open colonnade with four small pavilions at the corners.

At the highest point in Chitor a broad terrace has been made, whence there is a magnificent view.

Near the Tower of Victory is the **Mahasata**, a small wooded terrace, the pleasantest spot on the hill, which was the place of cremation of the Ranas before Oodeypur was founded. Below, on a lower terrace, are the Gaumukh springs and reservoir. The springs issue from the cliff at places where are cow-mouth carvings, hence the name. To the S.W. is a large carved stone temple, built by Rana Mukalji. On the back wall is a huge carved head.

A branch line runs from Chitor to Debari, whence there is a regular service of vehicles to Oodeypore, 8 miles distant. Dabok, where lived Colonel Tod, the first Resident and author of the "Annals of Ragastan," lies in ruins a few miles south of Debari.

About 1 m. before reaching the capital, the Arh river is crossed, with the old ruined town of that name on its banks. This stream collects the whole drainage of the Girwa, the natural outlet from which was dammed up with an immense masonry embankment by Maha Rana Udai Sing. He thus formed the Udai Saugar Lake, the surplus waters from which, escaping, form the Birach river.

Oodeypore, or Udaypur, the marvel-

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lously picturesque capital of the state of Mewar, the residence of the Maharana, Sarup Sing, and of the British Resident, to whom a suitable introduction should be brought.

It is difficult to conceive anything more beautiful than the situation of this place. It may be described as the centre of the Lake District of India. Some of the best views are obtained from the palace, the embankment, or the Dudh Talao, more especially in the morning, when the early sun lights up the marble of the water palaces, with the dark water beyond, and the still darker background of the hills.

The *City* is surrounded by a bastioned wall, which towards the S. encloses several large gardens. The W. side is further protected by the lake, and the N. and E. sides by a moat supplied from the lake, while on the S. the fortified hill of Eklinjgarh rises steep and rugged. The principal gateways are the Hathi Pol or "Elephant Gate," to the N.; the Kherwara Gate, to the S.; the Suraj Pol, or "Gate of the Sun," on the E.; and the Delhi Gate.

On the side towards the lake is a handsome *Tirpoliya*, or three-arched water gateway. Another gate with massive arches opens on a bridge, and leads to a suburb on the W. of the lake.

The beautiful *Pola Lake* lies to the W. of the city. It is said to have been constructed in portions at different periods. Udai Sing probably commenced it. The N. portion is called the Sarup Saugar, having been constructed by Maha Rana Sarup Sing. The groves and palaces on the islands are so beautiful that the traveller will be glad to pass the whole day there; but the boats on the lake belong to the Maha Rana, and are only obtainable through the Resident. There is fine makseer and other fishing in the lake, for which permission must be obtained. In one of the *Palaces* the Emperor Shah Jehan, then Prince Salim, took shelter from the displeasure of his father Jehangir. Here are retained some relics of the Prince, and there is a handsome shrine of polished stone. Here too the 42 refugees from Neemuch, at the time of the Mutiny, were received and protected by the Maha Rana Sarup Sing. From another of the palaces, Outram when taunted by the Maha Rana, sprang into the lake, swarming though it was with alligators, who were being fed, and swam to shore. The fine Hindu Temple is a perfect example of the Indo-Aryan style. "The porch is covered with a low pyramidal roof, placed diagonally on the substructure, and rising in steps, each of which is ornamented with vases or urns of varying shapes. The tower is ornamented by four flat bands, of great beauty and elegance of design, between each of which are 35 little repetitions of itself, placed one above the other in 5 tiers, the whole surmounted by an amalaka, and an urn of very elegant design. Every part is carved with great precision and delicacy." (Ferguson.)

A day should be spent in a visit to the *Royal Palace* on the brink of the lake, if permission can be obtained from the Resident. The modern part of the palace, close above the lake, is the part most accessible. "It is a most imposing pile of granite and marble, of quadrangular shape, rising at least 100 ft. from the ground, and flanked with octagonal towers, crowned with cupolas. Although built at various periods, uniformity of design has been well preserved; nor is there in the East a more striking structure. It stands upon the very crest of a ridge, running parallel to, but considerably elevated above the margin of the lake. The terrace, which is at the E. and chief front of the palace, extends throughout its length, and is supported by a triple row of arches, from the declivity of the ridge. The height of this arcaded wall is full 50 ft., and although all is hollow beneath, yet so admirably is it constructed, that an entire range of stables is built on the extreme verge of the terrace, on which all the forces of the Maha Rana, elephants, cavalry, and infantry, are often assembled. From this terrace the city and the valley lie before the spectator, whose vision is bounded only by the distant hills; while from the summit of the palace nothing obstructs the view over lake and mountain." There is a hospital,

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church, and home of the U.P. Church of Scotland.

A drive should be taken along the principal street of Oodeypur from the Hathi Pol through the main bazaar to the Palace, gradually rising along the side of the ridge and passing the great Jagdes Temple. Another drive leads through the bazaars from either the Delhi or Suraj Pol Gate to the *Gulab Garden*, which, with its stately trees, beautiful flowers, walks and fountains, is well worth a visit. Passing through it, go to the *Dudh Talao* or "milk tank," a branch of the Pechola Lake, and by a picturesque road round it returning to the D. B. by the ontside road.

Another visit may be made to *Ahar*, 3 m. to the E. of the lake, where are the cenotaphs of the Maharanas. These chattris containing the royal ashes stand in what is called the Mahasati or royal place of cremation, which is enclosed by a lofty wall and is adorned by many fine trees. The most remarkable are those of *Sangram Singh II.*, a large and beautiful structure, and of Amara Singh, grandson of Udai Singh.[1] Besides the modern village of Ahar, there is the older town, where are ruined temples, which are the chief objects of interest, and also some still more ancient mounds.

If he has time, the traveller may go to see the *great lake at Kankroli*, or Rajnagar, called the Rajsamudra, 30 m. to the N. of Oodeypur. The retaining wall of this lake is of massive masonry, in many places 40 ft. high. The Band or Ghat is 1115 ft. long, with pavilions and torans or ornamental arches all of marble; behind is an embankment 35 yds. wide. It was erected (1660) as a famine work. There is a fair cart-track to this place.

The *Dhibar*, or Jaisamand lake, is about 20 m. S.E. of Oodeypur city through a wild country; it is about 9 m. long by 5 m. broad, and is one of the most beautiful sights in India.]

379 m. **Nusseerabad** sta., D.B. The military cantonment for Ajmere. The station was originally laid out in 1818 by Sir David Ochterlony. It is a long, straggling place. Some interest is attached to Nusseerabad from the fact that when the mutiny broke out in 1857, the Bombay Cavalry (1st) were compelled to remain neutral—though loyally inclined—as the families of the native officers and men were at the mercy of a Bengal regiment, who mutinied and marched on Ajmere. A cavalry skirmish took place near where the railway station now stands, in which several officers lost their lives. None of the officers' bungalows of the 1st cavalry were touched. One officer, on his return to Nusseerabad in more peaceful times, found even his clock on mantelpiece as he left it. Good small-game shooting and pig-sticking are to be had in the neighbourhood. Here is a Scottish (U.P.) Mission.

393 m. **Ajmere** junc. sta. (see Rte. 6.)

[1] See Fergusson.

ROUTE 5

ITARSI JUNCTION TO CAWNPORE, THROUGH BHOPAL, BHILSA, AND JHANSI.

Itarsi junc. sta. 464 m. from Bombay on the G.I.P. Railway (see Rte. 1).

11 m. **Hoshangabad** sta., D.B. A town with population of 16,000; the headquarters of a district of the same name. The place contains nothing to detain a traveller. Passing out of Hoshangabad the railway crosses the Nerbudda on a fine bridge. About 4 m. N. of the Nerbudda river the ascent of the ghat commences, and at the top the line runs on the tableland of Malwa, which has an average elevation of 1500 ft.

57 m. **Bhopal** sta. (R.). D.B. [Branch to Ujjain]. The town stands on the N. bank of a fine and extensive lake, 4½ m. long and 1½ broad. Bhopal is the capital of a native state, under the Central Indian Agency. It has an area of 820[illegible] sq. m. The dynasty was founded by Dost Muhammad, an Afghan chief in t[illegible] service of Aurangzib, who took adva[illegible]tage of the troubles that followed t[illegible] Emperor's death to establish his ind[illegible]pendence. His family have always sho[illegible] their friendship for the British. In 17[illegible] when General Goddard made his famo[illegible] march across India, Bhopal was t[illegible] only Indian state which showed it[illegible]

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friendly. In 1809, when General Close commanded another expedition in the neighbourhood, the Nawab of Bhopal applied to be received under British protection, but without success. The Nawab then obtained assistance from the Pindaris, in the gallant struggle he maintained to defend himself against Sindia and Raghoji Bhonsla, in the course of which his capital underwent a severe but ineffectual siege.

In 1817 the British Government intervened and formed an alliance with the Nawab of Bhopal, who was in 1818 guaranteed his possessions by treaty, on condition of furnishing 600 horse and 400 infantry, to maintain which five districts in Malwa were assigned to him. He was soon afterwards killed by a pistol accidentally discharged by a child. His nephew, an infant, was declared his successor, and betrothed to his infant daughter, but the Nawab's widow, Khudsya Begam, endeavoured to keep the government in her own hands, and the declared heir resigned his claim to the throne and to the hand of the Nawab's daughter Sikandar Begam in favour of his brother Jehangir Muhammad. After long dissensions, Jehangir Muhammad was installed as Nawab, in 1837, through the mediation of the British. He died in 1844, and was succeeded by his widow, Sikandar Begam, who ruled till her death in 1868. She left one daughter, Shah Jehan Begam. The State maintains 694 horse, 2200 foot, 14 field guns and 43 other guns, with 291 artillerymen, and pays £20,000 to the British Government in lieu of a contingent.

The name of Bhopal is said to be derived from that of its founder, Raja Bhoj, and the dam by which he formed the Tank, dam being in Hindu *pal*. Thus Bhojpal has been corrupted into Bhopal. The city proper is enclosed by a masonry wall, 2 m. in circuit.

The traveller should visit the *Palace of the Begam*, which is not of much architectural beauty, but is a large and imposing building; the *Citadel*, from the walls of which a fine view of the lake and surrounding country is obtained; the *Jumma Musjid*, built by the late Khudsya Begam; the *Moti Musjid*, built by the late Sikandar Begam (it somewhat resembles the Mosque at Delhi); the *Mint* and *Arsenal*, and the *Gardens* of the Khudsya and Sikandar Begams.

The town of Bhopal is well kept and lighted, and fairly clean. In the city proper, water has been laid on to all the houses. The Water-works were built by the Khudsya Begam, and are much superior to those of most Indian cities. The *smaller lake* E. of the town, 2 m. long, was constructed by Chota Khan, minister of Nawab Hyat Muhammad Khan, a former ruler of Bhopal. The dam is of masonry, and is an imposing work.

90 m. **Bhilsa** sta. A fortified town in the Gwalior state. Pop. 7000. The town is situated on the rt. or E. bank of the river Betwa, and is perched on a rock of 1546 ft. above sea-level, and has a fort enclosed by a castellated stone wall, and surrounded by a ditch; the suburb outside has some spacious streets containing good houses. In the fort lies an old gun, 19½ ft. in length, with a bore of 10 in., said to have been made by order of the Emperor Jehangir. After changing hands several times, Bhilsa was finally, in 1570, incorporated with the Empire of Delhi by Akbar. The tobacco produced in the vicinity of the town is considered the finest in India. Bhilsa is now chiefly noteworthy as a famous place of Hindu pilgrimage to the temples, picturesquely situated in the bed of the Betwa river, and as giving its name to the remarkable and interesting series of Buddhist Topes found in its neighbourhood.[1]

Mr. Fergusson says, in his *History of Architecture*: "The most extensive, and perhaps the most interesting group of topes in India, is that known as the Bhilsa Topes: within a district not exceeding 10 m. E. and W., and 6 m. N. and S., are five or six groups of topes, containing altogether between 25 and 30 individual examples."

1 These are described in General Cunningham's *Bhilsa Topes*, 1 vol. 8vo. 1854; also in Fergusson's *Tree and Serpent Worship*. One half of this book and 45 of its plates, besides woodcuts, are devoted to the illustration of the Great Tope. A cast of the E. gateway is in the South Kensington and Edinburgh Museums.

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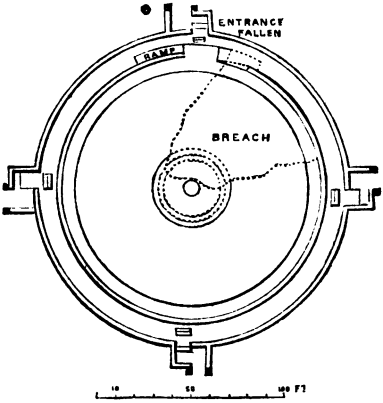
Notwithstanding all that has been written about them, we know very little that is certain regarding their object and their history.

5 m. from Bhilsa is **Sanchi**, ✲ where



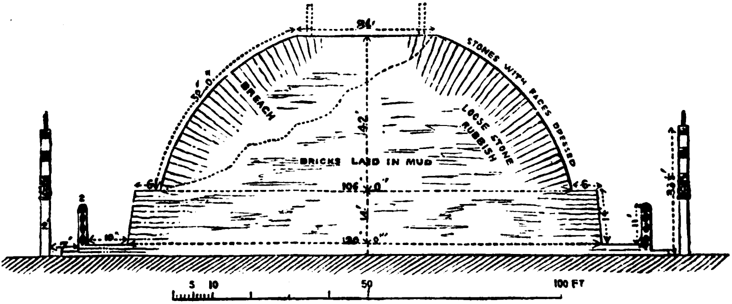
Plan.

there is a group of 11 topes. Of these the principal is—

The **Great Tope**, a dome 106 ft. in diameter and 42 ft. high. On the top is a flat space 34 ft. in diameter, once surrounded by a stone railing. In the centre was a "Tee," intended to represent a relic-casket. The dome, 42 ft. high, rests on a sloping base 120 ft. in diameter, and 14 ft. high, and was ascended by a broad double ramp on one side. It was probably used for processions round the monument. The centre of the mound is quite solid, being of bricks laid in mud, but the exterior is faced with dressed stones, over which was cement nearly 4 in. thick, originally adorned, no doubt, with paintings or ornaments in relief.

As is usual in these Buddhist topes, the building is surrounded by "rails," exhibiting the various steps by which the modes of decorating them were arrived at, with 4 gateways or torans (3 *in situ*), covered with most elaborate sculptures, quite unequalled by any other examples known to exist in India. The period of erection probably extended from about 250 B.C. to the 1st cent. of the Christian era; the rails were constructed first and the gateways at intervals afterwards.

Besides the group at Sanchi, there is at *Sonari*, 6 m. off, a group of eight topes, of which two are important structures in square courtyards, and in one of these numerous relics were found. At *Sadhara*, 3 m. farther, is a tope 101 ft. in diameter, which yielded no relics.



Section Great Tope at Sanchi.

In one tope, 24 ft. in diameter, were found relics of Sariputra and others like those found at Sanchi.

At *Bhojpur*, 7 m. from Sanchi, are 37 topes, the largest 66 ft. in diameter, and in the next to it important relics were found. At *Andher*, 5 m. W. of Bhojpur, is a group of three small but

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very interesting topes. "As far as can be at present ascertained," says Mr. Fergusson, "there is no reason for assuming that any of these topes are earlier than the age of Asoka, 220 B.C., nor later than the 1st century A.D., though their rails may be later."

In 1883, by order of the Government of India, the main group of buildings received much attention. The fallen gateways were set up. The sacred rails were secured, and, where fallen, were re-erected. The body of the stupa was restored to its original shape, and the processional paths were cleared. Where it was necessary to put in new stone for structural purposes the surfaces have been left quite plain.

143 m. **Bina** junc. sta. (R.) A line from here runs S.E. over an undulating country to Saugor and Dummon.

[47 m. **Saugor**, D.B. Principal town and headquarters of Saugor district, Central Provinces. A military cantonment. Pop. 44,000. Saugor stands 1940 ft. above sea-level, on the borders of a fine lake, nearly 1 m. broad, from which it derives its name. The lake is said to be an ancient Banjara work, but the present city dates only from the end of the 17th cent., and owes its rise to a Bundela Rajah, who built a small fort on the site of the present structure in 1660, and founded a village called Parkota, now a quarter of the modern town. Saugor was next held by Chatar Sal, and formed part of the territory left by him on his death to his ally the Peshwa. Govind Pandit was appointed by the Peshwa to administer the country, and his descendants continued to manage it till shortly before it was ceded to the British Government by the Peshwa Baji Rao in 1818. During this period the town was twice plundered by the Pindari chief Amir Khan and his army, and again by Sindia in 1804. During the Mutiny of 1857 the town and fort were held by the English for eight months, until the arrival of Sir Hugh Rose. During that time the whole of the surrounding country was in possession of the rebels.

Saugor town is well built, with wide streets. The large bathing-ghats on the banks of the lake, for the most part surrounded with Hindu temples, add much to its appearance.

The existing *Fort* at Saugor was completed by the Marathas about 1780. It stands on a height N.W. of the lake, commanding the whole of the city and surrounding country, and consists of 20 round towers, varying from 20 to 40 ft. in height, connected by thick curtain walls. It encloses a space of 6 acres, for the most part covered with old Maratha buildings two stories high. The British Government have constructed a magazine, a large building now used for medical stores, and a barrack for the European guard. The only entrance is on the E. side. The building is now used as the tahsil, and as the office of the executive engineer. The large castellated jail, capable of containing 500 prisoners, is situated about ½ m. E. of the lake; the Deputy Commissioner's Court is on a hill overlooking the city and lake; the Sessions Court-house, a little to the N.; and the city kotwali, or station-house, under the western walls of the fort. In 1862 an unhealthy swamp lying N.E. of the lake, which cut off the quarter called Gopalganj from the rest of the city, was converted into a large garden with numerous drives and a piece of ornamental water. The civil station begins with the mint, about 1 m. E. of the lake, and extends northwards for 1 m. till joined by the military cantonments, which extend in a north-easterly direction for 2½ m., with the church in the centre.]

182 m. **Lalitpur** sta., D.B. The headquarters of a district of the same name. Pop. 11,000. Formerly unimportant, this place is now becoming more prosperous. Buddhist remains built into the walls of modern buildings indicate that some large shrine once existed in the neighbourhood.

207 m. **Talbahat** sta. A picturesque town with a large piece of artificial water covering more than 1 sq. m. The water is retained by damming the

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streams that flow through a rocky barrier about 800 ft. high. The ridge is covered with old battlements and defences. The fort was destroyed by Sir Hugh Rose in 1858.

238 m. **Jhansi** junc. sta.✱ (R.), D.B. centre of the Indian Mid. Rly. system. The main line runs N.E. to Cawnpore, a branch N. to Gwalior and **Agra**, and another E. through Banda to the E. I. Rly. at **Manikpur**. Jhansi is one of the main halting-places for troops proceeding up country. It is well worthy of a visit on account of its Fort, which the British Government have exchanged with Maharaja Sindia for Gwalior.

The Province of **Bundelkund**, in which Jhansi is situated, has for ages been one of the most turbulent and difficult to manage in all India. In the early part of the 17th century the Orchha state was governed by Bir Sing Deo, who built the fort of Jhansi, 8 m. to the N. of his capital, which is situated on an island in the Betwa river. He incurred the heavy displeasure of Akbar by the murder of Abul Fazl, the Emperor's favourite minister and historian, at the instigation of Prince Salim, afterwards known as the Emperor Jehangir. A force was accordingly sent against him in 1602; the country was ravaged and devastated, but Bir Sing himself contrived to escape. On the accession of his patron, Salim, in 1605, he was naturally pardoned, and rose into great favour; but when, on the death of that emperor in 1627, Shah Jehan mounted the throne, Bir Sing revolted. His rebellion was unsuccessful, and although he was permitted to keep possession of his dominions, he never regained all his former power and independence. During the troubled times which succeeded, Orchha was sometimes in the hands of the Mohammedans and sometimes fell under the power of Bundela chieftains. In 1732 Chatar Sal found it expedient to call in the aid of the Marathas, who were then invading the Central Provinces under their first Peshwa, Baji Rao. They came to his assistance with their accustomed promptitude, and were rewarded on the Raja's death, in 1734, by a bequest of one-third of his dominions. The territory so granted included portions of the modern division of Jhansi, but not the existing district itself. In 1742, however, the Marathas found a pretext for attacking the Orchha State, and annexing that amongst other territories. Their general founded the city of Jhansi, and peopled it with the inhabitants of Orchha.

The district remained under the rule of the Peshwas until 1817, when they ceded their rights to the E. I. Company. Under British protection, native Rajas ruled until their folly and incompetency ruined the country, and when the dynasty died out in 1853 their territories lapsed to the British Government. The Jhansi State, with Jaloun and Chanderi Districts, were then formed into a Superintendency, while a pension was granted to the Rani or widow of the late Raja Rao. The Rani, however, considered herself aggrieved, both because she was not allowed to adopt an heir, and because the slaughter of cattle was permitted in the Jhansi territory. Reports were spread which excited the religious prejudices of the Hindus.

The events of 1857 accordingly found Jhansi ripe for rebellion. In May it was known that the troops were disaffected, and on the 5th of June a few men of the 12th Native Infantry seized the fort containing the treasure and magazine. Many European officers were shot the same day. The remainder, who had taken refuge in a fort, capitulated a few days after, and were massacred with their families to the number of 66 persons, in spite of a promise of protection sworn on the Koran and Ganges water. The Rani then attempted to seize the supreme authority, but the usual anarchic quarrels arose between the rebels, during which the Orchha leaders laid siege to Jhansi and plundered the country mercilessly. On the 4th of April 1858 the fort and town were captured by Sir Hugh Rose, who marched on to Kalpi without being able to leave a garrison at Jhansi. After his departure, the

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rebellion broke out afresh, only the Gasarai chieftain in the N. remaining faithful to the British cause. On the 11th August a flying column under Colonel Liddell cleared out the rebels from Mhow, and after a series of sharp contests with various guerilla leaders, the work of reorganisation was fairly set on foot in November. The Rani herself had previously fled with Tantia Topi, and finally fell in a battle at the foot of the rock fortress of Gwalior.

The siege of Jhansi occupied Sir Hugh Rose's army from 21st March till 4th April 1858, and cost us 343 in killed and wounded, of whom 36 were officers. The engineers lost 4 officers leading the attacking parties at the final escalade. Malleson, quoting Sir Hugh Rose, gives the following description of Jhansi at the time of the investment:—

"The great strength of the **Fort** of Jhansi, natural as well as artificial, and its extent, entitle it to a place among fortresses. It stands on an elevated rock, rising out of a plain, and commands the city and surrounding country. It is built of excellent and most massive masonry. The fort is difficult to breach, because composed of granite; its walls vary in thickness from 16 to 20 ft. It has extensive and elaborate outworks of the same solid construction, with front and flanking embrasures for artillery-fire, and loop-holes, of which in some places there were five tiers for musketry. On one tower, called the 'white turret,' since raised in height, waved in proud defiance the standard of the high-spirited Rani. The fortress is surrounded on all sides by the city of Jhansi, the W. and part of the S. face excepted. The steepness of the rock protects the W.; the fortified city wall springs from the centre of its S. face, and ends in a high mound or mamelon, which protects by a flanking fire S. face. The mound was fortified by a strong circular bastion for five guns, round part of which was drawn a ditch, 12 ft. deep and 15 ft. broad of solid masonry.

"The city of Jhansi is about 4½ m. in circumference, and is surrounded by a fortified and massive wall, from 6 to 12 ft. thick, and varying in height from 18 to 30 ft., with numerous flanking bastions armed as batteries, with ordnance, and loop-holes, with a banquette for infantry. The town and fortress were garrisoned by 11,000 men, composed of rebel sepoys, foreign mercenaries, and local levies, and they were led by a woman who believed her cause to be just."

It is being modernised and supplied with strong armament. The views from the top and from the road round the ramparts are very extensive.

The old civil station (**Jhansi Naoabad**) attached to Jhansi before 1861 remains the headquarters of the district, and is under British rule.

[7 m. from Jhansi, on the river Betwa, is the interesting native fort of **Orchha**, well worth a visit.]

Between Jhansi and Cawnpore the country abounds in black buck. Numerous old fortified villages are seen from the rly. train.

308 m. **Orai** (*Urai*) sta. (R.) A thriving place of 8000 inhabitants. The headquarters of the Jaloun district. Before 1839 the place was an insignificant village. There are some handsome Mohammedan tombs and the usual public offices.

329 m. **Kalpi** sta. on the Indian Midland Railway. The town is situated on the right bank of the Jumna amongst deep rugged ravines. The river here is crossed by an iron girder bridge. Tradition says that the town was founded by Basdeo or Vasudeva, who ruled at Kamba from 330 to 400 A.D.

During the Mogul period Kalpi played so large a part in the annals of this part of India that it would be impossible to detail its history at length. After the Marathas interfered in the affairs of Bundelkund, the headquarters of their government were fixed at Kalpi. At the time of the British occupation of Bundelkund in 1803, Nana Gobind Rao seized upon the town. The British besieged it in December of that year, and, after a few hours' resistance, it surrendered. Kalpi was then included in the territory granted to Raja Himmat Bahadur, on whose death, in 1804, it

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once more lapsed to Government. It was next handed over to Gobind Rao, who exchanged it two years later for villages farther to the W. Since that time Kalpi has remained a British possession. After the capture of Jhansi, and the rout of the mutineers at Koonch, they fell back on Kalpi, which throughout the previous operations they had made their principal arsenal. Here, on 22d May 1858, Sir Hugh Rose (Lord Strathnairn) again defeated a large force of about 12,000 under the Rani of Jhansi, Rao Sahib, and the Nawab of Banda, who then fled to Gwalior.

Kalpi was formerly a place of far greater importance than at the present day. The East India Company made it one of their principal stations for providing their commercial investments. The western outskirt of the town, along the river side, contains a large number of ruins, notably the tomb called the *84 Domes*, and 12 other handsome mausoleums. At one time the town adjoined these ruins, but it has gradually shifted south-eastward. Ganesganj and Ternanganj, two modern quarters in that direction, at present conduct all the traffic. The buildings of the old commercial agency crown some higher ground, but are now, for the most part, empty. A ruined fort, situated on the steep bank of the Jumna, overhangs the ghat.

374 m. **Cawnpore** junc. sta. (see p. 260).

ROUTE 5A

AGRA TO GWALIOR, JHANSI, BANDA, AND MANIKPUR.

Starting from the *Agra Fort Station* (p. 168) by the Indian Midland Railway, the traveller reaches at

36 m. **Dholpur** sta. (R.), the chief town of the native state of that name. In 1658 Aurangzib defeated and killed his elder brother Dara-Shikoh at Ran-ka-Chabutara, 3 m. E. of Dholpur. The imperial princes, competitors for the crown, 'Azim and Mu'azzim, fought a great battle in 1707 at the village of Barehta near Dholpur, and the former was killed, on which Mu'azzim became emperor, with the title of Bahadur Shah.

The sights of Dholpur are not numerous. The Palace is a moderately handsome and very commodious building. The tank of Much Kund, about 2 m. from Dholpur, is about ½ m. long, and contains several islets, on which are pavilions. The banks are lined with temples, but none of them are ancient or remarkable. There are alligators in the tank, but though crowds of pilgrims bathe in the waters, there is no story of any of them being carried off.

The river Chambal runs through this state, and is bordered everywhere by a labyrinth of ravines, some of which are 90 ft. deep, and extend to a distance of from 2 to 4 m. from the river banks, near which panthers are sometimes found. The floods of the Chambal are very remarkable. The highest recorded flood above summer level rose no less than 97 ft. There is a very fine Bridge over the stream about 4 m. from Dholpur, built of the famous red sandstone of Dholpur, a ridge of which, from 560 to 1074 ft. above sea-level, runs for 60 m. through the territory, and supplies inexhaustible quarries.

77 m. **GWALIOR** sta. ✱ (R.), D.B. The capital of Maharaja Sindia, and famous for its fort, one of the most ancient and renowned strongholds in India.

For many years a strong brigade of British troops was maintained at *Morar*, a few m. E. of the fort. The latter was garrisoned by British troops from 1858 to 1886, when it was restored to the Maharajah's custody, and Gwalior and Morar were made over to him in exchange for Jhansi.

History.

General Cunningham, in vol. ii. of the *Reports of the Archæological Sur-*

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say, gives a most valuable account of Gwalior. He says that of the three 16th and 17th cent. authorities for the early history of Gwalior, Kharg Rai says Gwalior was founded 3101 B.C.; that Fazl 'Ali assigns 275 A.D. as the year of its foundation; and that this date is also adopted by Hiraman. Tieffenthaler, Wilford, and Cunningham agree in fixing on this later date. According to Cunningham, Toramana was a tributary prince under the Guptas, against whom he rebelled, and became sovereign of all the territory between the Jumna and Nerbudda, and in the reign of his son, 275 A.D., the Sun Temple was built, the Suraj Kund excavated, and Gwalior founded, by Suraj Sen, a Kachhwaha chief, who was a leper, and coming when hunting to the hill of Gopagiri, on which the Fort of Gwalior now stands, got a drink of water from the hermit Gwalipa, which cured him of his leprosy. In gratitude for that he built a fort on the hill, and called it "Gwaliawar," or Gwalior. Suraj Sen got a new name, Suhan Pal, from the hermit, with a promise that his descendants should reign as long as they were called Pal; so 83 reigned, but the 84th was called Tej Kara, and having discarded the name of Pal, lost his kingdom.

This Kachhwaha dynasty was succeeded by seven Parihara princes, who ruled for 103 years till 1232 A.D., when Gwalior was taken by Altamsh, in the 21st year of the reign of Sarang Deo.

General Cunningham found an inscription on an old stone sugar-mill at Chitauli between Nurwar and Gwalior, which is dated Samwat 1207=1150 A.D., in the reign of Ram Deo, which agrees with and strongly corroborates the dates he has accepted.

The capture of Gwalior by Altamsh was commemorated in an inscription placed over the gate of the Urwahi, and the Emperor Babar states that he saw it, and the date was 630 A.H.= 1232 A.D. Briggs, in a note to Firishtah, says it is still to be seen, but General Cunningham sought for it in vain. From 1232 to Timar's invasion in 1398 the Emperor of Delhi used Gwalior as a state prison. In 1375 A.D. the Tumar chief, Bir Sing Deo, declared himself independent, and founded the Tumar dynasty of Gwalior.

In 1416 and 1421 the Gwalior chiefs paid tribute to Khizr Khan of Delhi, and in 1424 Gwalior, being besieged by Hushang Shah of Malwa, was delivered by Mubarak Shah of Delhi. In 1426, 1427, 1429, and 1432, the King of Delhi marched to Gwalior, and exacted tribute. Dimgar Sing, 1425, commenced the great rock sculptures at Gwalior, and his son Kirti Sing, 1454, completed them. In 1465 Husain Sharki, king of Jaunpur, besieged Gwalior, and obliged it to pay tribute. Man Sing acknowledged the supremacy of Bahlol Lodi and of Sikandar Lodi, but the latter in 1505 marched against Gwalior, fell into an ambuscade and was repulsed with great loss. In 1506, however, he captured Himmatgarh, but passed by Gwalior, which he despaired of reducing. In 1517 he made great preparations at Agra for the conquest of Gwalior, but died of quinsy. Ibrahim Lodi had sent an army of 30,000 horse, 300 elephants, and other troops, against Gwalior, and a few days after they reached that place Man Sing died. He was the greatest of the Tumar princes of Gwalior, and constructed many useful works, amongst others, the great tank to the N.W. of Gwalior, called the *Moti Jhil*. Cunningham says his palace affords the noblest specimen of Hindu domestic architecture in N. India. He was a patron of the Fine Arts, and an elephant sculptured in his reign, with two riders, was admired by the Emperor Babar, Abu-l-Fazl, and the traveller Finch. After Man Sing's death his son, Vikramaditya, sustained the siege for a year, but at last surrendered, and was sent to Agra.

Babar sent Rahimdad with an army to Gwalior, which he took by a stratagem, suggested by the holy Muhammad Ghaus. In 1542 Abu-l-Kasim, Governor of Gwalior, surrendered his fortress to Sher Shah. In 1545 Salim, son of Sher, brought his treasure from Chunar to Gwalior, and in 1553 died at the

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latter place. Rana Sah, son of Vikram, tried to seize Gwalior, and fought a great battle, which lasted for three days, with Akbar's troops there, but was defeated. He then went to Chitor. In 1761 Gwalior was taken by Bhim Sing, the Jat Rana of Gohad, and in 1779 captured by Major Popham from the Marathas, into whose hands it had fallen, and restored to the Rana of Gohad. It was again taken by the Marathas under Mahadaji Sindia in 1784, and again captured by the English under General White in 1803, and restored to them in 1805. In 1844, after the battles of Maharajpur and Paniar, it was a third time occupied by the British.

At the time of the Mutiny the great Maratha prince, Sindia, had, besides 10,000 troops of his own, a contingent consisting of 2 regts. of Irregular Cavalry—1158 men of all ranks, 7 regts. of Infantry aggregating 6412 men, and 26 guns, with 748 Artillerymen. This force was officered by Englishmen, and the men were thoroughly drilled and disciplined, and were, in fact, excellent soldiers, as they proved by defeating and almost driving into the river General Windham's brigade at Cawnpore.

At this time Sindia was in his 23d year, an athletic and active man, and a first-rate horseman and fond of soldiering. It is admitted that he could handle troops on parade as well as most men, and he possessed an extraordinary liking for the military profession. Had he decided to throw in his lot with the rebels he might have marched to Agra, which was only 65 m. distant, and with his powerful army must have made himself speedily master of that city; and the results might have been temporarily disastrous to the British. But Sindia's able minister, Dinkar Rao, knew something of the power of the English Government; knew that though he could have obtained a temporary success he would be certainly overpowered in the end. He therefore persuaded Sindia to deal subtilely with his dangerous army, and by delays and evasions kept them for a time from issuing from their cantonments and adding their formidable strength to the rebel army. He could not, however, prevent them killing their English officers.

Seven officers and several ladies and children escaped the showers of bullets that were aimed at them, and reached the Residency, or Sindia's Palace. These were sent on by the Maratha Prince to the Dholpur territory, where they were most kindly treated and sent to Agra.

For some months Gwalior was quiet, though the country round was in rebellion, and on the 22d May 1858 a very important battle was fought in front of Kalpi in which the mutineers led by Tantia Topee and the Rhanee of Thausi were severely defeated by Sir Hugh Rose. They retreated in the direction of Gwalior.

On the 1st June Sindia with all his army moved out from Gwalior to meet them. The engagement took place about 2 m. E. of Morar. Malleson thus describes it:—

"He had with him 6000 infantry, about 1500 cavalry, his own bodyguard 600 strong, and 8 guns, ranged in 3 divisions,—his guns centre. About 7 o'clock in the morning the rebels advanced. As they approached, Sindia's 8 guns opened on them. But the smoke of the discharge had scarcely disappeared when the rebel skirmishers closed to their flanks, and 2000 horsemen charging at a gallop, carried the guns. Simultaneously with their charge, Sindia's infantry and cavalry, his bodyguard alone excepted, either joined the rebels or took up a position indicative of their intention not to fight. . . . The rebels then attacked the bodyguard, who defended themselves bravely, but the contest was too unequal, and Sindia turned and fled, accompanied by a very few of the survivors. He did not draw rein till he reached Agra."

The Rhanee thereupon seized the Fort of Gwalior and proclaimed the Nana as Peishwa. On hearing of this Sir Hugh Rose, on the 4th June, marched upon Gwalior. As he neared it he was joined by Sir Robert Napier (Lord Napier of Magdala), who took

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command of the 2nd Brigade, and by the Hyderabad troops. On the 16th he came into touch with the rebels at Bahadurpore, near Morar. In spite of the long and fatiguing march which his force had endured, Sir Hugh attacked the enemy at once, and drove them from their position.

"The main body of the enemy, driven through the cantonments, fell back on a dry nullah with high banks, running round a village which they had also occupied. Here they maintained a desperate hand-to-hand struggle with the British. The 71st Highlanders suffered severely, Lieutenant Neave, whilst leading them, falling mortally wounded; nor was it till the nullah was nearly choked with dead that the village was carried. The victory was completed by a successful pursuit and slaughter of the rebels by Captain Thompson, 14th Light Dragoons, with a wing of his regiment.

"The result, then, had justified Sir Hugh's daring. Not only had he dealt a heavy blow to the rebels, but he gained a most important strategical point."

(The visitor to the Fort sees this battle-field below him to the E. and S.)

Early next morning (the 17th of June), Brigadier Smith marched from Antri and reached Kotah-ki-serai, 5 m. to the S.E. of Gwalior, without opposition. There he discovered the enemy in great force, and showing a disposition to attack. "Reconnoitring the ground in front of him, he found it very difficult, intersected with nullahs and impracticable for cavalry. He discovered, moreover, that the enemy's guns were in position about 1500 yds. from Kotah-ki-serai, and that their line lay under the hills, crossing the road to Gwalior. Notwithstanding this, Smith determined to attack. First he sent his horse artillery to the front, and silenced the enemy's guns, which limbered up and retired. This accomplished, Smith sent his infantry across the broken ground, led by Raines of the 95th. Raines led his men, covered by skirmishers, to a point about 50 yds. from the enemy's works, when the skirmishers made a rush, the rebels falling back as they did so. Raines then found himself stopped by a deep ditch with 4 ft. of water," but surmounting the difficulty he gained the abandoned entrenchment. "Whilst he was continuing his advance across the broken and hilly ground, Smith moved his cavalry across the river Umrah, close to Kotah-ki-serai. They had hardly crossed when they came under fire of a battery which till then had escaped notice. At the same time a body of the enemy threatened the baggage at Kotah-ki-serai. Matters now became serious. But Smith sent back detachments to defend the baggage and rear, and pushed forward. The road, before debouching from the hills between his position and Gwalior, ran for several hundred yards through a defile along which a canal had been excavated. It was while his troops were marching through this defile that the principal fighting took place. Having gained the farther end of the defile, where he joined Raines, Smith halted the infantry to guard it, and ordered a cavalry charge. This was most gallantly executed by a squadron of the 8th Hussars, led by Colonel Hicks and Captain Heneage. The rebels, horse and foot, gave way before them. The hussars captured two guns, and continuing the pursuit through Sindia's cantonment, had for a moment the rebel camp in their possession.

"Amongst the fugitives in the rebel ranks was the resolute woman who, alike in counsel and on the field, was the soul of the conspirators. Clad in the attire of a man and mounted on horseback, the Rani of Jhansi might have been seen animating her troops throughout the day. When inch by inch the British troops pressed through the pass, and when reaching its summit Smith ordered the hussars to charge, the Rani of Jhansi boldly fronted the British horsemen. When her comrades failed her, her horse, in spite of her efforts, carried her along with the others. With them she might have escaped, but that her horse, crossing the canal near the cantonment, stumbled and fell. A hussar, close

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upon her track, ignorant of her sex and her rank, cut her down. She fell to rise no more. That night, her devoted followers, determined that the English should not boast that they had captured her even dead, burned her body."

Following up the operations above described late into the night of the 19th June, Sir Hugh regained the whole place—Morar, the city, the Lashkar—everything but the Fort, which was held by a few fanatics, who had fired on our advancing troops whenever they could throughout the day, and recommenced the following morning.

"On the morning of the 20th, Lieutenant Rose, 25th Bombay Native Infantry, was in command with a detachment of his regiment at the kotwali, or police-station, not far from the main gateway of the rock fort. As the guns from its ramparts continued to fire, Rose proposed to a brother officer, Lieutenant Waller, who commanded a small party of the same regiment near him, that they should attempt to capture the fortress with their joint parties, urging that if the risk was great, the honour would be still greater. Waller cheerfully assented, and the two officers set off with their men and a blacksmith, whom, not unwilling, they had engaged for the service. They crept up to the first gateway unseen. Then the blacksmith, a powerful man, forced it open; and so with the other five gates that opposed their progress. By the time the sixth gate had been forced the alarm was given, and when the assailants reached the archway beyond the last gate, they were met by the fire of a gun which had been brought to bear on them. Dashing onwards, unscathed by the fire, they were speedily engaged in a hand-to-hand contest with the garrison. The fight was desperate, and many men fell on both sides. The gallantry of Rose and Waller and their men carried all before them. Rose especially distinguished himself. Just in the hour of victory, however, as he was inciting his men to make the final charge, which proved successful, a musket was fired at him from behind the wall. The man who had fired the shot, a mutineer from Baraili, then rushed out and cut him down. Waller came up, and despatched the rebel; too late, however, to save his friend. But the rock fortress was gained," and continued in British hands till 1886.

The New City or **Lashkar**.—When Daulat Rao Sindia obtained possession of Gwalior in 1794-1805, he pitched his camp on the open plain to the S. of the fort. As the camp remained, the tents soon disappeared, and a new city rapidly sprung up, which still retains the name of Lashkar, or the camp, to distinguish it from the old city of Gwalior. The *Sarafa*, or merchants' quarter, is one of the finest streets in India. In the *Phul Bagh* is the *Modern Palace* of Maharaja Sindia (not shown to visitors). In the centre of Lashkar is the *Barah*, or *Old Palace*, and near it are the houses of the chief Sardars, or nobles, of the state.

The new buildings worthy of a visit are the *Dufferin Sarai*, the *Victoria College*, and the *Tayagi Rao Memorial Hospital*. The modern *Temple* was erected by Sindia's mother, and is mentioned by Fergusson.

Since the occupation of the Lashkar, the Old City has been gradually decaying, and is now only one-third as large as the New City. But the two together still form one of the populous places in India.

The **Old City** of Gwalior is a crowded mass of small flat-roofed stone houses. Flanking the city to the N. stands a curious old Pathan archway, the remains of a tomb. Outside the gates is the **Jumma Musjid**, with its gilt pinnacled domes and lofty minarets. Sir W. Sleeman says (*Rambles*, i. 347): "It is a very beautiful mosque, with one end built by Muhammad Khan, in 1665 A.D., of the white sandstone of the rock above it. It looks as fresh as if it had not been finished a month." It has the usual two minars, and over the arches and alcoves are carved passages from the Koran in beautiful Kufik characters.

Beyond the stream, and just on the outskirts of the city, is the noble tomb

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of the **Muhammad Ghaus**, a saint venerated in the time of Babar and Akbar. It is of stone, and is one of the best specimens of Mohammedan architecture of the early Mogul period. It was built in the early part of Akbar's reign, and is a square of 100 ft., with hexagonal towers at the four corners, attached at the angles instead of the sides. The tomb is a hall 43 t. sq., with the angles cut off by pointed arches, from which springs a lofty Pathan dome. The walls are 5½ ft. thick, and are surrounded by a lofty verandah, with square bays in centre of each side, enclosed by stone lattices of the most intricate and elaborate patterns. These are protected from the weather by very bold eaves, supported on long stone slabs resting on brackets. The building is of yellowish gray sandstone. The dome was once covered with blue glazed tiles. The whole is choked with whitewash.

Tomb of Tansen, the famous musician, is a small open building 22 ft. sq., supported on pillars round the tombstone. It is close to the S.W. corner of the large tomb; hence it is thought he became a Moslem. The tamarind tree near the tomb is much visited by musicians, as the chewing of the leaves is alleged to impart a wonderful sweetness to the voice. Lloyd, in 1820, in his *Journey to Kunawar*, i. p. 9, says that this is still religiously believed by all dancing girls. They stripped the original tree of its leaves till it died, and the present tree is a seedling of the original one.

To see **Gwalior Fort** *an order is necessary*: it can be obtained at the Residency Office, or from the keeper of the Musafir Khana (the Maharaja's bungalow for strangers). The rest-house keeper will make arrangements for the elephant which the Maharaja kindly puts at the disposal of visitors, to meet them at the foot of the steep ascent to the Fort.

"The great fortress of Gwalior," says General Cunningham, "is situated on a precipitous, flat-topped, and isolated hill of sandstone," which rises 300 ft. above the town at the N. end, but only 274 ft. at the upper gate of the principal entrance. The hill is long and narrow; its extreme length from N. to S. is 1¾ m., while its breadth varies from 600 ft. to 2800 ft. The walls are from 30 to 35 ft. high, and the rock immediately below them is steeply but irregularly scarped all round the hill.

The objects of chief interest are all in the Fort, with the exception of the tomb of Muhammad Ghaus, which is passed on the way there. *Notice* especially the gateways, the Man, Karan, and Vikram palaces, the Sas Bahu temples, the Jain and the' Teli-Ka-Mandir temples, and the gigantic rock-cut figures.

The **view** from the Fort is varied and extensive, but, except during the rainy season, when the hills are green, the general appearance of the country is brown and arid. To the N., on a clear day, may be seen the gigantic temple of Sahamiya, about 30 m. distant, and still farther in the same direction the red hills of Dholpur. To the W. and within gunshot lies the long flat-topped sandstone hill of Hanuman, with a basaltic peak at the N. end, and a white-washed temple on its slope, whence the hill has its name. Beyond, far as the eye can reach, nothing is seen but range after range of low sandstone hills. The conical peak of the Raipur hill towers over the lower ranges in the S., and to the E. the level plains, dotted with villages, lengthen till they pass out of sight. On the plain below lies the Old City of Gwalior, encircling the N. end of the fortress, and to the S., upwards of 1 m. distant, is the New City of *Lashkar*, literally "camp."

The *main entrance* to the Fort is on the N.E. The ascent was formerly by many flights of broad steps alternating with pieces of paved level road, but these have been removed, and there is now a continuous road. The entrance on the N.E. is protected by 6 **Gates** which, beginning from the N., are—

The' *Alamgiri* gate built by Mu'tamad Khan, Governor of Gwalior, in 1660, and called after Aurangzib, one of whose titles was 'Alamgir. It is quite plain, and the inscription is obliterated. Inside is a small courtyard, and an

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open hall in which the Mohammedan governors sat to dispense justice, whence it is called the *Cutcherry*.

The *Badalgarh* or Hindola gate has its name from the outwork Badalgarh, which was called from Badal Sing, the uncle of Man Sing. This gate is also called Hindola, from *hindol*, "a swing," which existed outside. It is a fine specimen of Hindu architecture. An inscription on an iron plate records its restoration by the Governor Saiyad 'Alam in 1648.

Close under the rock to the rt. is the stately **Gujari Palace**, built for the queen of Man Sing. It measures 300 ft. by 230 ft., and is two stories high. It is built of hewn stone, but is much ruined.

The *Bhairon* or Bansur gate has its name from one of the earliest Kachhwaha Rajahs. It is called Bansur, from *bansor*, "an archer," lit. "a bamboo-splitter," a man who had the charge of it. On one of the jambs is an inscription dated 1485 A.D., a year before the accession of Man Sing.

The *Ganesh Gate* was built by Dungareli, who reigned 1424 to 1454. Outside is a small outwork called *Kabutar Khana*, or "pigeon house," in which is a tank called Nur Saugar, 60 ft. × 39 ft. and 25 ft. deep. Here, too, is a Hindu temple sacred to the hermit *Gwalipa*, from whom the fort had its name. It is a small square open pavilion, with a cupola on 4 pillars. There is also a small mosque with an inscription which Cunningham thus translates :—

In the reign of the great Prince 'A'lamgir,
Like the full-shining moon,
The enlightener of the world,
Praise be to God that this happy place
Was by M'utamad Khan completed
As a charitable gift.
It was the idol-temple of the vile Gwali.
He made it a mosque
Like a mansion of Paradise.
The Khan of enlightened heart,
Nay, light itself from head to foot,
Displayed the divine light like that of mid-day.
He closed the idol temple.

Then follows the chronogram giving a date corresponding to 1664 A.D.

Before reaching the *Lakshman Gate* is a temple hewn out of the solid rock and called *Chatur-bhuj-mandir*, "shrine of the four-armed," sacred to Vishnu, inside which, on the left, is a long inscription, dated Samwat 933 = 876 A.D. It is 12 ft. sq., with a portico in front 10 ft. by 9 ft. supported by four pillars. There is a tank here, and opposite to it the tomb of Taj Nizam, a noble of the Court of Ibrahim Lodi, who was killed in assaulting this gate in 1518 A.D. Between the gates on the face of the rock are carvings of Mahadeo and his consort, and about 50 Lingams. There was a colossal group of the Boar incarnation, 15½ ft. high, which Cunningham thinks to be one of the oldest sculptures in Gwalior; it is quite defaced. A figure of an elephant over the statue has been cut away to form a canopy.

The *Hathiya Paur*, or Elephant Gate, was built by Man Sing, and forms part of his palace. Here was the carving of an elephant, which Babar and Abu-l-Fazl praised.

There are three gates on the N.W. side of the Fort, which have the general name of *Dhonda Paur*, from an early Kachhwaha Rajah. In an upper outwork the state prisoners used to be confined.

The S.W. entrance is called *Ghargharj Paur*, or Gurgling Gate, either from a well of that name inside, or from a redoubt. It has five gates in succession, three of which were breached by General White. This entrance is also called Popham by the natives, in memory of its capture in 1780 by Captain Bruce, brother of the traveller, who was an officer of Popham's force. The escalading party had grass-shoes furnished them to prevent them slipping, and the cost of these shoes is said to have been deducted from Popham's pay.

Gwalior has always been thought one of the most impregnable fortresses in Upper India, and is superior to most in an unfailing supply of water in **tanks**, cisterns, and wells. There are several wells in the Urwahi outwork, and the water in them is always sweet and wholesome, and is now the only good drinking water in the fort. The Suraj Kund, or Sun pool, was built about 275 to 300 A.D., and is the oldest in the fort. It is 350 ft. by 180 ft., with a variable depth. It is situ-

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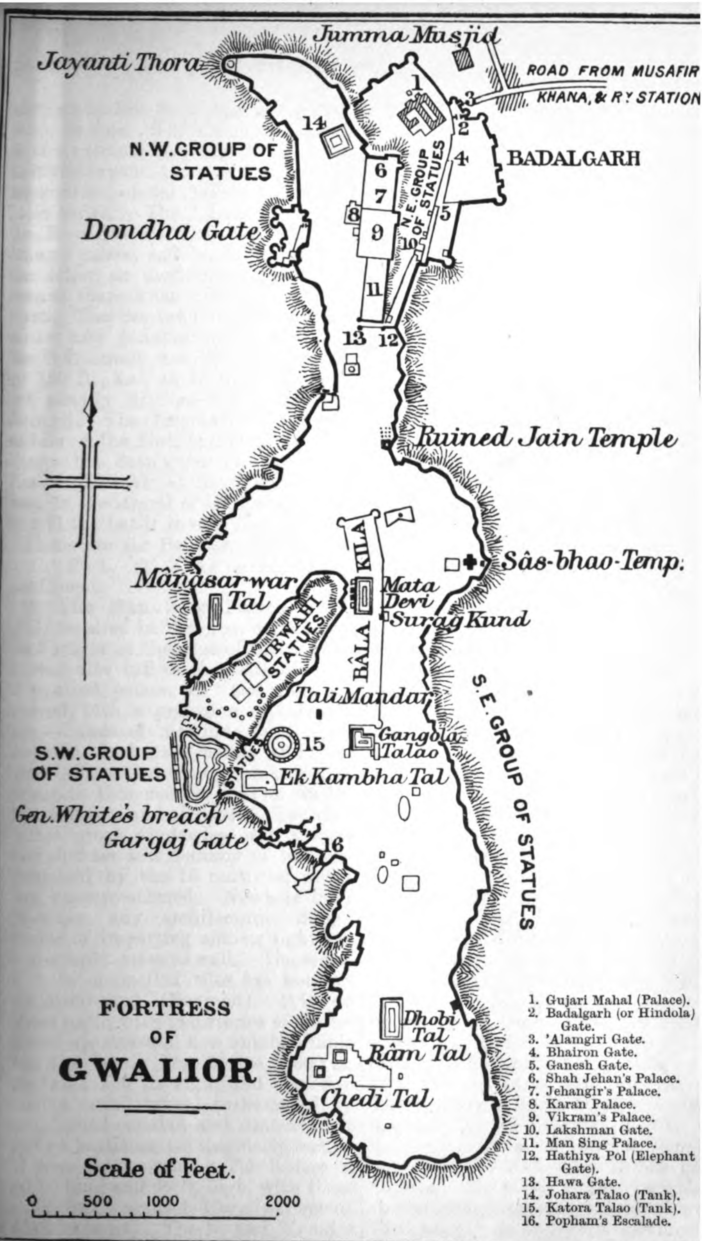

1. Gujari Mahal (Palace).
2. Badalgarh (or Hindola) Gate.
3. 'Alamgiri Gate.
4. Bhairon Gate.
5. Ganesh Gate.
6. Shah Jehan's Palace.
7. Jehangir's Palace.
8. Karan Palace.
9. Vikram's Palace.
10. Lakshman Gate.
11. Man Sing Palace.
12. Hathiya Pol (Elephant Gate).
13. Hawa Gate.
14. Johara Talao (Tank).
15. Katora Talao (Tank).
16. Popham's Escalade.

To face, p. 98.

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ated about 500 ft. N.W. of the Sas-bahu Temple. The Trikonia Tank is at the extreme N. point of the Fort, near the Jayanti-thora, where are two inscriptions, dated 1408 A.D., and a little earlier. The Johara tank is in the N. of the Fort, in front of Shah Jehan's palace, and has its name from the Johar, or sacrifice of the Rajput women there when Altamsh took the place. The Sas-bahu tank, "mother-in-law and daughter-in-law," is near the Padmanath temple, and is 250 ft. by 150 ft., and 15 ft. to 18 ft. deep, but usually dry, as the water runs through. The Gangola Tank is in the middle of the Fort, is 200 ft. sq., and always has deep water on the S. side. The Dhobi tank, at the S. end of the Fort, is the largest of all, being 400 ft. by 200 ft., but it is very shallow.

There are six **Palaces**, or mandirs, in the Fort. (1) The *Gujari*, already mentioned.

(2) The **Man Sing Palace** (1486-1516, repaired in 1881), rt. on entering the Fort, is on the edge of the E. cliff. It was also called the *Chit Mandir*, or painted palace, as "the walls are covered with a profusion of coloured tiles—bands of mosaique candelabra, Brahmin ducks, elephants, and peacocks—enamelled blue, green and gold, giving to this massive wall an unsurpassed charm and elegance. The tiles of this great windowless wall possess a brightness and delicacy of tint unblemished by the 10 centuries which they have weathered. Nowhere do I remember any architectural design capable of imparting similar lightness to a simple massive wall. The secret of these enamelled tiles has not yet been discovered" (Rouselet). It is two stories high, with two stories of underground apartments, now uninhabitable from the bats. The E. face is 300 ft. long and 100 ft. high, and has five massive round towers, surmounted by open-domed cupolas, and connected at top by a battlement of singularly beautiful open lattice-work. The S. face is 160 ft. long and 60 ft. high, with three round towers connected by a battlement of lattice-work. The N. and W. sides are much ruined. The rooms are arranged round two courts,—small but with singularly beautiful decoration.

(3) The *Palace of Vikram* is between the Man and Karan palaces, and connected with them by narrow galleries.

(4) The *Karan Palace* should be called the Kirti Mandir. It is long and narrow, and of two stories. It has one room 43 ft. by 28 ft., with a roof supported by two rows of pillars. There are smaller rooms on either side, and bath-rooms below, with some fine plaster-work on the domed ceilings. Close by to the S. is a hall (1516 A.D.) 36 ft. sq., and the roof is a singular Hindu dome supported on eight curved ribs, of which four spring from the side pillars and four from the angles of the building. Internally the top of the dome is a flat square formed by the intersection of the ribs. The roof is flat, and once had a pavilion on it.

(5) *The Jehangiri* and (6) *Shah Jehan Palaces*, at the N. end of the Fort, are of rubble plastered, and are quite plain and of no architectural interest.

There are 11 **Hindu temples** which have been desecrated by the Mohammedans, but are still visited by Hindus at stated times. These are (i.) the *Gwalipa*, and (ii.) the *Chatur-bhuj*, both already mentioned. (iii.) The *Jayanti-thora* was destroyed by Altamsh in 1232 A.D., but its position is shown by the name given to the most N. point of the Fort, where there is a deep rock-cut well and some pillared arcades with inscriptions dated 1400 to 1419 A.D. (iv.) **The Teli-Ka-Mandir** (probable date, 11th cent., restored 1881-83) is in the centre of the Fort, overlooking the Urwahi. It is supposed to have been built by a *Teli*, or oilman. It is 60 ft. sq., with a portico projecting 11 ft. on the E. side. The sides slope upwards to 80 ft., where the building ends in a horizontal ridge 30 ft. long. It is the loftiest building in Gwalior. The doorway is 35 ft. high, and has a figure of Garuda over the centre. It was originally a Vishnavite Temple, but since the 15th cent. it has been Shivite. The whole of this very massive building is covered with sculptures. The gateway in front of it was formed out of fragments found in the Fort by

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Major Keith. The sculptured fragments set up round the temple were also collected by him.

(v. vi.) The **Sas-bahu** or *Sahasra bahu*, "mother-in-law" and "daughter-in-law," or 1000-armed temples, are two temples, a large and smaller one near the middle of the E. wall of the Fort. There is a long inscription inside the portico, with the date 1093 A.D. There are figures of Vishnu over the main entrances. The great temple, said to have been built by Rajah Mahipal, is 100 ft. long by 63 ft. broad. The entrance is to the N., and the adytum to the S. The temple is now 70 ft. high, but the top has been broken, and General Cunningham thinks it was once 100 ft. high. It stands on a richly-carved plinth. The central hall is 31 ft. sq. It is crowded with four massive pillars to aid in bearing the enormous weight of its great pyramidal roof. The construction of the roof is worthy of study. The temple was dedicated in 1092 A.D. The small *Sas-bahu* is built in the shape of a cross, but consists of a single story, and is open on all four sides. The body is 23 ft. sq., supported on twelve pillars. The plinth is 6 ft. high, and is decorated like that of the great temple. The pillars are round, with octagonal bases and bracketed capitals. The lower part of the shafts in both temples are ornamented with groups of female dancers. It is a fine specimen of the ornate style of mediæval Hindu architecture.

(vii.) The *Jain Temple* was discovered by Gen. Cunningham in 1844, and is a small building placed against the E. wall of the Fort, midway between the Elephant Gate and Sas-bahu temples. It was built about 1108 A.D. The four other temples, Surya Deva, Mala Deva, Dhonda Deva, and Maha Deva, are of less importance.

"The **Rock Sculptures** of Gwalior," the same authority writes, "are unique in Northern India, as well for their number as for their gigantic size. They are all excavated in the steep cliff, immediately below the walls of the fortress, and are most of them easily accessible. There are small caves and niches in almost every place where the face of the rock is tolerably smooth and steep, but the more prominent excavations may be divided into five principal groups, which I will designate according to their positions, as 1st, the Urwahi group; 2d, the south-western group; 3d, the north-western group; 4th, the north-eastern group; 5th, the south-eastern group. Of these the first and the last, which are by far the most considerable, both in number and size, are the only sculptures that have attracted travellers. Most of them were mutilated, by order of the Emperor Babar 1527 A.D., only 60 years after they were made. Babar himself records the fact in his Memoirs: 'They have hewn the solid rock of this *Adwa*, and sculptured out of it idols of larger and smaller size. On the south part of it is a large idol, which may be about 40 ft. in height. These figures are perfectly naked, without even a rag to cover the parts of generation. *Adwa* is far from being a mean place; on the contrary it is extremely pleasant. The greatest fault consists in the idol figures all about it. *I directed these idols to be destroyed.*' The statues, however, were not destroyed, but only mutilated, and the broken heads have since been repaired by the Jains with coloured stucco.

"The *Urwahi group* is situated in the cliff of the S. side of the Urwahi valley, and consists of 22 principal figures, all of which are naked. The figures are accompanied by six inscriptions, dated Samwat 1497, 1510 = 1440 A.D. and 1453, during the sway of the Tumara Rajahs. The chief statues are, No. 17, a colossal figure of Adinath, the first Jain pontiff, who is known by the symbol of a bull on the pedestal. This has a long inscription dated 1440 A.D. in the reign of Dungar Sing, which has been translated by Rajendralala Mitra (see *Beng. As. Soc. Jour.* 1862, p. 423). The largest figure of this group, and of all the Gwalior sculptures, is the colossus No. 20, which Babar says is 40 ft. high. Its actual height, however, is 57 ft., or 6½ times the length of the foot, which is just 9 ft. In front of the statue is a small figure with a squatting figure on each of its four faces. The extreme W. figure of this group,

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No. 22, is a seated colossus upwards of 30 ft. high, of Nemnath, 22d Jain pontiff, known by a shell on the pedestal. Besides the 22 figures there are a few isolated excavations to the right and left, now inaccessible from the falling of the rock-cut steps.

"The *south-western group* consists of five principal figures, situated in the cliff immediately below the one-pillar tank, and just outside the Urwahi wall. No. 2 is a sleeping female 8 ft. long, lying on her side, with her head to the S. and face to the W. Both thighs are straight, but the left leg is bent back underneath the right leg. The figure is highly polished. No. 3 is a seated group of a male and female with a child, who are Siddhartha and Trisala, the reputed father and mother of the infant Mahavira, the last of the 24 Jain pontiffs. The sleeping female also is probably intended for Trisala, to whose womb, when she was asleep, the fœtus of Mahavira is said to have been transferred from its true Brahman mother.

"The *north-western group* is in the W. cliff of the Fort, immediately N. of the Dhonda gate. The figures are unimportant, but one of them, Adinath, has an inscription dated Samwat 1527 =1470 A.D.

"The *north-eastern group* is in the cliff under the Mohammedan palaces, and above the middle gateways of the E. entrance. The sculptures are small, and unaccompanied by inscriptions, and are, therefore, unimportant. One or two of the caves are large, but now very difficult of access.

"The *south-eastern group* is in the long, straight cliff of the E. face, just under the Gangola tank. This is by far the largest and most important group, as there are 18 colossal statues from 20 to 30 ft. high, and as many more from 8 ft. to 15 ft., which occupy the whole face of the cliff for upwards of ½ m. A few caves are blocked up, and occupied by surly mendicant Byragis, who refuse all admittance, but there is no reason to suppose they differ from the other caves."

The details are here as tabulated by General Cunningham.

Caves.		Sculptures.				Dates.	
No.	Front depth and height.	Names.	Position.	Height.	Symbol.	Samwat.	A.D.
	Feet.			Feet.			
1	23×21×27	——	——	30	—	—	—
2	10×10×10	——	——	—	—	—	—
3	15×12×17	Adinath	Standing	7	Bull	1530	1473
		4 others	——	—	—	1530	1473
4	15×14×16	Adinath	——	14	Wheel	1525	1468
		Neminath	——	—	Shell	1525	1468
5	——	Adinath	——	—	Bull	1525	1468
6	26×12×16	Supadma	Sitting	15	Lotus	—	—
7	15×10×20	——	Standing	20	—	—	—
8	21×10×20	Adinath	Sitting	6	—	—	—
9	16× 7×28	Male figure	Standing	21	—	—	—
10	10× 7×15	Female	Lying	—	—	—	—
		Chandraprabha	Standing	12	—	—	—
		2 others	——	12	—	—	—
11	12× 8×25	Chandraprabha	Sitting	21	Crescent	1526	1469
12	31×10×25	Sambhunath	——	21	Horse	—	—
13	40×10×25	Neminath	Standing	21	Shell	1527	1470
		Sambhunath	Sitting	—	—	—	—
		Mahavira	Standing	—	Horse	1525	1468
14	26×16×32	Adinath	Sitting	29	Lion	1525	1468
15	26×16×33	Adinath	Sitting	28	Bull	—	—
16	24×22×34	——	——	30	—	—	—
17	80× 8×30	Kunthunath	Standing	26	—	—	—
		Shantanath	——	26	Goat	1525	1468
		Adinath	——	26	Antelope	—	—
		And 4 others	——	26	Wheel	—	—
18	15×10×30	——	Standing	26	—	—	—
19	16×10×30	——	——	26	—	—	—
20	12× 8×20	Adinath	——	8	Wheel	—	—
21	27×35×15	——	——	—	—	—	—

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The first European who describes these statues was Father Montserrat, who visited Gwalior on his way from Surat to Delhi, in the reign of Akbar (see *As. Researches*, ix. p. 213).

The *Prisons* are in a small outwork on the W. side of the fort, above the Dhonda gate. They are called the *Nau-choki*, nine cells, and are well lighted and well ventilated; but must have been insufferably close in the hot season. Here Akbar confined his rebellious cousins, and Aurangzib his son Muhammad, and the sons of Dara and Murad.

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122 m. **Datia** sta. A town of 28,000 inhabitants, the residence of the Chief of the Datia state, which contains an area of 836 sq. m.

The town stands on a rocky height surrounded by a good stone wall. It is full of picturesque houses and palaces.

The Raja's present residence stands within the town surrounded by a pretty garden. To the W. of the town, beyond the walls, is a very large palace of great architectural beauty, now untenanted. A group of Jain temples, 4 m. distant, are curious. Datia is a place the lover of the picturesque should not pass by.

138 m. **Jhansi** junc. sta. (see p. 90).

From Jhansi 7 m. **Orchha** sta. is the old capital of Orchha state, the oldest and highest in rank of all the Bundela Principalities, and the only one of them that was not held in subjection by the Peshwa. It is built on both banks of the Betwa. There is an imposing fortress, connected by a wooden bridge with the rest of the town, containing the former residence of the Rajah, and a palace built for the accommodation of the Emperor Jehangir.

Tehri (*Tekamgarh*), the present capital, in the S.W. corner of the state, is about 40 m. S. from Orchha, with which town and Baumari it is connected by road.

13 m. **Barwa-Saugar** sta., D.B. The town is picturesquely situated at the foot of a rocky ridge on the shore of the Barwa-Saugar Lake, an artificial sheet of water formed by a masonry embankment ¾ m. in length, constructed by Udit Sing, Raja of Orchha, between 1705-37, containing two craggy, wooded islets. Below, a tract of land, extending over 4 m., is thickly planted with mango and other trees, often of great age and enormous size. N.W. of the town rises a fine old castle also built by Udit Sing, but now uninhabited. 3 m. W. stand the remains of an old Chandel temple built of solid blocks of stone, carved with the figures of Hindu gods, much defaced by Mussulmans. The town consists of three divisions separated by stretches of cultivated land, and the houses are prettily embosomed in foliage.

40 m. **Mau** sta., D.B. (pop. 23,500). Mau Ranipur is, next to Jhansi, the principal commercial town of Jhansi district. Its buildings are remarkably picturesque, in the style peculiar to Bundelkund, with deep eaves between the first and second stories, and hanging balconies of unusual beauty. Trees line many of the streets, and handsome temples ornament the town; the principal being that of the Jains with two solid spires and several cupolas. An old brick-built Fort with bastions adjoins the bazaar and contains the public offices. The town is of quite modern commercial importance, having risen from the position of a small agricultural village since 1785, through the influx of merchants from Chhatarpur. Kharwa cloth is manufactured and exported to all parts of India.

67 m. **Jaitpur** sta. The town was formerly the capital of a native state. It is picturesquely situated on the banks of the Bela Tal. Probably founded in the early part of the 18th century by Jagatraj, son of the famous Bundela Raja, Chatar Sal, who built the large fort still in existence. The town resembles a collection of separate villages, fully 2 m. in length, but very narrow. Handsome temple; two forts, one of which could contain almost the whole population.

The Bela Tal, a tank or lake dammed

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up with solid masonry by the Chandel rulers of Mahoba in the 9th century extends for 5 m. in circumference, but is now very shallow, the embankment having burst in 1869.

86 m. **Mahoba** sta. D.B. The town, founded about 800 A.D. by Raja Chandra Varmma, stands on the side of the Madan Saugar Lake, constructed by the Chandel Rajas, and consists of three distinct portions—one N. of the central hill known as the Old Fort; one on the top of the hill known as the Inner Fort; and one to the S. known as Dariba. Architectural antiquities of the Chandel period abound throughout the neighbourhood. The Ram Kund marks the place where Chandra Varmma, founder of the dynasty, died; and the tank is believed to be a reservoir into which the united waters of all holy streams pour themselves. The Fort, now almost entirely in ruins, commands a beautiful view over the hills and lakes. The temple of Munia Devi, partially renovated, has in front of its entrance a stone pillar inscribed to Madana Varmma. Of the lakes, confined by magnificent masonry dams, two have greatly silted up; but the Kirat and Madan Saugars, works of the 11th and 12th centuries, still remain deep and clear sheets of water. The shores of the lakes and the islands in their midst are thickly covered with ruined temples, monstrous figures carved out of the solid rock, pillars, broken sculpture, and other early remains, while on the hills above stand the summer-houses of the early Rajas, and shrines overhang the edge. Relics of Jain temples and Buddhist inscriptions also occur. The existing monuments of Mohammedan date include the tomb of Jalhan Khan, constructed from the fragments of a Shivite temple, and a mosque also built of Chandel materials.

The modern town contains a *tahsil*, police-station, post office, school, dispensary, and D.B.

[34 m. S. of Mahoba is the ancient decayed town of **Khajuraho,** formerly the capital of the old province of Jahoti. Hiouen Thsang mentions it in the 7th century; and General Cunningham attributes to the same date a single pillared temple called Ganthai, and a high mound which probably conceals the ruins of a Buddhist monastery. Upwards of 20 temples still stand in the town, and the ruins of at least as many more bear witness to its former greatness. In one alone General Cunningham counted over 800 statues half life-size, and 8 sculptured elephants of like proportions. The inner shrine of this edifice constituted in itself a splendid temple, and was crowded with figures. Captain Burt noticed seven large temples of exquisite carving, whose mechanical construction adapted them to last for almost indefinite periods. Most or all of these noble buildings and the inscriptions found in the neighbourhood must be referred to the Chandel dynasty, who ruled at Khajuraho apparently from 870 to 1200 A.D. The modern village contains only about 160 houses.]

119 m. **Banda** sta. ✲ (R.), D.B., is a municipal town and the administrative headquarters of Banda district. It stands on an undulating plain 1 m. E. of right bank of the Ken river.

The modern town derived its importance from the residence of the Nawab of Banda, and from its position as a cotton mart. After the removal of the Nawab in 1858 owing to his disloyalty during the Mutiny, the town began to decline, while the growth of Rajapur as a rival cotton emporium has largely deprived Banda of this trade. The town is straggling and ill built, but with clean wide streets. It contains 66 mosques, 161 Hindu temples, and 5 Jain temples, some of which possess fair architectural merit.

Cantonments 1 m. from the town on the Fatehpur Road.

162 m. **Karwi** sta. (pop. 4100). In 1805 the town formed a cantonment for British troops, and in 1829 it became the principal residence of the Peshwa's representative, who lived in almost regal state, built several beautiful temples and wells. Numerous traders from the Deccan were thus attracted to Karwi.

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During the Mutiny Narayan Rao, after the murder at Banda of Mr. Cockerell, Joint-Magistrate of Karwi, assumed the government, and retained his independence for eight months amid the subsequent anarchy. The accumulations of his family constituted the great treasure afterwards so famous as the "Kirwee and Banda Prize Money." It was kept in a vault of the Bara, a large building forming the palace of Narayan Rao's family. Since the Mutiny the prosperity of Karwi has gradually declined. There is a magnificent temple and tank with masonry well attached, known as the Ganesh Bagh, built by Vinayak Rao in 1837. There are five mosques and as many Hindu temples.

181 m. **Manikpur** junc. sta. of E. I. Rly. and Jubbulpore Rly. (see p. 36.)

ROUTE 6

BOMBAY TO DELHI THROUGH BARODA, AHMEDABAD, AJMERE, BANDIKUI, AND JEYPORE.

Rail. 890 m. Mail trains 40½ hrs. in transit. Through fares approximately, first class 56 rs., second class 28 rs., and servants 9 rs. For some railway rules see Rte. 1, p. 26. The route is throughout by the B. B. and C. I. Rly. There is a change of gauge at Ahmedabad. The stations in Bombay are *Colaba*,[1] *Church Gate Station*, and *Grant Road*, where ample time is given.

9 m. **Mahim** sta., where the rly. crosses a causeway connecting the island of Bombay with the island of Salsette. The country is flat, studded with villages and cocoa-nut groves.

The *Scottish Orphanage*, established here in 1859, is the only institution of the kind in the Bombay Presidency.

10 m. **Bandara** sta., l., on sea-shore, a favourite residence for persons who have daily business in Bombay; it is nearly surrounded by water, and is cooler than Bombay. Several *chapels* built by the Portuguese still exist here, notably that of *Mount Mary*, held in respect for miles around by all the inhabitants, Christian and otherwise.

Here are a R. C. convent for orphans, and a school for orphan boys.

18 m. **Goregaon** sta. About 1 mile from the sta. are the famous Hindu caves of **Jogeshwar**. See "Sights in the vicinity of Bombay, No. (6), p. 25.

22 m. **Borivli** sta. is near the Caves of Montpezir (see p. 22) and the ruins of a Jesuit monastery of the 16th century. The Caves of Kanheri (see p. 23) are only 5 m. distant, but are more easily visited from the Talsi Lake.

22 m. **Bhayandar** sta., on the S. edge of the Bassein creek, which divides Salsette from the mainland. Persons who have made arrangements to visit the ruins of Bassein by boat or by steam launch, embark at this station. The railway here crosses the river by a very long bridge. On the right, and for some miles up the stream, the scenery is most beautiful—the Kamandrug Hills and Ghodbandar, with the quiet water between them, forming a tropical landscape as charming as can be seen in India.[1]

33 m. **Bassein Road** sta., ✲ D.B. The ruins are distant about 5 m.

The first notice we have of Bassein is in 1532, when the Portuguese ravaged the neighbourhood and burned all the towns between it and Chikli Tarapur. In 1534 they took Daman, which they still hold, and obliged Sultan Bahadur of Guzerat, then hard pressed by the Emperor Humayun, to cede Bassein in perpetuity. "For more than 200 years Bassein remained in the hands of the Portuguese, and during this time it rose to such prosperity that the city came to be called the Court of the North, and its nobles were proverbial for their wealth and magnificence. With plentiful supplies of both timber and stone, Bassein was adorned by many noble buildings, including a cathedral, 5 convents, 13 churches, and an asylum for orphans. The dwellings of the Hidalgos, or aristocracy, who alone were allowed to live within the city walls,

[1] It is advisable to start from the Colaba terminus to ensure getting places.

[1] Write beforehand to station-master for a tonga.

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are described (6175) as stately buildings" (Hunter.) On the 17th February 1765 the Marathas invested Bassein, and the town surrendered on the 16th of May, after a most desperate resistance, in which the commandant, Silveira de Mineyes, was killed, and 800 of the garrison killed and wounded, while the Maratha loss was upwards of 5000. On the 13th of November 1780 General Goddard arrived before Bassein, and on the 28th his first battery opened against it. He had very powerful artillery, and one battery of 20 mortars, which shortly after opened at the distance of 500 yds., and did great execution. The place surrendered on the 11th December, on which day Colonel Hartley, with a covering army of 2000 men, defeated the Maratha relieving army of upwards of 24,000 men, and killed its distinguished General, Ramchandra Ganesh.

The *Fort* with the ruins stands on the Bassein Creek, a little away from the sea. The fort is now entered from the N. There is a road through the town from the rly. sta.

The Old Town, 5 m. from the sta., surrounded by walls and ramparts, contains the ruins of the Cathedral of St. Joseph and other churches built by Roman Catholic missionaries in the 14th and 15th centuries. Several inscriptions remain, the earliest dated 1536. A guide is necessary to point out the various ruins. Among them are the church of St. Anthony, the Jesuits' church, and the churches and convents of the Augustinians and Franciscans.

Fryer, describing the town in 1675, says: "Here were stately dwellings graced with covered balconies and large windows, two stories high, with panes of oyster shell, which is the usual glazing amongst them (the Portuguese) in India, or else latticed."

Close to these venerable ruins is a modern temple of Shiva.

116 m. **Udvada** sta., remarkable as containing the oldest *Fire Temple* in India. It is believed that the fire still kept alive is that which was originally brought from Persia by the Parsis and first kindled here in 700 A.D.

108 m. **Daman Road** sta., ✱ D.B. *Daman* (7 m. W.) is a Portuguese settlement subordinate to Goa. It was attacked and taken in 1531, and again in 1535, and finally captured by the Portuguese in 1559. The town is situated on the Daman Gunga river, which has a bad bar. Outside is a roadstead. The place in the days of small ships had a very considerable trade. It has a fort on each bank of the river. In the main fort, on left bank, are the ruins of an old monastery and two churches,—only Christians may reside within the walls. In it are the houses of the governor and his staff and the public offices. The smaller fort of St. Jerome opposite is more modern.

125 m. **Balsar** sta. This place is occasionally used as a rest-camp, and near it is the village of Tithul on the sea-coast, where many inhabitants of Guzerat resort in the hot season. There are fine sands and a grand rolling sea.

149 m. **Navsari** sta. (pop. 16,276, including 4,452 Parsis). The capital of the Gaekwar's southern possessions, and the headquarters, from the earliest days, of the Parsi community. Here the Zoroastrian Priesthood receive their initiation and confirmation. The *Town Hall* is an imposing building. A Parsi has established here a manufactory of essences and soaps on European principles.

167 m. **SURAT** sta. ✱ (R.) The name is derived by Sir Henry Elliot and others from *Saurastra*, the ancient name of the peninsula of Kattywar, with which it was the principal port of communication. In the 12th cent. the Parsis, who were driven from Persia 200 yrs. before, and had settled in *Sanjan* 70 m. from Surat, found their way here on the death of the Sanjan chief. There are now some 89,900 Parsis in India, but though many of them are still to be found here, the greater number—about 47,500—are settled in Bombay. Amongst Indian cities it is not a place of antiquity, but it had a large trade at the end of the 15th cent., and in the 18th was one of the most populous and important mercantile cities in India, the port being much frequented by

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British and other European traders. It is the seat of a collectorate, is situated on the river Tapti, and is surrounded on the land side by a wall about 5½ m. round, with 12 gates. Except the main street running from the station road to the castle, the streets in Surat are narrow and tortuous, and many of them still bear marks of the great fire in 1837, which raged for nearly two days, when 9373 houses were destroyed, and many persons perished. Again in 1889 a fire broke out which raged for over 12 hrs., and destroyed 1350 shops and houses. In 1896 Lord Elgin here inaugurated the new "Rupee Railway" a local joint-stock enterprise, to run up the valley of the Tapti.

The population of Surat as late as 1797 was estimated at 800,000, but as Bombay rose Surat declined, until in 1841 it had only 80,000 inhabitants. From 1847 its prosperity gradually increased, and the population now (1891) numbers 109,000.

The Portuguese found their way to the place soon after their arrival in India, and in 1512 sacked the then open town. On the 19th January 1573 it surrendered to Akbar after a siege of 1 month and 17 days. Early in the 17th cent. the English began to visit it, and in 1612 the Mogul Emperor sent down a *firman*, authorising an English minister to reside at his court, and opening to English subjects the trade at Surat. In 1615 Captain Downton, with four ships, mounting 80 guns, defeated the Portuguese fleet, consisting of four galleons, three other large ships, and 60 smaller vessels, mounting in all 134 guns. This victory established the reputation of the English for war, and their superiority over the Portuguese. The Dutch trade with Surat commenced in 1616, and for some years the Dutch Factory competed successfully with the English at Surat. The French Factory was not founded till 1668, when the agents of the French East India Company, which Colbert had established in 1664, settled at Surat. On January the 5th of the same year the prosperity of Surat received a severe blow from Shivaji, the founder of the Maratha Empire, who with 4000 horse surprised the city, and plundered it for six days. He laid siege to the English factory, but all his attempts to take it failed on account of the gallantry of the few factors who defended it. Their courageous defence so pleased Aurangzib, that he sent Sir G. Oxenden a robe of honour, and granted the English an exemption from customs. The walls of Surat up to this time were of mud, but they were now ordered to be built of brick. Surat was again partially pillaged by the Marathas in 1670, 1702, and 1706. About this time commenced the disputes of the rival London and English Companies; and on the 19th of January 1700 Sir Nicholas Waite, Consul for the King, and President of the New Company, arrived at Surat. The struggle of the Companies continued till 1708, when they were united. A new era now began to dawn upon the English at Surat. They were fast approaching the period when they were to acquire political influence in the city, which was then regarded as the greatest emporium of W. India.

In 1759 the Nawab signed a treaty by which the castle and fleet were made over to the English with a yearly stipend of 200,000 rs. This arrangement was confirmed by the Emperor at Delhi, and the English authority was firmly established in Surat. In 1842 the last titular Nawab died, and the flag of Delhi was removed from the castle.

The *Castle*, so prominent in the early annals of the English in W. India, stands on the bank of the river, and was built by a Turkish soldier about 1540. It is an uninteresting brick building with walls about 8 ft. thick, much modernised. There is a good view of the city and river from the S.W. bastion. Over the E. gateway is an inscription.

Factories.—The remains of the *English Factory* are near the way to the Katargaon Gate, close to the river. The building is now a private dwelling. N. of it is the *Portuguese Factory*, where some records are still kept. A wooden cross marks the site of the church. Close to this are the vacant site of the

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French Lodge and the *Persian Factory*. Adjoining the castle is the well-kept *Victoria Garden*, of 8 acres. There is a fine view of the town from the *Clock Tower*.

In the *English Cemetery*, N. of the city on the Broach Road, is (on the rt. on entering) the mausoleum of Sir George Oxendon, and near it the tomb of his brother Christopher.

The *Dutch Cemetery* is also curious from the great size of the monuments. The most striking is that of Baron van Rheede, a learned man, who was the author of the valuable work, "Hortus Malabaricus," and made valuable collections of books and curiosities, which he sent to Holland.

The **chief Mosques** are—

1. Khwajah Diwan Sahib's Mosque, built about 1530. He is said to have come to Surat from Bokhara, and to have lived to the age of 116. 2. The Nau Saiyad Mosque, "Mosque of the Nine Saiyads," on the W. bank of the Gopi Lake. 3. The Sayyad Idrus Mosque, in Sayyadpura, with a minaret, one of the most conspicuous objects in Surat; it was built in 1639, in honour of the ancestor of the present Kazi of Surat. 4. The Mirza Sami Mosque, built 1540 by Khudawand Khan, who built the castle.

The **Tombs of the Bohras** deserve a visit. There are two chief **Parsi fire-temples**, built in 1823. The Hindu sect of the Walabhacharis has three temples. The **Swami Narayan** temple, with three white domes, is visible all over the city. In the two old temples in the Ambaji ward the shrines are 15 ft. underground, a relic of Mohammedan persecution. The **Shravaks**, or Jains, have 42 temples, the chief of which are from 150 to 200 years old. There are several steam *Cotton Mills* here; and carved sandal wood and inlaid work form important industries.

Across the Hope Bridge 3 m. is *Rander*, built on the site of a very ancient Hindu city, destroyed by the Mohammedans in the 12th century. The Jumma Musjid stands on the site of the principal Jain Temple. In the façade the bases of the Jain columns are still visible, and the great idol is placed head downwards as a doorstep for the faithful to tread on in entering the mosque. In another mosque are the wooden columns and domes belonging to the Jain Temple, which are the only wooden remains of the kind in Guzerat.

2 m. after leaving Surat the *Tapti* or *Tapi river* is crossed by a very long bridge, and close to Broach the *Nerbudda* or *Narmada river* is passed on the finest *Bridge* on the B. B. and C. I. Railway. From it a good view is obtained on left of

203 m. **Broach** sta. (R.) D. B. (*Bharoch*), is a place of extreme antiquity, but uninteresting. Pop. 37,000. Part of the town is within about ½ m. from railway station. The author of the *Periplus*, 60-210 A.D., mentions Broach under the name of Barugaza. It was then ruled by a Gurjjara prince, probably a feudatory of some larger state, and subsequently fell under the rule of the Chalukyas. The Moslems appeared in the 8th cent., and Broach was ruled by them from 1297 to 1772. In 1613 A.D. it was first visited by Aldworth and Withington, English merchants, and in 1614 a house was hired for a factory, permission to establish which was granted to Sir Thomas Roe by Jehangir in 1616. The Dutch set up a factory in 1617. In 1686 the Marathas plundered Broach. On the 18th of November 1772 the British troops stormed the place with the loss of their commander, General Wedderburn, whose tomb is at the N.W. corner of the Fort. On the 29th of August 1803 Broach was again taken by storm by the British.

The *Nerbudda* here is a noble river, 1 m. in breadth. The city with its suburbs covers a strip of land 2½ m. long and ¾ m. broad, hence by its inhabitants it is called Jibh, or "the tongue." The *Fort* stands on a hill more than 100 ft. above the river, and a massive stone wall lines the river bank for about 1 m. The streets are narrow, and some of them steep. The houses are of plain brick, two stories high, with tiled roofs. In the Fort are the Collector's Office, the Civil Courts, the Dutch Factory, the Jail, the Civil Hospital, the English Church and School, the Municipal Office, and the Library.

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The Dutch tombs are 2 m. W. of the Fort, and some 100 yds. off the road l. Two of them are from 16 to 20 ft. high.

Opposite the Dutch tombs are five *Towers of Silence*, one of them about 15 ft. high. The second tower is still in use. Outside the E. gate on the river bank is the *Temple of Bhrigu Rishi*, from whom the town got the name of Brigukackha, contracted into Bharuch.

Broach is celebrated for its cotton; there are two spinning and weaving mills and several ginning and cotton pressing factories.

[10 m. to the E. of Broach is the celebrated place of Hindu pilgrimage, **Shukaltirth**. It is on the N. or right bank of the Nerbudda, and here Chanakya, King of Ujjain, was purified of his sins, having arrived at this holy spot by sailing down the Nerbudda in a boat with black sails, which turned white on his reaching Shukaltrith. Here too Chandragupta and his minister, Chanakya, were cleansed from the guilt of murdering Chandragupta's eight brothers, and here Chamund, King of Anhilwada, in the 11th century, ended his life as a penitent. There are three sacred waters—the Kavi, the Hunkareshwar, and the Shukal. At the second of these is a temple with an image of Vishnu. The temple is not remarkable. There is a fair here in November, at which 25,000 people assemble. Opposite Mangleshwar, which is 1 m. up stream from Shukltirth, in the Nerbudda, is an island in which is the famous *Banian Tree* called the *Kabir wad*, or "the fig-tree of Kabir," from whose toothpick it is said to have originated. It has suffered much from floods. Forbes, who visited Broach 1776-83, says in his *Oriental Memoirs*, i. p. 26, it enclosed a space within its principal stems 2000 ft. in circumference. It had 350 large and 3000 small trunks, and had been known to shelter 7000 men. Bishop Heber, in April 1825, says though much had been washed away, enough remained to make it one of the most noble groves in the world. A small temple marks the spot where the original trunk grew.]

229 m. **Miyagam** junc. sta. This is a junction of a system of narrow gauge railways (2′ 6″) owned by the Gaekwar of Baroda and worked by the B.B. and C.I. Rly. Dabhoi is the place of chief interest on these lines, and may best be visited by leaving the main line at Miyagam and rejoining it at *Vishvamitri junction*, 2 m. S. of Baroda sta., if the traveller intends continuing his journey; but for seeing the city of Baroda, it may be better to leave the train at *Goya Gate* sta.

[From Miyagam 20 m. **Dabhoi,** a town belonging to the state of Baroda. Pop. 15,000. The ancient Hindu architecture of this place is most interesting, and is little known. It appears to have escaped notice by James Fergusson, whom it would have delighted. The Fort is said to have been built by the Vaghela king of Patan in the 13th century.

The *Baroda Gate* is 31 ft. high, with elaborately carved pilasters on either side. The carvings represent the incarnations of Vishnu, and nymphs sporting with heavenly alligators. Near this the interior colonnades in the Fort walls are very interesting. They afford shelter to the garrison. The roofs give an ample rampart, but they indicate no fear of the breaching power of artillery. Pass then through dusty streets, in which the houses are of immense solidity, and built of burnt brick much worn by the weather, to the S. or Nandod gate, which is 29 ft. high and 16 ft. 4 in. wide. Trees have grown in the walls and fractured them with their thick roots. The Hira Gate in the E. face of the town is 37 ft. high, and a marvel of minute carving. On the spectator's left as he looks out from inside the tower, is the temple of Maha Kali, and on his right beyond the gate and inside it is a smaller temple, now quite ruined. These gates are well worth attention. The *Temple of Maha Kali* is a wondrous example of carving, which when new must have been very beautiful, but is now much worn by the weather. The carving of the gate outside the town is elaborate. About 10 ft. up in the N. face of the centre, a man and woman are carved 4 ft. high, standing with a tree between them, like the old representations of Adam and Eve. To the left is the tall figure

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of a devil, with a ghastly leer. High in the centre face is an elephant, under which the builder of the gate is said to have been interred. On the N. side of the town is what was the palace, in which the law courts now sit. There is a fine tank on this side and the Mori gate. (From Dabhoi a branch rly. runs 10 m. S. to **Chandod sta.**, a celebrated place of Hindu pilgrimage, owing to its situation at the confluence of the *Nerbudda* and the *Or*. Thousands flock there every full moon. On the further side of the Nerbudda the territory of the Rajah of Rajpipla is entered).

29 m. **Bahadarpur** sta. The line is in construction E. to

38 m. **Songir**, where there are quarries of fine marble.

(15 m. N.E. of Bahadarpur is the fortified mountain of *Pawangarh* and the ruined city of *Champanir*, (see p. 110).]

[illegible] m. **BARODA** ✱ (R.) is the capital of the very important Maratha state of the Gaekwar, which with its dependencies covers an area of 8570 sq. m., with a pop. of 2,415,400.

The *Cantonment* and *Residency* are a long m. N. from the railway station and adjoin one another. They are well laid out with open well-planted roads.

The city of Baroda is S.E. of the cantonment, about 1 m. It is a large busy place, with a pop. of 116,400, but contains few sights to detain a traveller. The Vishvamitri river flows W. of the town, and is spanned by four stone bridges, which exhibit great contrasts of style. The city proper is intersected at right angles by two wide thoroughfares, which meet in a market-place, where there is *a fine pavilion* of Mohammedan architecture. The new **Lakshmi Villas Palace**, seen from the railway towering above the town, cost 27 lacs of rupees. Passes to view it can be obtained from the Governor Gen.'s Agent. The suburban palace **Mukhapura** is 4 m. S. of the city. There are also many other handsome modern buildings, amongst which may be mentioned the *Marchioness of Dufferin's Hospital*, the *Baroda State Library*, the *Central Jail*, the *Baroda College*, and the *Anglo-Vernacular School*. The *English Church* was consecrated by Bishop Heber 1824, and in 1838 was almost entirely rebuilt. There is a good public garden between the cantonments and the city on the banks of the Vishvamitri river.[1]

The *Naulakhi Well* is 50 yds. N. of the new palace. It is a beautiful structure of the Baoli class, described generally below. The water from it is pumped by steam into pipes leading to the city, the *Moti Bagh*, and *Nazar Bagh*.[2] Twenty yds. beyond the Nazar Bagh Gate on the rt. in a barrack are some small gold field-pieces mounted on silver-plated carriages. They contain 280 lbs. weight each of solid gold, and are drawn by splendid milk-white bullocks, stabled hard by.

Baroda is supplied with water from the artifical *Ajwa Lake*, 18 m. distant, which possesses an area of 4·71 sq. m. It was completed in 1892, at a cost of 35 lakhs.

The *Baolis*, in Guzerat, are large wells. The following account of these structures is given by Mr. A. Kinloch Forbes, in his interesting work on Guzerat, the *Ras Mala*: "Of the wells of this period there remain in different parts of the country examples of two kinds. Some are large circular wells of ordinary construction, but containing galleried apartments; others are more properly described as '*wavs*' or '*baolis*.' The *wav* is a large edifice, of a picturesque and stately, as well as peculiar, character. Above the level of the ground a row of four or five open pavilions, at regular distances from each other, usually square in the interior, but sometimes, in the larger examples, passing into the octagonal form within, is alone visible; the roofs are supported on columns, and are, in the structures of the Hindu times, pyramidal in form. The entrance to the *wav* is by one of the end pavilions; thence a flight of steps descends to a landing immediately under the second dome, which is now seen to be supported by two rows of columns, one

[1] The Old Palace and Toshah Khana are well worth a visit.

[2] A much finer specimen of this class of wells is to be found at Ahmedabad.

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over the other. A second flight of steps continues the descent to a similar landing under the third pavilion, where the screen is found to be three columns in height. In this manner the descent continues stage by stage, the number of the columns increasing at each pavilion, until the level of the water is at last reached. The last flight of steps frequently conducts to an octagonal structure, in this position necessarily several stories high, and containing a gallery at each story. It is covered by the terminating dome, and is the most adorned portion of the *wav*. The structure, which is sometimes 80 yds. in length, invariably terminates in a circular well."

At Baroda the traveller has entered the part of Guzerat that is most fertile and park-like. It will be a pity to pass through it in the dark. Nearly every village has its tank and its temple, large well-grown trees abound, and the fields, which are richly cultivated, are surrounded by high hedges of milk bush (*Euphorbia tirucalli*). The small game shooting is exceptionally good.

[An expedition may be made from Baroda by the Gaekwar's narrow gauge rly. to the fortified mountain of *Pawangarh*, and the ruined city of *Champanir;* the distance is about 38 m. Champanir was long the residence of the kings. After many vicissitudes it was taken in 1484 by Mahmud Begada of Ahmedabad, who made it his capital, and in 1535 it was besieged by Humayun, Emp. of Delhi. In person he scaled the precipices of the Fort by the aid of iron spikes driven into the rock, and opened the gate to admit his army. There are remains of many mosques, tombs, and tanks in the lower city; and in the forest for miles around may bo found the ruins of massive wells, minarets, and palaces, which testify to the former greatness of Champanir[1]].

270 m. **Anand** junc. sta.

[(*a*) One branch line from this sta. extends N.E. to 76 m. **Godhra** and **Rutlam**.]

18 m. **Dakor** sta. There is a large lake, and a temple with an image much venerated by the Hindus. As many as 100,000 pilgrims assemble in October and November.

About 20 m. N. of **Dakor** is the walled town of

Kapadvanj, D.B., noted for its industry in *soap*, *glass*, and *leather jars for "ghee."* The glass is made by Mohammedans in large earthen furnaces in form like huge slipper baths, the floor sloping towards holes prepared to receive the melted substance. The furnace inside is baked as hard and looks as white and slippery as ice. The component parts of the glass are alkali, *us*, an impure soda compound partly carbonate and partly silicate, *sajji khár*, and a dark-coloured flinty sand from Jeypore. These are mixed together, placed in the furnaces, and thoroughly boiled for hours. When ready, the boiling mass is allowed to run into a trench to cool. It is then broken into small pieces, remelted, and in this liquid state made into bangles, beads, bottles, glasses, and fancy animals, chiefly peacocks. The last are extremely thin and brittle. This glass goes chiefly to Bombay and Kathywar. Midway between **Dakor** and **Kapadvanj** are the hot springs of **Lassundra**, the highest temperature being 115°. The water is slightly sulphurous and efficacious in skin diseases. There is a small D.B. in the cantonment.]

[(*b*) Another line runs S.W. 15 m. to **Petlad**, a commercial town, pop. 15,528.

15 m. S.W. of Petlad is **Cambay**, the capital of the Native State of that name, pop. 31,390. The town and port are of great antiquity. In A.D. 913 Cambay is described by the Arab traveller Masudi as standing on the shores of a deep bay surrounded by towns, villages, farms, cultivated fields, trees, and gardens. It was governed by the kings of Anhilvada (the modern Patan), up to the end of the 13th cent. Mohammedan writers of the period call it the "first city in Hind." The beauty and wealth of the country led to its invasion by the Mohammedan Emperor Ala-ud-din in 1304, when the city was plundered and its temples destroyed.

Cambay reached the height of its

[1] For the architecture of Champanir, Mahmadabad, etc., see Burgess *Mohammedan Architecture of Gujarat* (1896).

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glory under the Mohammedans at the latter end of the 15th and beginning of the 16th cents., and in 1583, letters carried by Fitch, Leedes, and Newberry from Queen Elizabeth, were addressed to Akbar as King of Cambay. The Portuguese and Dutch had already established factories here in 1613 when the English appeared; it was still a flourishing city, but commenced to decline as Surat increased in importance. In the 18th cent. it was plundered more than once by the Marathas; at the same time the entrance to the harbour began to silt up, and it has now become as unimportant a city as it was formerly great.

Cambay was formerly a stronghold of the Jains and still possesses some of their *MSS.* second only to those at Patan. The *Jumma Musjid* (1325), was built with fragments of Jain and Hindu Temples.

The town is celebrated for the manufacture of agate, cornelian, and onyx ornaments.]

292 m. **Mehmadabad** sta. ✱ Picturesque view of river from rly. sta. In the morning and evening troops of monkeys play about quite near the train. Mehmadabad was founded by Mahmud Begada in 1479. There is a tomb 1½ m. E. of the town, built in 1484 in honour of Mubarak Sayyad, a minister of Mahmud. For simplicity of plan, and solidity and balance of parts, it stands almost first among Indian mausoleums. Begada also constructed the *Bhamara Baoli* well. It has two stone arches, on which it was said the king's swing was hung. It is 74 ft. long by 24 ft. broad, is entered by four winding stairs, and has eight underground chambers.

[**Kaira** (*Kheda*), 7 m. from Mehmadabad, by a good road shaded by fine trees (pop. 29,000), is the largest town in the district of that name. It consists of two parts, the town proper and the suburbs. Kaira is said to be as old as 1400 B.C. Copper-plate grants show that the city was in existence in the 5th cent. There are now only five European civil officers resident there. The chief industry is printing cloth for saris and other native garments. In the centre of the town is the Court House, a building with pillars of a Greek order. Near it is a Jain Temple, with beautiful dark wood carving. Outside the E. gate is the new Jail. Outside the S. gate are the Reading-room and Library and a Clock Tower, built in 1868. It was once a military cantonment, but proved so unhealthy for Europeans that the troops were withdrawn. The large church was consecrated by Bishop Heber in 1822, and has a beautiful bell. It is the capital of a collectorate of well-wooded fertile country. Wild hog may still be found in the district and the Nilgai (*Portax pictus*), antelope (*Antilope bezoartica*), and Indian gazelle (*Gazella Bennettii*), are very common. The *Sarus* is a tall and beautiful gray crane with a crimson head. All these animals, assisted by monkeys, do great damage to the crops, but the cultivators protect them from sportsmen. Wild-fowl, bustard (*Eupodotis Edwardsii*), and florican (*Sypheotides auritus*), partridges and quails, sand-grouse, plovers and bitterns, pea-fowl and green pigeon, are found everywhere. The Mahsir (*Barbus Mosal*), little inferior to the salmon, are found in the Mahi, Vatrak, Meshwa, and Sabarmati, and afford excellent sport with the rod and fly. There are few richer and more pleasing portions of India than the Kaira collectorate.]

It may well be asserted that the lines of railway from Mehmadabad and Rutlam to Delhi through northern Guzerat and Rajputana, traverse a country more crowded with beautiful buildings and ruins than any in the known world.

310 m. **AHMEDABAD**,[1] junc. sta. ✱

This most beautiful city, covering an area of 2 sq. m. (148,412 inhab.), stands on the l. bank of the Sabarmati river, which skirts its W. wall. The remains of an old wall, pierced by 12 gateways, surround it.

Ahmedabad, once the greatest city in Western India, is said to have been from 1573 to 1600 the "handsomest town in Hindustan, perhaps in the

[1] No tourist should pass the ancient capital of the Sultans of Guzerat, the stronghold of the northern Jains, without pausing at least long enough (4 hrs.) to visit the *Tombs of the Queens*. The chief objects of interest marked with an asterisk.

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world." In Sir Thomas Roe's time, 1615, we are told, "it was a goodly city as large as London." It was founded in 1411 by Sultan Ahmad I., who made Asaval, the old Hindu town now included in the S. part of the city, his capital. It passed through two periods of greatness, two of decay, and one of revival. From 1411 to 1511 it grew in size and wealth; from 1512 to 1572 it declined with the decay of the dynasty of Guzerat; from 1572 to 1709 it renewed its greatness under the Mogul emperors; from 1709 to 1809 it dwindled with their decline; and from 1818 onwards it has again increased under British rule.

The city is supplied with filtered water obtained from wells sunk in the bed of the river, nearly opposite *Oomanpur.*

The Cantonment lies 3½ m. N.E. of the city, and is reached by a good road lined by an avenue of trees, the haunt of thousands of parrots. Here there is an English Church, and there is another, **Christ Church**, in the *Idaria Quarter*, 500 yds. S. of the Delhi Gate.

It is hard to account for Ahmedabad being so little known to modern travellers from Europe. It certainly ranks next to Delhi and Agra for the beauty and extent of its architectural remains. Its architecture is an interesting and striking example of the combination of Hindu and Mohammedan forms. "Nowhere did the inhabitants of Ahmedabad show how essentially they were an architectural people as in their utilitarian works (wells [*Baolis*] and inlets to water reservoirs). It was a necessity of their nature that every object should be made ornamental, and their success was as great in these as in their mosques or palaces" (see Fergusson).

The *Jaina feeding-places for birds*, which at the first glance look like pigeon-houses, to be seen in many of the streets, are a peculiar feature of Ahmedabad: they are extremely picturesque, ornamented with carving, and often gaily painted. Many of the houses in the street have fronts beautifully ornamented with wood-carving, which is a speciality of the place (see below).

A traveller pressed for time, having only one day at his disposal, might take the buildings in the city in the following order:—

The Jumma Musjid and Tombs of Ahmad Shah and his wives; the Rani Sipari's Tomb and Mosque; Dastur Khan's Mosque; the Tin Darwazah; the Bhadr Azam Khan's palace; Sidi Sayyad's Mosque; Ahmad Shah's Mosque; Shaikh Hasan's Mosque; the Rani (or Queen's) Mosque in Mirzapur; Muhafiz Khan's Mosque.

With a second morning to spare, he should start early and see Sarkhej, across the river to the S.W., giving himself *at least* four hours for the trip. A second afternoon could be devoted to the Kankariya Tank and Shah 'Alam, S. of the city, and perhaps the modern Jain Temple of Hathising, outside the Delhi gate.

Near the rly. sta. are the handsome lofty minarets and arched central gateway, which are all that remain of a mosque[1] (1) destroyed in the struggle with the Marathas in 1753.

The **Jumma Musjid** (3),* or *principal mosque*, stands near the centre of the city, on the S. side of the main street (Manik Chauk), a little E. of the Three Gateways. It was built by Sultan Ahmad I. (Ahmad Shah) in 1424. Mr. Fergusson says: "Though not remarkable for its size, it is one of the most beautiful mosques in the East." The mosque is entered from the N. by a flight of steps. On the S. is another porch leading into the street, and on the E. is the enclosure, in which is the tomb of the founder. The court is surrounded by a cloister. To the W. is the mosque proper. On the threshold of the main arch, embedded in the pavement, lies a black slab brought from Chintaman's Temple, which, according to Mr. Hope, is a Jain idol turned upside down for the faithful to tread on; and touching it on the E. is a white marble crescent, where the Imam stands to pray. In the right-hand corner on entering is a gallery, which was probably used for the members of the royal family. The roof, supported by 260 columns, has 15 cupolas with galleries round the three in front. The centre cupola is larger and much higher than the others. The 2 minarets lost half

1 These numbers in brackets refer to the numbers on the accompanying plan.

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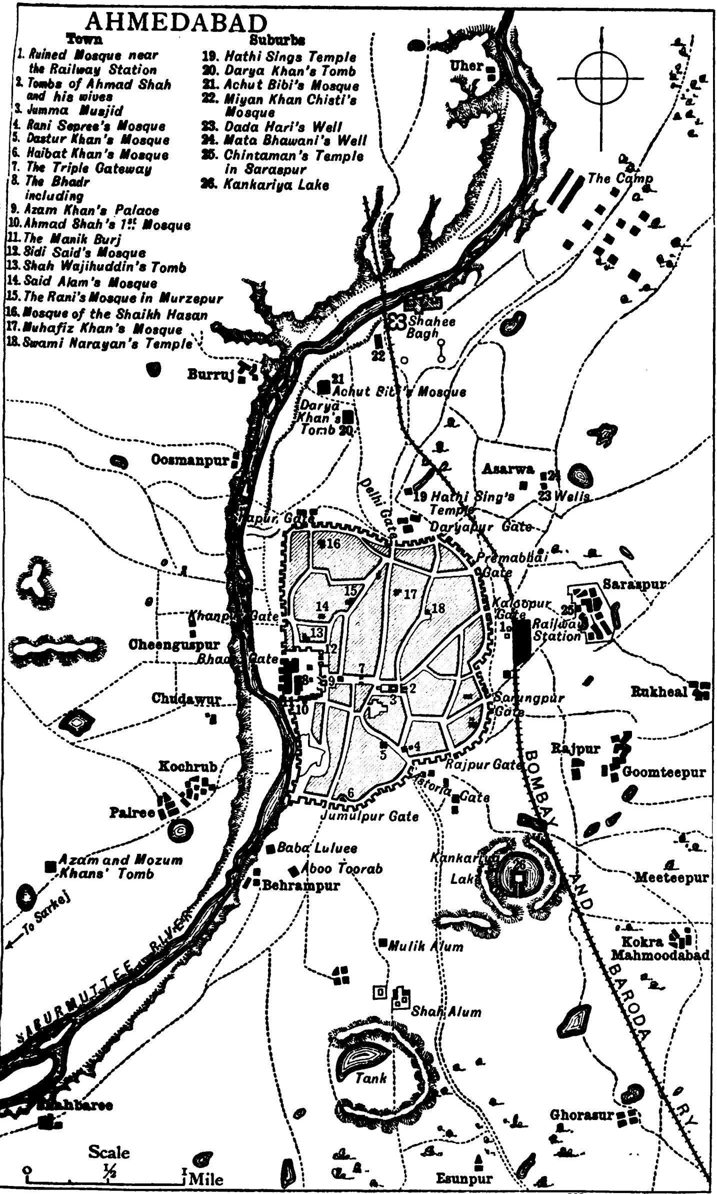

Walker & Boutall sc.

To face p. 112.

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their height in the earthquake of 16th June 1819. They are now 43 ft. high.[1] On a marble slab above the centre of the three *kiblahs* or prayer-niches are these words in Arabic: "This high and far-stretching mosque was raised by the slave who trusts in the mercy of God, the compassionate, the alone to be worshipped." The Koran says, "Truly mosques belong to God, worship no one else with Him." "The slave who trusts in God, the Aider, Nasiru'd dunya va din Abu'l Fath Ahmad Shah, son of Muhammad Shah, son of Sultan Muzaffar."

Through the E. gate is the **Tomb of Ahmad Shah** (2), (repaired 1587). This domed building has a portico to the S. with 18 pillars. The windows are of perforated stonework. The central chamber is 36 ft. square. It is paved with marble of different colours. The centre cenotaph is that of Ahmad Shah, the one to the W. is that of his son, Muhammad Shah, and that on the E. is that of his grandson, Kutb Shah.

50 yds. to the E. across the street are the **Tombs of the queens of Ahmad Shah** (2).* The houses are so close that they quite shut out the façade of the mausoleum, which is raised on a platform. In the façade are 13 highly ornamented carved recesses. Inside is a rectangular court, with a corridor running round it. In the centre are eight large cenotaphs and several small ones. The centre tombstone is of white marble, finely carved, and is the tomb of Moghlai Bibi. It is of black stone or marble, inlaid with white. This building is one of the finest in Ahmedabad, but much out of repair.

Rani Sipari's Mosque and **Tomb** (4) * are almost the most beautiful monuments in Ahmedabad. Rani Sipari was one of the wives of Mahmud Bigadah, and mother of Prince Ahmad. Her mosque and tomb were completed in 1514. "They are the first of a series of buildings more delicately ornate than any that preceded."[2] The mosque has 2 minarets, about 50 ft. high, having four compartments tapering up to the top. The roof is supported by a row of 6 coupled pillars with single ones behind. The roza, or tomb, is 36 ft. sq.

Dastur Khan's Mosque (5), built in 1486 by one of Mahmud Bigadah's ministers. Remark the open stone screen-work that shuts in the cloister round the courtyard. In the gateway the marks of shot may be seen. A few yds. to the E. of Dastur Khan's Mosque is *Asa Bhil's Mound*, the site of the fort of the Bhil chief, from whom the town of Asaval had its name.

A little to the N.E. of the Jamalpur Gate is **Haibat Khan's Mosque** (6), which is interesting as one of the earliest attempts to combine Mohammedan and Hindu elements. Haibat Khan was one of the noblemen of Ahmad Shah's court. The mosque is very plain. The front wall is pierced by three small pointed arches some distance apart. The minarets are small and without ornament, and rise like chimneys from the roof. The central dome, of Hindu workmanship and of great beauty, is barely raised above the others. The pillars, taken from different temples, display every variety of rich ornament. Except for the form of its dome, the outer porch would suit a Hindu temple.

The **Tin Darwazah**, or **Three Gateways** (7), built by Sultan Ahmad I., is of stone richly carved. It crosses the main street a little to the N. of the Jumma Musjid. The terrace on the top of the gateway was formerly roofed over, but was thrown open in 1877. This gateway led into the outer court of the Bhadr, known as the Royal Square, and was surrounded, in 1638, by two rows of palm trees and tamarinds (J. A. de Mandelslo's *Voyages*, 1662, p. 76). Facing the Bhadr Gate is a municipal garden. N. of the garden is the High School, and to the W. the Hemabhai Institute, with a good library and newspapers and periodicals. Near it is the **Mosque of Malik Sha'ban**, with an inscription that says it was built in the reign of Kutb-ud-din, by Sh'aban, son of 'Imadu'l mulk, in 856 A.H. = 1452 A.D.

The **Bhadr** (8), (pronounced *Bhudder*) an ancient enclosure or citadel, built by Ahmad Shah, 1411, and named

[1] In 1781 Mr. Forbes, in his *Oriental Memoirs*, said of them: "A circular flight of steps led to a gallery near the top of each. A little force at the arch of the upper gallery made both minarets shake, though the roof of the mosque remained unmoved.

[2] Hope's *Ahmedabad*.

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after the goddess Bhadra, a propitious form of Kali, is occupied by public offices. In the E. face is the **Palace**, built by **'Azam Khan** (9), the 23d Viceroy (1635-42), who was called *Udai*, "the white ant," from his love of building. It is now the jail. Over the entrance is a Persian chronogram, giving the date 1636 A.D. The *N. entrance to the Bhadr* is very handsome. The gate is 18 ft. high, under an archway, opening into a regular octagonal hall of great elegance, containing, in the upper story, an arched gallery, and having in front a low wall of open-cut stone, each gallery surmounted by a cupola. Underneath this hall is a fine vaulted chamber, entered by a flight of steps at each side, with a reservoir and fountain in the middle. Close to the Jail is a temple to Bhadra Kali Mata. At the N.E. corner is **Sidi Sayyad's Mosque** (12),* which forms part of the wall; it is now the Mumlutdar's office. Two of its windows are filled with delicate stone tracery of tree-stems and branches beautifully wrought. Mr. Fergusson, who gives an illustration of one of the windows, says in his *Hist. of Arch.*: "It would be difficult to excel the skill with which the vegetable forms are conventionalised just to the extent required for the purpose. The equal spacing also of the subject by the three ordinary trees and four palms takes it out of the category of direct imitation of nature, and renders it sufficiently structural for its situation; but perhaps the greatest skill is shown in the even manner in which the pattern is spread over the whole surface. There are some exquisite specimens of tracery in precious marbles at Agra and Delhi, but none quite equal to this."

In the S.W. corner of the Bhadr is **Ahmad Shah's Mosque** (10), built by him in 1414, 20 years before the Jumma Musjid, being perhaps the oldest here. It is said to have been used as the king's private chapel. Left on advancing towards the mosque, was once the **Ganj-i-Shahid** or store of Martyrs, where were buried the Moslems killed in storming the town. The façade is almost bare of ornament, with ill-designed pointed arches. The two minarets are evidently unfinished. The *mimbar*, or pulpit, is adorned with what looks like laurel leaves. The architecture shows the first attempts at building a Moslem edifice in what had been a Hindu city. The pillars still bear Hindu figures and emblems. The N. porch, leading into the latticed ladies' gallery, is Hindu throughout, and may be part of a temple.

W. of this mosque is the **Manik Burj** (11) or Ruby Bastion, built round the foundation-stone of the city. There is a small round tomb in the yard near the collector's office, which is said to be that of Ibrahim Kuli Khan, a Persian warrior.

Shah Wajihu-din's Tomb (13), built by Saiyad Murtaza Khan Bokhari, 11th Viceroy, 1606-1609, is a very beautiful monument.

Sayyad 'Alam's Mosque (14), built about 1420 by Abubakr Husaini. The inner details are as rich as Hindu art could make them. S. of this 170 yds. is

The **Rani Musjid (Queen's Mosque)** (15) *in Mirzapur*, a few yds. to the S. of the D.B., built probably in Sultan Ahmad I.'s reign. There are two minarets, unfinished or partly destroyed by an earthquake, and now only 33 ft. high. The roof has three domes, and is supported by 36 plain pillars. To the N.E. of the mosque is the **roza** or tomb (restored). Under the dome are two cenotaphs of white marble; the central one is the tomb of Rupavati, a princess of Dhar. It is in good preservation, while that on the W. side is much injured; both are ornamented with the chain and censer, a Hindu device. Mr. Fergusson has given a plan of this mosque, and says, "The lower part of the minaret is of pure Hindu architecture. We can follow the progress of the development of this form from the first rude attempt in the Jumma Musjid, through all its stages to the exquisite patterns of the Queen's Mosque at Mirzapur."

The **Mosque of Shaik Hasan Muhammad Chishti** *in Shahpur* (16) is in the N.W. angle of the city, not far from the Sabarmati, 1565 A.D. The minarets are unfinished. "The tracery in the niches of their bases is perhaps superior to any other in the city." On the S. or

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left side of the central arch is a Persian quatrain. This chronogram gives the date 1566 A.D.

N. of the city is the **Mosque of Muhafiz Khan** (17), which is 350 yds. to the E. of the D.B., and was built in 1465 by Jamal-ud-din Muhafiz Khan, governor of the city in 1471 under Mahmud Begadah. It is the best preserved of all the mosques; and Hope says, "its details are exquisite," and he considers that the minarets of this mosque and those of Rani Sipari "surpass those of Cairo in beauty."[1]

S. of this mosque is the modern **Swami Narayan's Temple** (18), finished in 1850. It has an octagonal dome, supported on 12 pillars, and is a fine building.

Close to it is the **Panjrapol** or *Asylum for Animals.* The enclosure is surrounded by sheds where about 800 animals are lodged. There is also a room where insects are fed. Close to the S. of it are nine tombs, each 18 ft. 3 in. long, called the **Nau Gaz Pirs**, "the Nine Yard Saints." They are most likely the tombs of a number of men killed in some battle.

The **Mosque, Tomb, and College of Shuja'at Khan.**—This mosque has two slender minarets and is divided by piers into five bays, and over the kiblah are written the creed and date=1695. The walls, up to 6 ft., are lined with marble. The tomb is of brick, with a marble floor, much destroyed. It is called both the Marble and the Ivory Mosque.

Ahmedabad is celebrated for its **Handicraftsmen** — goldsmiths, jewellers, etc., who carry the *chopped* form of jewellery (the finest archaic jewellery in India) to the highest perfection; copper and brass-workers, as instanced particularly in the very graceful and delicate brass screens and *pandans* (spice-boxes); carpenters, who have long been famous for their superior carving in *shisham*, or mongrel blackwood, of which the finest specimens are to be found here; stone-masons, lacquer-workers, carvers in ivory,—also for the manufacture of "Bombay boxes"; mock ornaments for idols; leather shields; cotton cloth (4 monster steam-factories); calico-printing, gold-

steam-factories); calico-printing, gold-figured silks, and gold and silver tissues; *kincobs*, or brocades (the noblest produced in India); gold and silver lace and thread, and all manner of tinsel ornaments.

Its industrial importance is shown by the fact that "the *Nagar-Seth*, or city lord, of Ahmedabad is the titular head of all the Guilds and the highest personage in the city, and is treated as its representative by the Government."[1]

Carpets have also become a speciality of Ahmedabad, and the manufactories, as well as the workshops of the other crafts are well worth visiting.

ENVIRONS.—For 12 m. round Ahmedabad the country is full of interesting ruins; but here only the principal can be mentioned. Just outside the Delhi Gate, rt. of the road, is the **Hathi Sing's Temple** (19),* a modern building, surmounted by 53 pagoda domes. This and a rest-house and family mansion close by were finished in 1848, at a cost of 1,000,000 rs. The dimensions of this temple are of the first order; its style the pure Jain; and it stands a convincing proof that the native architecture has not been extinguished by centuries of repression. In its sculptures may be seen representations of the 24 holy men, or Tirthankars, and hundreds of other images, all similar, but each labelled on the base with the emblem of some distinct Jain. The entrance is from a courtyard surrounded by a corridor, where woollen slippers are provided, before ascending a portico richly carved and supported by pillars. The Temple consists of an outer and an inner chamber, both paved with coloured marbles chiefly from Makran in Rajputana: in the latter is the image of Dharmnath, who is represented as a beautiful youth, with a sparkling tiara of imitation diamonds. Mr. Fergusson says: "Each part increases in dignity to the sanctuary. The exterior expresses the interior more completely than even a Gothic design, and, whether looked at from its courts or from the outside, it possesses variety without confusion, and an appropriateness of every part to the pur-

[1] See also Burgess, **Architecture of Ahmadabad.**

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pose intended." N.W. of this is the ruined **Tomb of Darya Khan** (20), 1453, minister of Mahmud Shah Begada. The dome is 9 ft. thick, and the largest in Guzerat. Not far beyond it is the **Chota** or small **Shahi Bagh**, of no architectural interest, now a private house, where it is said the ladies of the royal harem lived. Across the railway line is the **Shahi Bagh**, a very fine garden-house, now the residence of the Commissioner of the Division. A subterranean passage is said to communicate between the two places. The building was erected in 1622 by Shah Jehan, when Viceroy of Ahmedabad, to give work to the poor during a season of scarcity. In the 16th century this was the great resort for the people of the city. The Shahi Bagh is close to the railway bridge over the Sabarmati, which river it overlooks. Half a m. S.W. of the Shahi Bagh is **Miyan Khan Chisti's Mosque** (22), built in 1465 by Malik Maksud Vazir; and ½ m. more to the S.W. is **Achut Bibi's Mosque** (21), built in 1469, by 'Imadu'l mulk, one of Begada's ministers, for his wife Bibi Achut Kuki, whose tomb is close by. There were seven minarets here, all of which were thrown down in the earthquake of 1819. Returning from this point, the traveller may drive to the N.E. side of the city, to Asarva, which is about ½ m. N.E. of the Daryapur Gate, where are the **Wells of Dada Hari** (23)* and Mata Bhawani. The real name of Dada is said by the local people to have been Halim, "mild," and they call him Dada Hari. He is said to have been the husband of the Dai, or Nurse of one of the Kings. There is an ascent from the road to the platform which surrounds the well's mouth. A domed portico, supported by 12 pillars, gives entrance to 3 tiers of finely constructed galleries below ground, which lead to the octagonal well, and inscriptions in Sanscrit and Arabic. The well beyond the octagonal one has pillars round it, and a fence wall. Beyond this is a circular well for irrigation. A very narrow staircase leads to the level ground, where by the side of the well are two stone mandaps. About 50 yds. to the W. is *Dada Hari's Mosque*, one of the best decorated buildings at Ahmedabad, though no marble is employed. The stone is of a dull reddish-gray colour. The bases of the two minarets are richly carved. A portion of them was thrown down by the earthquake of 1819. To the N. is the *Roza of Dada Hari or Halim*. The N. door is exquisitely carved, but the inside is quite plain.

Mata Bhawani (24).—This well is about 100 yds. N. of Dada Hari's, but is much older, and is thought to be of the time of Karan, when Ahmedabad was called Karanavati. The descent to the water from the platform is by 52 steps and pillared galleries as at Dada Hari. The porticoes are quite plain, and the well is altogether inferior to that of Dada Hari.

Most of the houses in the *Madhavpura* suburb are warehouses, and it is the great business quarter. *Saraspur* is a distinct walled town, the largest of the suburbs. It is E. of the rly. station. In this suburb is the Jain **Temple of Chintaman** (25), restored in 1868 by Shantidas, a rich merchant, at a cost of 900,000 rs. Aurangzib defiled it by having a cow's throat cut in it, and, breaking the images, changed it into a mosque. The Jains petitioned the Emperor Shah Jehan, who ordered his son to repair and restore the temple. But in 1666 Thevenot speaks of it as a mosque (*Voyages*, v. p. 28).

¾ m. S.E. of the Rajpur Gate is the Hauz-i-Kutb, generally called the **Kankariya Lake** (26), or Pebble Lake. This reservoir, one of the largest of its kind in this part of India, is a regular polygon of 34 sides, each side 190 ft. long, the whole being more than 1 m. round. The area is 72 acres. It was constructed by Sultan Kutb-ud-din in 1451, and was then surrounded by many tiers of cut-stone steps, with six sloping approaches, flanked by cupolas and an exquisitely carved water-sluice. In the centre was an island, with a garden called Nagina or the Gem, and a pavilion called Ghattamandal. In 1872 Mr. Borrodaile, the collector, repaired the building, and made a road to the Rajpur Gate. On the E. bank of the lake are some Dutch and Armenian

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tombs, Saracenic in style, with domes and pillars. They are a good deal ruined. The dates range from 1641 to 1689.

Sarkhej is 6 m. to the S.W. of the Jamalpore Gate, whence a *dumni*, or covered cart on springs, with a good horse, will take two people comfortably in an hour. The start must be made in the early morning. The road crosses the Sabarmati river, the channel of which is about ½ m. broad, but the water in the dry weather is little more than 2 ft. deep. The river-bed during the day is one of the most interesting sights in Ahmedabad. The sand is dotted with enclosures for the cultivation of melons, potatoes, and other vegetables, and the running water is lined with gaily-dressed women washing their clothes. Garments of every shape and of the brightest colours are laid out to dry. These persons are not professional washerwomen, but belong to many classes of society. The remains of a bridge will be seen near the crossing; both it and the railway bridge were carried away by the great flood in 1875, but the latter was at once restored. Near the bridge the city wall is from 40 to 60 ft. high. The road from the river's bank is good, with rich fields on either side, and at 1¾ m. rt. is the massive brick

Mausoleum of 'Azam and Mozam, built probably in 1457. These brothers are said to have been the architects of Sarkhej, and to have come from Khorasan. The immense structure which contains their tombs is raised on a platform. About 300 yds. from the principal buildings at Sarkhej there are two brick towers about 30 ft. high, the bases of which, close to the ground, have been so dug away that it seems a miracle they do not fall. After another 200 yds., the road passes under two arches, leading into the courtyard of Sarkhej. To the left on entering is the fine mausoleum of Mahmud Bigadah and his sons, and connected with it by a beautiful portico another equally magnificent tomb on the border of the tank for his queen Râjabai. To the rt. is the **Tomb of the Saint** *Shaik Ahmed Khattu Ganj Bakhsh*, called also Maghrabi. Ganj Bakhsh lived at Anhalwada, and was the spiritual guide of Sultan Ahmad I., and a renowned Mohammedan saint; he retired to Sarkhej, and died there in 1445 at the age of 111. This magnificent tomb and mosque were erected to his memory. The tomb is the largest of its kind in Guzerat, and has a great central dome and many smaller ones. Over the central door of the tomb is a Persian quatrain. It gives the date 1473 A.D. The shrine inside is octagonal, surrounded by finely-worked brass lattice-windows. The pavement is of coloured marbles, and the dome inside richly gilt,—from it hangs a long silver chain which once reached to the ground. The vast adjoining *Mosque* is the perfection of elegant simplicity: it has 10 cupolas supported on 18 pillars. The whole of these buildings, says Mr. Fergusson, "are constructed without a single arch; all the pillars have the usual bracket capitals of the Hindus, and all the domes are on the horizontal principle." S. of the saint's tomb is that of his disciple Shaik Salahu-din.

Mahmud Begurra excavated the great tank of 17½ acres, surrounded it by flights of stone steps, constructed a richly-decorated supply-sluice, and built at its S.W. corner a splendid palace and harem (now in ruins).

With the lake, the Sarkhej buildings form the most beautiful group in Ahmedabad. They belong to the best period of the style, and have the special interest of being almost purely Hindu, with only the faintest trace of the Mohammedan style. Numbers of people bathe in the tank in spite of the alligators. A little S. of the lake is the tomb of Baba Ali Sher, a saint even more venerated than Ganj Bakhsh. It is small, ugly, and whitewashed. Close by are the remains of Mirza Khan Khanan's Garden of Victory, laid out in 1584 after his defeat of Muzaffar III., the last Ahmedabad king. In the 17th century Sarkhej was so famous for indigo, that in 1620 the Dutch established a factory there.

From Ahmedabad another expedition may be made to **Batwa**, which is almost 5 m. due S. of the Rajpur Gate. Here

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Burhanu-din Kutbu 'l-Alam, the grandson of a famous saint buried at Uch on the Sutlej, is interred. He came to the court of Sultan Ahmad I., settled at Batwa, and died there in 1452. A vast mausoleum of fine design and proportions was erected to his memory. It resembles the buildings at Sarkhej, but the aisles are arched and vaulted, and the dome is raised by a second tier of arches. The workmanship is most elaborate, but the building is unfortunately much out of repair. Adjoining it are a mosque and tank.

The tomb of *Shah 'Alam* is 2 m. S.E. of the town on the Batwa road. Before reaching the tomb the road passes under two plain gateways, and then through one, with a Nakar Khana (music gallery) above the archway, and so into a vast court. To the W. is the mosque, which has two minarets of seven stories, handsomely carved and about 90 ft. high. The tomb of Shah 'Alam, who was the son of the saint buried at Batwa, is to the E., and is protected by metal lattices: he was the spiritual guide of Mahmud Begadah, and died in 1495. To the S. is an assembly hall built by Muzaffar III. (1561-72), and partly destroyed by the British in 1780 to furnish materials for the siege of the city. The tomb is said to have been built by Taj Khan Nariali, one of Mahmud's courtiers. Early in the 17th century Asaf Khan, brother of the Empress Nur Jehan, adorned the dome with gold and precious stones. The floor of the tomb is inlaid with black and white marble, the doors are of open brass work, and the frame in which they are set, as well as what shows between the door-frame and the two stone pillars to the right and left is of pure white marble beautifully carved and pierced. The tomb itself is enclosed by an inner wall of pierced stone. The outer wall in the N. is of stone trellis-work of the most varied design, and here Shaik Kabir, renowned for his learning, who died in 1618, is buried. The mosque was built by Muhammad Salih Badakhshi. The minarets were begun by Nizabat Khan, and finished by Saif Khan. They were much damaged by the earthquake of 1819, but have been repaired, and are now in good order. To the S. of the mosque is a tomb like that of the chief mausoleum where the family of Shah 'Alam are buried. Outside the wall to the W. is a reservoir, built by the wife of Taj Khan Nariali.

Another day may be spent in visiting the *Monastery of Pirana*, which is at the village of Giramtha, 9 m. S. of Ahmedabad. The mausoleums are those of Imam Shah, Nurshah, Surabhai, Bala Muhammad, and Bakir 'Ali. The legend is that Imam Shah came from Persia in 1449, and performed certain miracles, which induced Muhammad II. to give him his daughter in marriage. On the anniversary of Imam Shah's death a fair is held, attended by many Hindus.

There are many other interesting ruins near Ahmedabad, but these are the principal, and to see all would take months.

Leaving Ahmedabad, the railway crosses the Sabarmati river quite close to the Shah-i-bagh on a fine bridge, which carries the rails for both gauges and a footway on one side.

At 314 m. **Sabarmati** junc. sta. the narrow gauge continues N. to Delhi, whilst the broad gauge turns W. for Wadhwan and Kattywar (Rte. 7). The new *Jail* here is one of the largest in the Presidency.

The country going N. is flat and well cultivated. The beautiful and celebrated well at Adalaj is in this direction, but can perhaps be more easily visited by road.

350 m. **Mehsana** junc. sta. This is one of the most important railway centres in Guzerat, as it is the junction for three branch lines constructed by the Gaekwar of Baroda. They are: (1) a line passing through **Visnagar**, **Vadnagar**, and **Kheralu**, total distance 27 m., general direction N.E.; (2) a line to **Patan**, the historic capital of Guzerat, distance 24 m. N.W.; (3)

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a line to **Viramgam**, 40 m. S.W., made to connect the Rajputana and Kattywar metre-gauge lines of railway. (For Viramgam see p. 152.)

On these branch lines two places only need be noticed here.

[**Vadnagar**, 21 m. N.E. (pop. 15,941). This place, once very important, is stated to have been conquered by a Rajput prince from Ayodhya in 145 A.D. It probably occupies the site of Anandpura, known in local history since 226 A.D. There are some interesting ruins, and the *Temple of Hatkeshvar Mahadeo* is worth a visit. It is now the religious capital of the Nagar Brahmans, a most influential class of men in Guzerat and Kattywar. It was long the chartered refuge of the Dhinoj Brahmans, a class of robbers who were protected and taxed by successive native governments down to quite a recent date.

Patan, 24 m. N.W. of Mehsana (pop. 32,646). The city stands on the site of the ancient Anhilvada, capital of the Hindu kings of Guzerat: it was taken by Mahmud of Ghazni on his way to attack the temple of Somnath in 1024 A.D. The site for generations has been a quarry whence beautiful carved stones have been carried to other places. It is still famous for its libraries of Jain MSS. There are no less than 108 Jain temples here.]

Kadi the N. division of Baroda in which Sidhpur is situated is the only part of the whole of the Bombay Presidency in which *Poppies* are allowed to be grown. The opium is manufactured in Sidhpur at the *State Stores*.

366 m. **Unjha** sta. A town in the Baroda territory of 11,287 inhab. and headquarters of the Kadwakanbis, a peculiar caste of agriculturists. Marriages among them take place but once in 11 years, when every girl over 40 days old must be married on one or other of the days fixed. Should no husband be found, a proxy bridegroom is sometimes set up and married to a number of girls who immediately enter a state of nominal widowhood until an eligible suitor presents himself, when a second marriage takes place.

374 m. **Sidhpur** sta. (pop. 16,224). It stands on the steep northern bank of the Sarasvati river, and the scene in the bed of the river during the day in the dry weather is specially gay. The place is of extreme antiquity, and contains the ruins of *Rudra Mala*, one of the most famous ancient temples in W. India. It was wrecked by Ala-ud-din Khilji in 1297; and much of it has been carried off since for building purposes. The stones are gigantic, and the carving superb, but very little of it remains. A row of small temples is converted into a mosque. The more modern temples are very numerous.

393 m. **Palanpur** sta. (R.), D.B. The chief town of a native state of that name, the residence of a Political Agent. [Rly. N.W. to the military station of **Deesa** on the *R. Banas* 18 m. distant.]

425 m. **Abu Road** sta. ✲ (R.), D.B. This is a well-built, attractive-looking place, Mount Abu looking down on it from the N.W.

[The excursion to Mount Abu is one of the most interesting in India, more especially on account of the Jain temples. The ascent to it, 16½ m., is by a very good road, fit for light-wheeled traffic for about 5 or 6 m., through delightful scenery, with fine views across a wide valley towards Achilghar. Thence by pony or rickshaw (about 4½ hrs.) to the top of the mount. Although regarded as part of the Aravalli range, Abu is completely detached from that chain by a valley about 15 m. wide. The plateau at the top is about 14 m. by 4 m., and varies in height from 4000 to 5600 ft.[1]

[1] The traveller should arrange to arrive at Abu Road sta. by a morning train, when he will have time to arrange for the trip up to Mount Abu in the evening (having previously written or telegraphed to secure rooms there at the small hotel), allowing himself about 6 hours' daylight for the journey. The temples can be seen before noon the following day, the light luggage started downhill before

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Mount Abu ✱ is the headquarters of the Rajputana administration, and the residence of vakils or agents from a large number of native states. It is also a sanitarium for European troops and favourite hot-weather resort in the summer season.

The height of the civil and military station is 4000 ft.; the highest point is in the northern end.

At the *Headquarters* are the Residency, *Church, Lawrence Asylum Schools* for children of soldiers, *Barracks, Club, Bazaar* of native shops, a considerable number of private houses on the margin of the *Gem Lake*, a most charming piece of artificial water studded with islands, and overhung by a curious rock that looks like a gigantic toad about to spring into the water. The *Railway Schools* for children are outside the station on the plateau. The surface of Mount Abu is very much broken up, so that the carriage roads are very few, but there are plenty of bridle-roads and picturesque footpaths.

The **Dilwarra Temples**, the great attraction of Mt. Abu, are reached by a good bridle-path (2 m.) *A pass to visit them is necessary.*

When Europeans first settled at Abu the temples were unguarded and open to all comers, and were frequently misused by the lower classes of all races. They owe their improved condition to the exertions of educated European officers, a fact the custodians sometimes forget in their conduct towards visitors. In spite of ill usage and some very bad restoration, the Dilwarra temples are very beautiful, and find a fitting framework in their nest of mango trees, with green fields of barley waving at their feet, and surrounded on all sides by the everlasting hills.

"The more modern of the two temples was built by the same brothers, Tejahpala and Vastupala, who erected the triple temple at Girnar. This one, we learn from inscriptions, was erected between 1197 and 1247, and for minute delicacy of carving and beauty of detail stands almost unrivalled, even in the land of patient and lavish labour. It is said to have taken 14 years to build, and to have cost 18,000,000 rs. besides 56 lakhs spent in levelling the hill on which it stands.

"The other, built by another merchant prince, Vimala Sah, apparently about 1032 A.D., is simpler and bolder, though still as elaborate as good taste would allow in any purely architectural object. Being one of the oldest as well as one of the most complete examples known of a Jain temple, its peculiarities form a convenient introduction to the style, and serve to illustrate how complete and perfect it had already become when we first meet with it in India.

"The principal object here, as elsewhere, is a cell lighted only from the door, containing a cross-legged seated figure of the saint to whom the temple is dedicated, in this instance Parswanatha. The cell terminates upwards in a sikra, or pyramidal spire-like roof, which is common to all Hindu and Jain temples of the age in the north of India. To this is attached a portico composed of 48 free-standing pillars; and the whole is enclosed in an oblong courtyard, about 140 ft. by 90 ft., surrounded by a double colonnade of smaller pillars, forming porticoes to a range of 55 cells, which enclose it on all sides, exactly as they do in Buddhist viharas. In this case, however, each cell, instead of being the residence of a monk, is occupied by one of those cross-legged images which belong alike to Buddhism and Jainism. Here they are, according to the Jain practice, all repetitions of the same image of Parswanatha, and over the door of each cell, or on its jambs, are sculptured scenes from his life. The long beams, stretching from pillar to pillar, supporting the roof, are relieved by curious angular struts of white marble, springing from the middle of the pillar up to the middle of the beam" (Fergusson).

Achilghar is reached by following the bridle-path past Dilwarra for about 4 m., when the village of Uria is reached, where there is a bungalow. From this turn r. along a bad track for another 1 m. to the first temple. It is sur-

breakfast, the visitor following in the afternoon in time to catch the evening train. It will be found cold at Abu in winter.

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rounded by a wall, approached by a flight of steps, and beautifully ornamented. S.E. of this are other temples on higher ground overlooking the valley. The view is magnificent. These are the buildings the traveller has seen in ascending the hill. S. of the first temple is the *Agni Kund*, a tank famous in Hindu mythology. On the bank is a marble image of Pramar with his bow, and near him three large stone buffaloes. This figure is superior in style and treatment to most; and the same may be said of the statues in other temples around the Hill of Abu, specially of the brass figure at Gaumukh alluded to below. The Achilghar group is perhaps as attractive as the more renowned temples at Dilwarra, though not comparable in size or finish; but the absence of modern work, and an air of antiquity, solidity, and repose, make them worthy of all admiration.

Around Mount Abu in the plain and on the hillside are many temples, some very beautiful, and all in charming spots; but the traveller who wishes to visit them must have plenty of leisure and be a good walker, and must always be accompanied by a guide. It is very dangerous to leave a beaten path on the sides of Abu without a person who knows the country intimately.

Gaumukh, a beautifully situated temple 500 ft. down the S.E slope, and 3 m. from the church. Observe the brass figure facing the temple.

Rishi Krishna, at the foot of the hill, S.E. side, 14 m. from the Civil Station, is easily visited from Abu Road railway station.

Gautama, on S. side of the hill, W. of Gaumukh; 5 m. from station. Lovely view.

Devangan, in the plain, S.W., 2 m. S. of Anadra, B.D.]

528 m. **Marwar Railway** junc. sta.

[Excursion to Jodhpur.

From this point the Jodhpur-Bikanir **Railway** branches E. to 44 m. *Luni* junc. **sta.** (from which a line diverges W. to the salt-works at *Pachbadra*, distant 60 m., and continues in N. direction). Many miles before reaching Jodhpur the fort can be distinguished rising abruptly out of the bare plain.

64 m. **JODHPUR** sta., D.B. the capital of the Rajput state of that name, and of the country known as Marwar Carea, is the residence of the Chief and of a Political Agent, to whom it is necessary to bring an introduction asking for permission to see the place.

The *State of Jodhpur* or *Marwar* covers an area of 37,000 sq. m. with a pop. of 1,750,500. The *City* was built by Rao Jodha in 1459, and from that time has been the seat of government. It stands on the S. extremity of a rocky range of sandstone hills running E. and W., and is surrounded by a strong wall nearly 6 m. in extent, with seven gates, each bearing the name of the town to which it leads. Some of the houses and temples in the city are of stone richly carved. Amongst the most important buildings are the *Temple* in the Dhan Mundi (wheat market) and the *Talati Mal*, an old palace now used as the Darbar High School.

The **Fort** stands up boldly some 300 ft. above the city and the plain, and presents a magnificent appearance. The rock is on every side scarped, but especially at the N. end, where the palace is built on the edge of a perpendicular cliff at least 120 ft. high. Strong walls and numerous round and square towers encircle the crest of the hill. A modern engineered road winds up the neighbouring slopes to a massive gateway. Here is the first of 7 barriers thrown across the zigzag ascent, having immense portals with separate guards in each. On the wall of the last are represented the hands of the 15 wives of one of the rajas who underwent *sati* at his death.

At the top of the rock are the highly-interesting *Old Palaces*. There are courtyards within courtyards, all solidly built and surrounded by lattice windows of the most delicate and beautiful designs. Here in the *Treasury* are the Maharaja's jewels, a wonderful collection, and well worth seeing. Some of the pearls, emeralds, and diamonds are unusually fine. The silver trappings for elephants and horses should also

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be noticed. The view from the palace windows is most interesting and extensive, and shows the town nestling under the huge rock.

There was formerly great scarcity of water, and the women had daily to walk all the way to Mandor (see below) to fetch it, but now it has been brought up to the top of the Fort in pipes. The principal **Tanks** are—

The *Padam Saugar* Tank, in the N.W. part of the city, excavated out of the rock, but of small size. In the same quarter is the *Rani Saugar*, at the foot of the W. entrance into the Fort, with which it is connected by outworks, and is chiefly reserved for the garrison and ladies residing in the Fort. The *Gulab Saugar*, to the E., is handsomely built of stone, and is capacious, with a smaller one adjoining it. The *Baiji ka Talao*, S. of the city, is extensive, but not capable of holding water long. The modern *Sardar Saugar*, on N.E. 1 m. W. is a lake called *Akherajji ka Talao*, which is a fine sheet of water, clear, deep, and extensive, resembling rather a natural lake than an artificial tank. 3 m. N. of the city is the *Bal-Samand*, a pretty tank, with a palace on the embankment and garden below, used by the Maharaja as a summer residence. The *Canal* from it to the city is a work of much importance.

The chief **Sport** near Jodhpur is *pig-sticking*, the pigs being preserved by the Maharaja.

A great religious fair is held here in March.

S.E. of the city are the **Raikabag Palace**, where the late chief resided, and the **Jubilee Buildings** or public offices near it, designed by Col. Jacob. In the native style, with elaborate detail, they are extensive and beautiful, and deserve attention.

The Palace of the present chief is further S.

The **Public Gardens**, and fine stone houses of the officials, have now replaced the barren tract that formerly touched the city walls on the S. side. These, and many other improvements, are due to the Prime Minister, Sir Partab Sing, G.C.S.I.

At about ½ m. outside the N.E. angle of the city is a suburb of 800 houses, called the **Maha Mandir**, or "great temple." The roof of the temple is supported by 100 pillars, and the interior is richly decorated. This suburb is defended by a stone wall, with a few weak bastions. In it are two palaces, in one of which the spiritual adviser of the late Maharaja lives. The other is reserved for the spirit of his predecessor, whose bed is laid out in a state chamber, with a golden canopy over the pillow; and has no living occupant. The priests, called *Naths*, have lost nearly all their former prestige.

Mandor.—This was the capital of Marwar before the foundation of Jodhpur. It is situated about 3 m. to the N. of Jodhpur. Here are the *Chattris*, or cenotaphs (much neglected), of the former rulers, erected on the spots where the funeral pyres consumed their remains. Some are fine massive buildings,—that dedicated to *Ajit Sing*, d. 1724, being the largest and finest. These "proud monuments," as Tod calls them,[1] are built of "a close-grained freestone of a dark brown or red tint, with sufficient hardness to allow the sculptor to indulge his fancy. The style of architecture here is mixed, partaking both of the Shivite and the Buddhist, but the details are decidedly Jain, more especially the columns." Across a little stream not many yards from here is a pantheon called the *Shrine of the 300 million gods*, containing a row of gigantic painted figures of divinities and heroes. At the end of the long building where these figures are arranged is a curious fresco of a sea-piece. Near this is the stone palace of *Abhay Sing*, who succeeded Ajit Sing in 1724. It is now quite deserted and given over to the bats. There are some fine bits of trellis screen-work in the garden.]

128 m. **Merta Rd.** junc. for Bikanir. **Merta**, a fortified Marwar town of some importance, is some miles from the railway. Near this town was fought a decisive battle between the Marathas and Rajputs, in which the former, with the treacherous assistance of a large

[1] For full details see Col. Tod's *Rajasthan*.

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body of Pindharis under Amir Khan, inflicted a crushing defeat upon the latter.

[**Excursion to Bikanir.**

35 m. **Nagaur.** A fortified town of importance in Marwar. The crenellated wall, houses, and groups of temples make an agreeable break in the monotonous rolling desert.

103 m. **Bikanir,** the capital of the state of that name. The ruling chief is descended from a branch of the royal house of Jodhpur. The state has an area of upwards of 20,000 sq. m., and a pop. of about 400,000. The principal part of the state is desert, and the great depth (150 ft. to 300 ft.) at which water is found renders cultivation or irrigation impossible. The chief wealth of the people is their flocks and herds, which feed on the bushes and scanty herbage. The Maharaja's palace at Bikanir itself is picturesque and imposing, viewed from a distance. But like most Hindu palaces, its interior is a mass of small irregular suites of rooms, due to the superstitious custom which forbids a chief to live in the apartments of his predecessor. "Palatial" loses its force as an adjective, applied to native Indian interiors. Some of the rooms in the palace are lined with willow-pattern plates and tiles set in the walls. The town is surrounded by a wall, and contains a few houses with handsome fronts of carved stonework, belonging to wealthy Jain merchants. A political agent resides here, and his garden, green with grass and bright with flowers, is a veritable oasis in the desert, which beats with its sandy waves impotently on the surrounding wall. One of the deep wells should be seen and its depth viewed by a beam of light reflected from a mirror.]

216 m. **Sambhar** stat.

Sambhar Lake is situated on the border of the Jeypore and Jodhpur states. The surrounding country is arid and sterile, being composed of rocks abounding in salt, and belonging to the Permian system; and the salt of the lake comes from the washing of these rocks. The bottom is tenacious black mud resting on loose sand. The lake is 21 m. long from E. to W. after the rains, and the average breadth at that time is 5 m. from N. to S., and the depth, 1 m. from the shore, is only 2½ ft. The water dries up from October to June, and leaves about an inch of salt in the enclosures, which are constructed only where the black mud is of considerable thickness.

From the 17th century the salt was worked by the Jeypore and Jodhpur Governments conjointly till 1870, when the British Government became lessees of both states. The works are on the E. and N. edges of the lake. The average yearly out-turn is from 300,000 to 400,000 tons of salt, and the cost of storage and extraction is ¾d. for every 82¾ lbs. When the salt is formed men and women of the Barrar caste wade through the mud and lift it in large cakes into baskets.

221 m. **Phalera** stat. N. junc. of R.M. and J.B. railways.

Proceeding from Marwar junc. (p. 121) towards Ajmere, after leaving, 561 m., **Haripur** sta., D.B., the line engages in a rocky ascent which continues to close to 582 m., **Beawar** sta., D.B., an important town, and reaches

615 m. **AJMERE** junc. sta., ✱ D.B. [From this place a line runs S. to *Nusseerabad*, *Neemuch*, *Rutlam*, *Indore*, *Mhow*, and *Khandwa* (see Rte. 4).]

Ajmere, the key to Rajputana (pop. 67,800), is the capital of an isolated British district in the Rajput states. The district comprises two tracts known as Ajmere and Merwara (pop. 541,900). The Agent of the Governor-General for Rajputana, whose headquarters are at Abu, is ex-officio Chief Commissioner of Ajmere. The city is of great antiquity and celebrity, and is situated in a valley, or rather basin, at the foot of the rocky and picturesque Taragarh Hill (3000 ft. above the sea). It is surrounded by a stone wall with five gateways, and is well built, containing many fine houses of stone with orna-

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mental façades. Ajmere was founded in 145 A.D. by Ajaypal, one of the Chohan kings.

In 1024, Mahmud of Ghazni, on his way to Somnath in Kattywar, sacked Ajmere, and Akbar conquered it in 1556.

The memory of the Ajmere Chishti was held in particular respect by the great Akbar, who was accustomed to pay a yearly visit to his shrine. Several of these pilgrimages were made on foot from Agra and other places. The road from Fatehpur-Sikri to Ajmere was so much used by Akbar that he caused "Kos Minars" (masonry columns answering to our milestones) to be erected along the route. Several of these minars can still be seen from the railway.

Thomas Coryat, in the 17th century, walked from Jerusalem to Ajmere, and spent £2 : 10s. on the journey. Sir Thomas Roe, the ambassador of James I., gives an account of the city in 1615-16. In about 1720 Ajit Sing Rathore seized the city, which was recovered by Muhammad Shah, and made over by him to Abhay Sing. His son Ram Sing called in the Marathas, under Jay Apa Sindia, who, however, was murdered, and in 1756 Ajmere was made over to Bijai Sing, cousin of Ram Sing. In 1787 the Rathores recovered Ajmere, but after their defeat at Patan had to surrender it again to Sindia. On the 25th of June 1818 Daulat Rao Sindia made it over by treaty to the English.

The **Residency** is on the brink of the beautiful artificial lake called the **Ana Saugar**, constructed by Raja Ana in the middle of the 11th cent. It forms the source of the river Laoni, which finally unites with the Delta of the Indus. The Emperor Shah Jehan erected a noble range of marble pavilions on the embankment. They were long the only public offices in Ajmere, but the chief one is now used as the official residence of the Commissioner. The central and most beautiful pavilion, in which the emperor often reposed, has been restored at great cost. The walk along the *bund* or embankment (which is public) is very delightful, — quite the pleasantest sight in Ajmere. If the flying foxes still hang in the trees, they are worth observing. They are sure not to be far off even if they have changed their quarters, as they love the vicinity of water. To the N. is the broad expanse of the lake, and to the S. under the *bund* is the *Public Garden.* The city is supplied with water from the new lake, the *Foy Saugar*, formed by an embankment thrown across the valley 5 m. higher up. The water of the spring known as the **Digi**, on the Nusseerabad side of Ajmere, is said to possess a high specific gravity, owing to the stratum of lead through which it passes.

Akbar's Palace is outside the city proper, to the E., not far from the railway station. The entrance gate is very fine. It was an arsenal, and is now used as a tehsil.

The mosque called the **Arhai-din-ka-jhompra**, or "The Hut of two and a half Days," is just outside the city gate beyond the Dargah. It was built by Altamsh or Kutbu-din about 1200 from the materials of a Jain temple. The name is derived from a tradition that it was built supernaturally in two and a half days. Modern archæologists assert that it was probably erected by the same architect who built the Kutb mosque near Delhi. It is uncertain whether any of the undoubtedly Hindu pillars of which the mosque is built are now *in situ.* Their ornamentation is very complete, no two being alike. The mosque proper, supported by 4 rows of 18 of these columns, derives its beauty from the materials of which it is constructed. The screen in front of it is a work well deserving attention: it is the glory of the mosque, and consists of seven arches very similar to those with which Altamsh adorned the court-yard of the Kutb. In the centre the screen rises to a height of 56 ft. Nothing can exceed the taste with which the Kufic and Tughra inscriptions are interwoven with the more purely architectural decorations and the constructive lines of the design.

The bridle-path to **Taragarh** passes this mosque, and by a steep ascent

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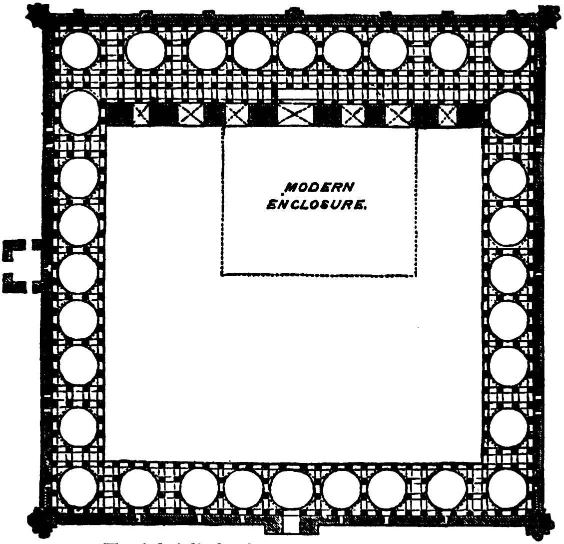
reaches the summit in 2 m. The traveller can ride or be carried in a chair, or *jhampan*. The trip will occupy three hours. The view from the top is the principal reward for the trouble.

One of the principal points of interest in Ajmere is the **Dargah**. It is venerated alike by Mohammedans and Hindus, and derives its extreme sanctity from being the burial-place of Khwajah Muin-ud-din Chishti, who was called Aftab-i-Mulk-i-Hind. He died in 633 A.H. = 1235 A.D. He was the son of Khwajah 'Usman, and was called Chisti from a quarter in the city of Sanjar in Persia. He had gone into a chapel to pray, and his relative, the Chishti from Fatehpur-Sikri, coming to see him on the sixth day found him dead. Of this family of saints and courtiers, Farid-u-din is buried at Pak-patan, in the Panjab; Nizam-ud-din, Kutb-ud-din, and Nasir-ud-din at or near Delhi; Shaik Salim at Fatehpur-Sikri near Agra; and Bandah Nawaz at Kalbargah in the Deccan.

Woollen socks have to be put over the shoes on entering the Dargah. Passing through a lofty gateway, a court-yard is entered in which are two very large iron caldrons, one twice the size of the other. These are known as the great and the little *deg*. A rich pilgrim may offer, at the annual fair and pilgrimage, to give *a deg feast*. The smallest sum with which to buy rice, butter, sugar, almonds, raisins, and spice to fill the large *deg* is 1000 rs., and besides this he has to pay about 200 rs. as presents and offerings at the shrine. After this gigantic rice pudding has been cooked by means of a furnace beneath, it is scrambled for, boiling hot. Eight earthen pots of the mixture are first set apart for the foreign pilgrims, and it is the hereditary privilege of the people of Indrakot, and of the menials of the Dargah, to empty the caldron of the remainder of its contents. All the men who take part in this hereditary privilege are swaddled up to the eyes in cloths, to avoid the effect of the scalding fluid. When the caldron is nearly empty, all the Indrakotis



The Arhai-din-ka-jhompra Mosque at Ajmere.

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tumble in together and scrape it clean. There is no doubt that this custom is very ancient, though no account of its origin can be given. It is generally counted among the miracles of the saints that no lives have ever been lost on these occasions, though burns are frequent. The cooked rice is bought by all classes, and most castes will eat it. The number of pilgrims at this festival is estimated at 20,000.

The *Tomb* of the saint is a square building of white marble surmounted by a dome. It has two entrances, one of which is spanned by a silver arch. S. of it in a small enclosure with well-cut marble lattices is the *Mazar* or "grave" of Hafiz Jamal, daughter of the saint, and W. of it, close by her tomb is that of Chimmi Begam, daughter of Shah Jehan. Christians may not approach within 20 yds. of these holy places. There are some very fine trees in the enclosure.

W. of the sanctuary is a long, narrow, and very handsome *mosque of white marble, built by Shah Jehan.* It has 11 arches, and is about 100 ft. long; a Persian inscription runs the whole length of the roof under the eaves. There is another *mosque* within the enclosure—to the rt. on entering—built by *Akbar.* Most of the outer doors are completely covered with horse-shoes, and many slips of writing are plastered on the walls.

Before leaving the visitor will probably have a necklace of flowers put round him, which it will be polite not to take off until he has gone some distance. A small present, say 1 r., should be given in return.

To the S. of the Dargah enclosure is the Jhalra, a deep tank where ablutions are made, partly cut out of the rock and lined by steep flights of irregular steps.

Ajmere is the headquarters of about 1800 miles of metre-gauge rly. worked by the B.B. and C.I. Railway Co. Near the rly. sta. are very extensive workshops employing many thousand Hindu and Mohammedan workmen, who accomplish their tasks with a wonderfully small amount of European supervision. Across the railway line from the city is an extensive civil station, inhabited almost exclusively by railway officials; and beyond their houses S. is the **Mayo College** for the education of young Rajput princes opened by Lord Dufferin in 1875. It contains about 80 boys between the ages of 8 and 18 years. A visitor, even if pressed for time, ought to drive through the grounds. The central building is a handsome white marble pile, slightly marred by some incongruous details. The subsidiary buildings have been erected by native builders for the chiefs as lodging-houses for their pupils and servants. Perhaps nowhere else in India is so much good modern native architecture to be seen.

The **Cantonment** of **Nusseerabad** is 14 m. from Ajmere (see p. 86).

[The traveller who has leisure should visit the sacred Lake of **Pushkar**, about 7 m. Permanent pop. 4000.

The road skirts the W. shore of the Ana Saugar. At 3 m. from Ajmere is the village of Nausar, in a gap in the hills which divide the Ana Saugar from the Pushkar Lake. This striking pass through the hills is 1 m. long. Pushkar is the most sacred lake in India, in a narrow valley overshadowed by fine rocky peaks, and is said to be of miraculous origin, marking the spot hallowed by the great sacrifice of Brahma. Early in the Middle Ages it became one of the most frequented objects of pilgrimage, and is still visited during the great Mela (fair) of Oct. and Nov. by about 100,000 pilgrims. On this occasion is also held a great mart for horses, camels, and bullocks.

Although the ancient temples were destroyed by Aurangzib, the 5 modern ones with their ghats on the margin of the lake are highly picturesque. That *to Brahma is usually said to be the only one in India;* but there are smaller shrines to Brahma at several old temples. Over the gateway is the figure of the *hans*, or "goose," of Brahma. The D. B. is in a native house on the lake, from which there is a good view.]

658 m. **Naraina** stat. The village with a large tank is seen from the rly. It is the headquarters of the Dadupanthi sect of reformers. Their reli-

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gion, ethics, and teaching are embodied in a mass of poetry written by Dadu Panth and his disciples. A division of the sect is composed of military monks who serve in the armies of the Jeypore and neighbouring states.

✻ 699 m. **JEYPORE** (or Jaipur) sta., ✻ D.B. Pop. 143,000. Ambèr is the ancient capital, Jeypore the modern; it is the residence of the Maharaja, whose state covers nearly 15,000 sq. m., with a pop. of 2,500,000, and the headquarters of the Resident. It derives its name from the famous Maharaja Siwai Jey (or Jaya) Sing. II., who founded it in 1728. The town is surrounded on all sides except the S. by rugged hills, crowned with forts. That at the end of the ridge overhanging the city on the N.W. is the Nahargarh, or "tiger fort." The face of the ridge is scarped and inaccessible on the S. or city side, while on the N. it slopes towards Ambèr. A masonry, crenellated wall, with seven gateways, encloses the whole city.

Jeypore is the pleasant healthy capital of one of the most prosperous independent states of Rajputana, and is a very busy and important commercial town, with large banks and other trading establishments. It is a centre of native manufactures, especially that of many kinds of jewellery and of coloured printed cloths and muslins. The enamel-work done here is the best in India, and the cutting and setting of garnets and other stones found in the state is a large branch of industry. The crowded streets and bazaars are most lively and picturesque. The city is remarkable for the width and regularity of its streets. It is laid out in rectangular blocks, and is divided by cross streets into six equal portions. The main streets are 111 ft. wide, and are paved, and the city is lighted by gas.[1]

Passes to view the Maharaja's Palace and Stables and the old Palace of Ambèr may be obtained from the Resident.

The **Maharaja's Palace**, with its beautiful gardens and pleasure grounds ½ m. long, adorned with fountains, fine trees, and flowering shrubs, occupies the centre of the city and covers ⅐ of its area. The whole is surrounded by a high embattled wall, built by Jey Sing, but many of the buildings included in it are of a later date. The Chandra Mahal, which forms the centre of the great palace, is a lofty and striking building, seven stories high, looking over the gardens.

On the ground-floor is the Diwan-i-Khas, or private hall of audience, built partly of white marble, and remarkable even in India for its noble simplicity. On the top story there is a magnificent view over the centre city. To the l. are the gaudily-furnished modern buildings containing the apartments of the Maharaja and his courtiers, and the zenana.

East of the Chandra Mahal is the famous Jantra or **Observatory**, the largest of the five built by the celebrated royal astronomer Jey Sing (see Benares, Muttra, Delhi, and Ujjain). It is not under cover, but is an open courtyard full of curious and fantastic instruments invented and designed by him. They have been allowed to go much out of repair, and many of them are now quite useless, it being impossible even to guess what purpose they served in the wonderfully accurate calculations and observations of their inventor; but dials, gnomons, quadrants, etc., still remain of great interest to astronomers.

Adjoining the Observatory are the royal **Stables**, built round large courtyards; and beyond them is the Hawa Mahal, or **Hall of the Winds**, one of Jey Sing's *chefs d'œuvre*, a fantastic and elaborate building, decorated with stucco, and overlooking one of the chief streets of the town.

In the central court of the palace are the Raj Printing Office, the Clock Tower, and the Armoury. To the E. of the Diwan-i-'Am is the Parade Ground, girt with open colonnades, behind which are the Law Courts. Horses can mount to the top of the palace by inclined planes.

Near the chief entrance rises the Ishwari Minar Swarga Sul, the "Minaret piercing heaven," built by Rajah Ishwari Sing to overlook the city.

Public Garden, outside the city wall, is one of the finest gardens in India,

[1] See *Letters of Marque*, by Rudyard Kipling.

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70 acres in extent, and was laid out by Dr. de Fabeck at a cost of about 400,000 rs. Attached to it are a fine menagerie and aviary. These gardens cost the Maharaja 30,000 rs. a year to keep up. There is a fine *statue of Lord Mayo.*

In the centre of the garden is the Albert Hall, a sumptuous modern building, of which the Prince of Wales laid the first stone in 1876. It contains a large Darbar Hall and a beautiful museum,—an Oriental South Kensington, suitably housed. The collections of modern works of art and industry, and also of antiquities, from every part of India, are very complete and highly interesting. There is a fine view from the top.

The **Mayo Hospital.**—Beyond the gardens is the hospital, of rough white stone, with a clock tower. It can house 150 patients.

The **Church** is on the way to the Railway Station, a little to the W. of the road.

At the **School of Art**, a handsome modern building, are first-rate technical and industrial classes for teaching and reviving various branches of native artistic industry, such as metal and enamel-work, embroidery, weaving, etc.

The **Maharaja's College.**—In Jeypore public instruction has made greater progress than in the other states of Rajputana. The College, opened in 1844 with about 40 pupils, had in 1889 and 1890 a daily class attendance of 1000, and compares favourably with similar institutions of the kind in British India; it is affiliated to the Calcutta University.

The chattris, or *cenotaphs, of the Maharajas* at Gethur are just outside the N.E. city wall. They are in well-planted gardens, the trees of which are full of solemn-looking, gray-headed monkeys. The first seen on entering is Jey Sing's Chattri, the finest of all. It is a dome of the purest white marble, supported on 20 beautifully carved pillars rising from a substantial square platform, and profusely ornamented with scenes from Hindu mythology. S.E. of Jey Sing's Chattri is that of his son Madhu Sing, a dome rising from the octagon on arches reversed. The only ornaments are carved peacocks. W. of this chattri is that of Pratap Sing, his son, completed by the late ruler Ram Sing. It is of white marble brought from Alwar.

The water which supplies Jeypore is drawn from a stream on the W. of the city, running into the Chambal. The pumping-station and high-level reservoirs are nearly opposite the Chandpol Gate.

[An expedition for the sake of the *view* may be made by elephant or on foot to the *Shrine of the Sun God* at *Galta*, an uninteresting building 350 ft. above the plain, and built on a jutting rocky platform, on the summit of a range of hills, about 1½ m. to the E. of Jeypore, of which by far the finest view is obtained from this point. The way the sandy desert is encroaching on the town should be noticed. It has caused one large suburb to be deserted, and the houses and gardens are going to ruin. The sand has even drifted up the ravines of the hills. This evil ought to be arrested at any cost by planting.]

[The excursion to **Ambèr** (5 m.), the capital of Jeypore till 1728, now ruined and deserted, is most interesting, and will occupy a whole day. It is necessary to obtain permission to visit Ambèr from the Resident of Jeypore, and that official, as a rule, kindly asks the State to send an elephant to meet the traveller at Chandrabagh, where the hill becomes too steep for a carriage.

On the left of the road a line of fortified hills are passed; these culminate in the great *Fort* 400 feet above the old palace, connected with it and built for its defence. The picturesque situation of Amber at the mouth of a rocky mountain gorge, in which nestles a lovely lake, has attracted the admiration of all travellers, including Jacquemont and Heber. The name is first mentioned by Ptolemy. It was founded by the Minas, and still flourishing in 967. In 1037 it was taken by the Rajput, who held it till it was deserted.

The old **Palace**, begun by Man Sing, 1600, ranks architecturally second only to Gwalior, though instead of standing on a rocky pedestal it lies low on the

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slope of the hill, picturesquely rooted on its rocky base and reflected in the lake below. The interior arrangements are excellent. The suites of rooms form vistas opening upon striking views. It is a grand pile, and though it lacks the fresh and vigorous stamp of Hindu originality which characterises earlier buildings, the ornamentation and technical details are free from feebleness.

Entered by a fine staircase from a great courtyard is the Diwan-i-'Am, a noble specimen of Rajput art, with double row of columns supporting a massive entablature, above which are latticed galleries. Its magnificence attracted the envy of Jehangir, and Mirza Raja, to save his great work from destruction, covered it with stucco.

To the right of the Diwan-i-'Am steps is a small temple where a goat, offered each morning to Kali, preserves the tradition of a daily human sacrifice on the same spot in pre-historic times.

On a higher terrace are the Raja's own apartments, entered by a splendid gateway covered with mosaics and sculptures, erected by Jey Sing, over which is the *Suhag Mandir*, a small pavilion with beautiful latticed windows. Through this are further marvels,—a green and cool garden with fountains, surrounded by palaces, brilliant with mosaics and marbles. That on the l. is the *Jey Mandir*, or Hall of Victory, adorned by panels of alabaster, some of which are inlaid, and others are adorned with flowers in alto-relievo, "the roof glittering with the mirrored and spangled work for which Jeypore is renowned." Near the Jey Mandir a narrow passage leads down to the bathing-rooms, all of pale creamy marble. Above is the *Jas Mandir*, "which literally glows with bright and tender colours and exquisite inlaid work, and looks through arches of carved alabaster and clusters of slender columns upon the sleeping lake and the silent mountains."

At the N.E. angle is a balcony, whence there is a fine view over the town of Amber and the plain beyond to the hill which overlooks Ramgarh. Some chattris outside the wall are those of chieftains who died before Jey Sing II. In the palace to the right is a chamber on the rt. wall of which are views of Ujjain, and on the l. views of Benares and Muttra. That opposite the Jey Mandir is called the *Sukh Nawas*, "Hall of Pleasure." In the centre of the narrow dark room is an opening for a stream to flow down into the groove or channel which runs through the hall. The doors are of sandal-wood inlaid with ivory.

A steep path leads down to the Khiri Gate, beyond which, as it leads to one of the forts, Kantalgarh, no one is allowed to pass without an order. At the bottom of this path there is a temple to Thakurji, or Vishnu. It is white and beautifully carved, and just outside the door is a lovely square pavilion exquisitely carved with figures representing Krishna sporting with the Gopis.

Ambèr formerly contained many fine temples, but most are now in ruins.]

[**Sanganer** is about 7 m. to the S. of Jeypore, a nice drive past the Residency and the Moti Dongari, and garden where the Indian princes who are visitors to the Maharaja sometimes encamp.

A gateway leads into this town through two ruined Tirpoliyas, or triple gateways of three stories, about 66 ft. high. The second story has an open stone verandah, supported by four pillars on either side of the archway. Ascending the street is a small temple on the rt. sacred to *Kalyanji* or *Krishna*, the door of which is handsomely carved. Opposite is a temple to Sita-ram, with a pillar, 6 ft. high, of white Makrana marble called a Kirthi Kambh. On the four sides are Brahma with four faces, Vishnu, cross-legged, holding the lotus, Shiva holding a cobra in his rt. hand and a trident in his l., with Parbati beside him and Ganesh.

Higher up, on the l., are the ruins of the *Old Palace*, which must once have been a vast building. N. by E. from this is the *Sanganer Temple* with three courts. Visitors are not allowed to enter the third. There are several other old shrines in the place.]

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coined their own money, and their currency was called Gokul Sikkah. It is a place of considerable trade, particularly in iron and salt. The Town Hall is handsome, as are the *Jain Temples*, close to the town.

The rly. passes W. of the Kutb Minar and of the tombs and ruins S. of Delhi, a line of hills shutting them out from view, and when near the city turns E. (Here the Delhi, Umballa, and Kalka Rly. turns N.) The line enters through the W. wall, meeting in a fine central station the E. I. Rly. and N. W. Rly., which enter the city over the Jumna river bridge from the E.

890 m. **DELHI** junc. sta.,✱ D.B. (193,600 inhab.)

HISTORY.

Little is definitely known of the history of Delhi prior to the Mohammedan conquest in 1193 A.D. It is said that a city called Indraprastha was founded by the early Aryan immigrants, under a king called Yudhisthira, and that the fort of Indrapat, also called Purana Killa, or "Old Fort," stands on the site of this city. The extensive ruins lying S. of modern Delhi, and covering an area of about 45 sq. m., are the remains of seven forts or cities, built by different kings. The oldest are the Hindu forts of Lalkot, built by Anang Pal in 1052 A.D.; and Rai Pithora, built by the king of that name, about 1180 A.D. The ruins of these two forts, and the iron pillar at the Kutb, are the only remains of the Hindu period. The five Mohammedan forts or cities were Siri, built by 'Alau-din in 1304 A.D.; Tughlakabad, built by Tughlak Shah, in 1321 A.D.; the citadel of Tughlakabad, built by the same king at the same date; 'Adilabad, built by Muhammad Tughlak in 1325 A.D.; and Jahanpanah, enclosed by the same king. The name Delhi first appears in the 1st century B.C., but the area thus designated cannot now be determined.

The modern town dates from the commencement of the fort by Shah Jehan in 1638, whence it was
Shahjehanabad. Delhi has bee
quently attacked, and often cap
It was sacked by Timur, the Mo
1398; by Nadir Shah, the Pers
1739; and by Ahmad Shah Dura
Afghan, in 1756. On the 10th M
1739, the small Persian ga
which Nadir Shah had intro
into the city when he captured it
almost entirely put to the swo
the people. On the 11th he ga
troops, who had been summoned
the encampment outside the city, e
for a general massacre. From su
till 12 o'clock Delhi presented a
of shocking carnage, the horro
which were increased by the
that now spread to almost every qu
of the capital. The Mogul Emp
Muhammad Shah then intercede
the people, and Nadir replied, "
Emperor of India must never as
vain," and commanded that the
sacre should cease. A vast multi
of persons had perished, however,
when Nadir left Delhi he carried
him immense treasures, estimate
from 30 to 70 millions sterling,
famous Peacock Throne, and the
i-Nur, diamond.

In 1789 the Maratha chief, Mah
Sindia captured Delhi, and the
thas retained it till, in September
General Lake defeated Louis Bou
commanding Sindia's army, and g
possession of Delhi and of the
and person of the Mogul Shah '
In October 1804 Delhi was besieg
the Maratha, Jaswant Rao Holka
successfully defended by the B
under General Ochterlony.
that time to 1857 the old capit
India remained in the possessi
the British, although the descen
of the Mogul were allowed some
of royalty, and the name of
Bahadur Shah succeeded in 183
was about 80 years old whe
Mutiny broke out. With his
at Rangoon in 1862, the last v
of the Mogul dynasty disappeare

[1] A list of sovereigns who reigned a
from 1193, will be found on p. xlviii.

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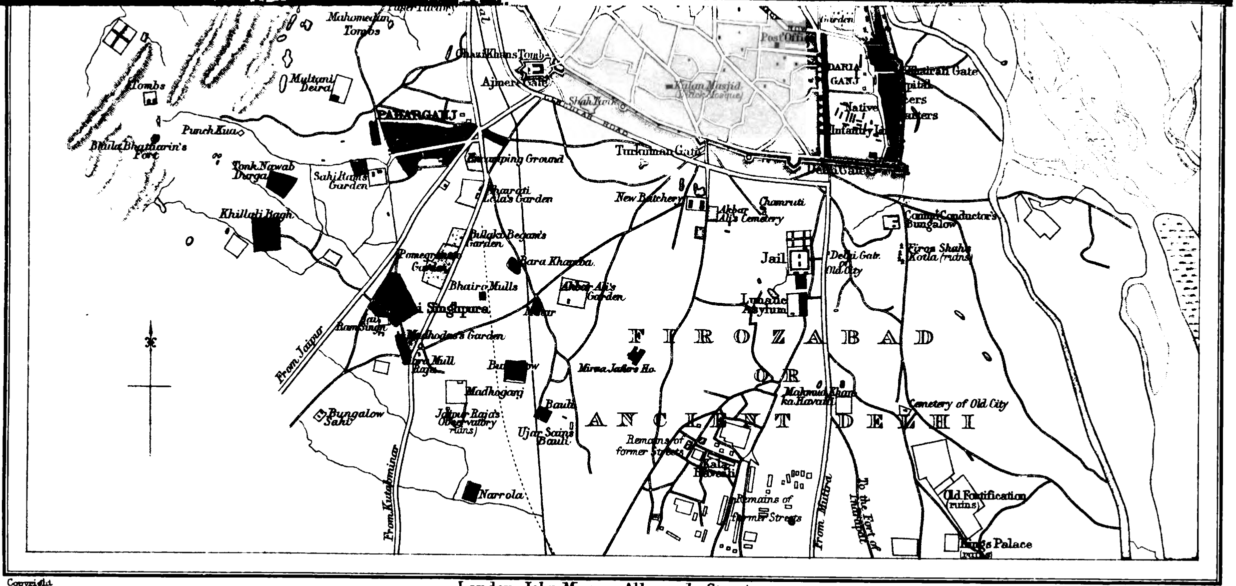
DELHI AND ENVIRONS



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The Siege of Delhi, 1857.[1]

On the 10th of May 1857 there were in the large cantonment of Meerut, about 40 miles from Delhi, a British force consisting of a battalion of the 60th Rifles, a regiment of Dragoons armed with carbines, and a large force of Artillery, though only two field-batteries were fully equipped. The Native troops were one regiment of Cavalry—the 3d, and two regiments of Infantry — the 11th and 20th. Eighty-five troopers of the 3d Cavalry had been imprisoned for refusing to use the new cartridges, but were released on the day above mentioned by their comrades. On that day, Sunday, when the sun went down, the Sepoys broke into revolt. The English soldiers in the cantonment were in amply sufficient numbers to have crushed the mutiny locally had they been commanded by a competent general, but General Hewitt does not seem to have comprehended the necessity for vigorous action, and the mutineers, after setting fire to the houses of the European officers, escaped to Delhi. On the morning of the 11th there was still time for the British Cavalry and Horse Artillery to have reached Delhi soon enough to have saved many precious lives, but the General took no action.

In the meanwhile the Native Cavalry arrived at Delhi, entered the city, cutting down any Europeans met with, and then found their way to the Fort, and induced the 38th N.I. to join them. The church was subsequently destroyed, and all Christians met with put to death. There were no British troops either in the Fort, or in the cantonment about 2 m. outside the city. The 54th N.I. under Colonel Ripley was marched from the cantonment to the Fort, but at once fraternised with the 38th, and allowed their officers to be shot down. Major Abbott with the 74th N.I. and two guns arrived next on the scene, but his regiment also joined the mutineers. Lieut. Willoughby, with two officers, and six non-commissioned officers defended the magazine, in the city, against enormous odds; and finally exploded it, only three of them surviving. No assistance arriving from Meerut those who had taken refuge in the Fort attempted to escape. Many were shot down while doing so, and Delhi, with its well-fortified palace and strong city wall, was left in the hands of the mutineers.

Instant measures were taken for the concentration of European troops and loyal native regiments upon Delhi. Sir H. Barnard took command of the troops collected at Kurnal, and on 5th June reached Alipur, where he halted till the Meerut Brigade joined him. On the 7th the latter brigade, after fighting two engagements with the rebels, arrived. On the following day the combined forces marched on Delhi, and found the rebels well posted and supported by 30 guns 6 m. north of Delhi, at the village of Badli-ka-Serai. Attacking the mutineers, Barnard gained a complete victory. The most important result of this success was to give the British possession of "the Ridge," from which all subsequent operations against Delhi were made.

"On the left and centre of the Ridge, obliquely to the front of attack, the tents of the English were pitched a little to the rear of their old houses, and effectually concealed from the besieged. The position on the extreme right invited attack. It was surmounted by an extensive building known as Hindu Rao's house. A strong body of troops was posted here, and in an old observatory near it. About 800 yds. to the left of Hindu Rao's house, and on the Ridge, was an old mosque, and again 800 yds. to the left was the Flag-Staff Tower, a double-storied circular building—a good post for observation, and strong enough to afford shelter to troops. At these four points Barnard established strong picquets supported by guns. Beyond Hindu Rao's house was the suburb of Subzee-mundee, which, with its houses and walled gardens, afforded shelter to the enemy, and was in fact the key of the English position.

[1] A traveller who desires a concise account of the siege of Delhi, etc., without military technicalities, cannot do better than refer to Holmes' *Indian Mutiny*.

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Beyond Subzee-mundee, towards the Kabul Gate, were the villages of Kishengunge, Trevelyangunge, Paharipur, and Teliwara, all strong positions which covered the enemy when they advanced to the attack, but were too near the city walls for us to occupy. A little to the S. of the Flag-Staff, but farther to the E., was Metcalfe House, on the banks of the Jumna, with substantial outbuildings, and a mound in their rear, which seemed to recommend it for occupation. Between it and the city was an old summer palace of the Emperor, the Kudsiya Bagh, with lofty gateways and spacious courtyards, and in a line between the latter and Hindu Rao's house was Ludlow Castle, the house of the late Commissioner Simon Frazer."

To take this great walled city General Barnard had a force of about 3000 British, one Ghoorka battalion, the Corps of Guides, the remnant of certain native regiments, and 22 guns. At first it was intended to assault the city by night, but as failure would have been disastrous, it was considered best to delay till the expected reinforcements had arrived. Between the 12th and 18th the rebels attacked the British position four times, in front and rear. Again on the 23d they attacked, having been reinforced by the mutineers from Nusseerabad. Fortunately the British by that time had received an additional 850 men.

On the 24th General Chamberlain arrived, and with him the 8th and 61st Europeans, the 1st Panjab Infantry, a squadron of Panjab Cavalry, and 4 guns, raising the British strength to 6600. The rebels had received an accession of about 4500 from Bareilly.

On the 9th and 14th of July fierce engagements were fought on the right of the English position, near Hindu Rao's house, in and about the Subzee-mundee. In these engagements the British lost 25 officers and 400 men.

"On the 17th of July Gen. Reed resigned the command, and made it over to Brig.-Gen. Archdale Wilson. At this time the besieging force was in great difficulties; two generals had died, a third had been compelled by illness to resign, the Adj.-Gen. and Quarter-master-Gen. lay wounded in their tents; and the rebels had attacked so often, and with such obstinacy, that it had come to be acknowledged that the British were the besieged and not the besiegers. On the 18th of July the rebels made another sortie, which was repulsed by Col. Jones of the 60th Rifles. The Engineer officers then cleared away the walls and houses which had afforded cover to the enemy, and connected the advanced posts with the main picquets on the Ridge. After this there were no more conflicts in the Subzee-mundee. On the 23d of July the enemy streamed out of the Cashmere Gate, and endeavoured to establish themselves at Ludlow Castle. They were driven back, but the English were drawn too near the city walls, and suffered severe loss. An order was then issued prohibiting pursuit, which had led to so many disasters. But reinforcements were now on their way from the Panjab, and were to be commanded by one of the best soldiers that India had ever produced—Gen. Nicholson.

"On the 7th of August Nicholson stood on the Ridge at Delhi. He had come on in advance of his column of 2500 men, which arrived on the 14th. On the 25th he marched out towards Najafgarh with a strong force to attack the Sepoys, who had moved to intercept the siege train coming from Ferozepur. The march was a troublous one, through deep mud. He found the mutineers in three bodies, occupying two villages and a sarai in front, all protected by guns. As the English passed the ford, the water being breast-high even there, the enemy poured upon them a shower of shot and shell. Nicholson, at the head of the 61st and the Fusiliers, stormed the sarai, and captured the guns; but the Sepoys fought well, and sold their lives dearly. Those who survived limbered up their guns and made for the bridge crossing the Najafgarh Canal. Nicholson's men overtook them, killed 800, and captured 13 guns. It turned out to be the Neemuch Brigade who were thus beaten. The Baraili Brigade had not come up

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Nicholson blew up the Najafgarh Bridge, and returned to camp.

"On the morning of the 4th of September the siege guns, drawn by elephants, with an immense number of ammunition waggons, appeared on the Ridge. On the 6th the rest of the Rifles from Meerut marched in. On the 8th the Jummoo contingent arrived, with Richard Lawrence at their head. Many, and amongst them foremost of all Nicholson, chafed at the delay which occurred in storming Delhi. The responsibility of the attack rested with Archdale Wilson, and he had stated the magnitude of the enterprise in a letter to Baird Smith, of the 20th of August. 'Delhi is 7 m. in circumference, filled with an immense fanatical population, garrisoned by full 40,000 soldiers, armed and disciplined by ourselves, with 114 heavy pieces of artillery mounted on the walls, with the largest magazine of shot, shell, and ammunition in the Upper Provinces, besides some 60 pieces of field artillery, all of our own manufacture, and manned by artillerymen drilled and taught by ourselves; the Fort itself having been strengthened by perfect flanking defences, erected by our own engineers, and a glacis which prevents our guns breaching the walls lower than 8 ft. from the top.' These circumstances led Wilson to write that the chances of success were, in his opinion, anything but favourable; but he would yield to the judgment of the chief engineer. Many condemned his apparent reluctance to order the assault, but they have since acknowledged that they did him less than justice, for the principles of warfare were upon his side.

"Investment by the English, with their limited means, being impossible, it was necessary to concentrate all their breaching power on a portion of the walls selected for a front of attack. This was the Mori, Cashmere, and Water Bastions, with their connecting curtains. This front was chosen because the fire of the Mori Bastion alone commanded the approach to it, and because there was excellent cover to within a short distance of the walls. On the evening of the 6th of September, a light battery, consisting of six 9-pounders and two 24-pounders, under the command of Captain Remmington, was constructed on the plateau of the Ridge to protect the operations going on below. On the night of the 7th the first heavy battery was constructed at 700 yds. from the wall. It consisted of two parts connected by a trench. The right portion held five heavy guns and a howitzer, the function of which was to demolish the Mori Bastion. The left held four guns to keep down the fire of the Cashmere Bastion. While darkness lasted the enemy only fired twice, but when the morning revealed the British plans, the rebels poured in a shower of shot and shell, but the English persevered in their work, and before sunset the rebel battery was silenced. The English had lost 70 men in the trenches. The left section of their battery maintained a fire on the Cashmere Bastion during the greater part of three days, but at noon on the 10th it took fire and the guns were of necessity withdrawn. By that time No. 2 Battery had been finished —the left section immediately in the front of Ludlow Castle, and the right section 90 yds. to the front of it. Both were within 600 yds. of the city; the right section had seven howitzers and two 18-pounders, and the left section nine 24-pounders.

"This battery did not open fire till No. 3 Battery was completed. It was built behind part of the Custom House, at 180 yds. from the Water Bastion, on which it was to play. The enemy poured in such an incessant fire of musketry, with occasional shells, that it was impossible to work in the day, and difficult at night. Meantime a powerful mortar battery was constructed in the Kudsiya Bagh. At 8 A.M. on the 11th of September the nine 24-pounders in the left section of No. 2 Battery opened with terrific effect on the Cashmere Bastion. The enemy replied and severely wounded the commandant of the heavy guns, but their fire was soon silenced by No. 2 Battery, aided by the mortars in the Kudsiya Bagh. Then the walls of Delhi began to fall, and whole yards of parapet came down. At 11 A.M. on the 12th No. 3 Battery unmasked and pounded the

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Water Bastion into ruins. All through the 12th and 13th the roar of 50 heavy guns was heard day and night, without intermission. On the 13th Alexander Taylor, of whom Nicholson said, 'If I survive to-morrow I will let all the world know that Aleck Taylor took Delhi,' announced that the breaches were practicable.

"The arrangements for storming Delhi were forthwith made. The 1st Column under Nicholson consisted of 300 men of the 75th Foot, 250 of the 1st Fusiliers, and 450 of the 2d Panjab Infantry. It was to storm the breach in the curtain near the Cashmere Bastion. The 2d Column, under Brig. Jones, C.B., was to storm the breach in the Water Bastion, and it consisted of 250 men of the 8th Foot, 250 of the 2d Fusiliers, and 350 of the 4th Sikhs. The 3d Column, under Col. Campbell of the 52d, was to assault the Cashmere Gate, and consisted of 200 men of the 52d Foot, 250 of the Kumaon Battalion, and 500 of the 1st Panjab Infantry. The 4th Column, under Major Charles Reid, who so long and gallantly held the post at Hindu Rao's house, was to enter the city by the Lahore Gate. It consisted of 860 men of the Sirmur Battalion, the Guides, and other corps. The 5th Column, the Reserve, was commanded by Brig. Longfield, and consisted of 1700 men. Besides these five columns, Hope Grant with 600 sabres of the 9th Lancers and Sikh Horse, whose duty it was to prevent sallies from the Lahore and Ajmere Gates, were for long under heavy fire.

"On the night of the 13th Lieuts. Medley and Lang explored the Cashmere breach, and Greathed and Home that of the Water Bastion. The morning of the 14th was fine and still. Nicholson laid his arm on Brig. Jones's shoulder, and asked him if he was ready. He then rejoined his own Column, gave the order to storm, and immediately the heavy guns, which were roaring at their loudest, became silent. The Rifles sounded the advance, and the 1st and 2d Columns ascended the glacis. The fire of the enemy was terrible, and the Engineers Greathed and Ovenden were the first to fall. The stormers carrying the ladders were led by Captain Baines and Lieut. Metje. When Baines reached the Water Bastion he had only 25 men left out of 75. Both he and Metje were carried disabled to the rear. The 1st Column was divided into two sections. Nicholson himself led one, and Col. Herbert of the 75th the other. Nicholson was the first to mount the wall. In the other section Lieut. Fitzgerald, who was the first to ascend, was shot dead. His place was soon supplied, and soon both sections of the 1st Column had carried the breach near the Cashmere Bastion, and taken up their position at the Main Guard. The 2d Column, entered by the breach in the Cashmere curtain, doubled along the open space to their right, and cleared the ramparts to the Mori Bastion, where the rebel gunners fought gallantly, and were bayoneted at their guns. The Column then advanced and took the Kabul Gate, on which a soldier of the 61st planted a flag. From the Lahore Gate the enemy kept up a galling fire. Nicholson collected a number of men to storm this gate. As he advanced he found himself in a long narrow lane lined with marksmen on both sides. Some of the enemy's guns were brought to bear on the attacking column, and the men fell fast. Major Jacob of the 1st Fusiliers received his death-wound, Captain Greville and Lieut. Speke were struck down. The Column wavered; Nicholson rushed forward, his lofty stature rendered him conspicuous, and in a moment he was shot through the body, and in spite of his remonstrances was carried to the rear to die.

"The 3d Column had been appointed to enter the city through the Cashmere Gate, which was to be blown open by Lieuts. Home and Salkeld, Sergeants Carmichael, Burgess, and Smith. Home, with his bugler, was first down into the ditch. He planted his bag, but as Carmichael advanced with his he was mortally wounded. Smith then advanced, and placed his dying comrade's bag as well as his own, and prepared the fuzes for ignition. Salkeld was

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ready with a slow match, but as he was lighting it he received two bullets, and falling he called on Smith to take the match, which was taken by Burgess, and Smith was in the act of giving him a box of lucifers when Burgess also fell with a bullet through his body. Smith was now alone, but he had struck a light, and was applying it when a portfire went off in his face. There was a thick smoke and dust, then a roar and a crash, as Smith scrambled into the ditch. There he placed his hand on Home, who said he was unhurt, and having joined the Column went forward. The gate had been shattered, but not so destroyed as had been anticipated. But the 3d Column passed through it. Smith there obtained stretchers, and had Burgess and Salkeld carried to the camp, but both of them died—Burgess on the way, and Salkeld a few days afterwards."

Thus were the walls of Delhi won, but before the whole place was in our possession there was six days' more severe fighting, which there is not space to describe. Our loss in these street encounters was most severe, and tried greatly our exhausted force.

Itinerary.

The sights of Delhi and its neighbourhood cannot well be seen in less than 3 days. These 3 days may be employed in the following manner:—

1st *Morning*.—Fort and Palace, Jumma Musjid, Jain Temple, Kalan Musjid.

Afternoon.—Drive to Ferozabad and Indrapat.

2d *Morning*.—Visit sights outside the town in connection with the Mutiny, driving out by the Cashmere Gate and returning by the Mori Gate.

Afternoon.—Drive by Jey Sing's Observatory to Safdar Jang's Tomb, round by Tomb of Nizamu-din Auliya to that of Humayun, and so back.

3d *Day*.—Starting early, drive to Kutb, stopping *en route* to see the Reservoir of Hauz-i-Khas. After an early luncheon, proceed to Tughlakabad, and back by the Muttra Road.

Objects of Interest within the City.

The **Fort** which was built by Shah Jehan in 1638, has 2 grand gateways to the W. The *Lahore Gate* is truly a magnificent building, and from the top is a fine view looking W. to the Jumma Musjid, with, to its right, a white Jain temple and the Indian town. Straight from the gate is the street called the Chandni Chauk, "Silver Square." To the right, outside the city, are Hindu Rao's house, and the other celebrated places on the Ridge; and immediately to the S. is the *Delhi Gate* of the Fort, very similar in appearance and construction to the other.

Passing under the Lahore gateway, the traveller will proceed due E. along a great arcade like a huge cathedral, but lined with shops on each side, to the **Nakar Khana** (A), beyond which is the **Diwan-i-'Am** (B), or Hall of Public Audience, "open at three sides, and supported by rows of red sandstone pillars, formerly adorned with gilding and stucco-work. In the wall at the back is a staircase that leads up to the throne, raised about 10 ft. from the ground, and covered by a canopy, supported on four pillars of white marble, the whole being curiously inlaid with mosaic work. Behind the throne is a doorway by which the Emperor entered from his private apartments. The whole of the wall behind the throne is covered with *paintings* and mosaic, in precious stones, of the most beautiful flowers, fruits, birds, and beasts of Hindustan. They were executed by Austin de Bordeaux, who, after defrauding several of the princes of Europe by means of false gems, which he fabricated with great skill, sought refuge at the court of Shah Jehan, where he made his fortune, and was in high favour with the Emperor. In front of the throne, and slightly raised above the floor of the hall, is a large slab of white marble, which was formerly richly inlaid with mosaic work, of which the traces only now remain." [1]

[1] Beresford's *Guide to Delhi*, 1856.

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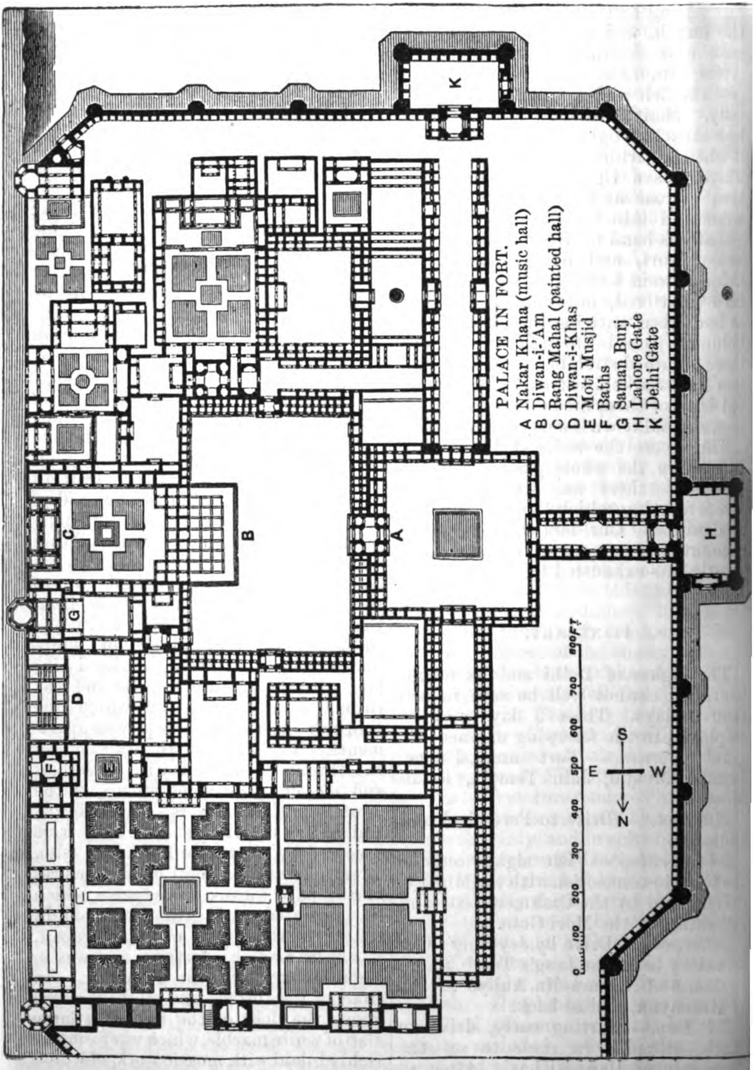

Plan of Delhi Palace in Fort.

The **Diwan-i-Khas** (D), or Private Hall of Audience, is about 100 yds. farther on to the E., and is a pavilion of white marble open on all sides and richly ornamented with gold (regilt 1891) and pietra dura work. The ceiling is said to have been plated with silver, which was carried off by the Marathas in 1760. Over the N. and S. arches is written the famous Persian distich:

If on earth be an Eden of bliss,
It is this, it is this, none but this.

In the centre of the E. side is the *white marble stand* on which the Takht-i-Taus, or famous Peacock Throne, carried away by Nadir Shah in 1739, rested. It is still to be seen in the Royal Palace at Teheran. It "was so called from its having the figures of two peacocks standing behind it, their tails being expanded, and the whole so inlaid with sapphires, rubies, emeralds, pearls, and other precious stones of appropriate colours, as to represent life. The throne itself was 6 ft. long by 4 ft. broad; it stood on six massive feet, which, with the body, were of solid gold, inlaid with rubies, emeralds, and diamonds. It was surmounted by a canopy of gold, supported by twelve pillars, all richly emblazoned with costly gems, and a fringe of pearls ornamented the borders of the canopy. Between the two peacocks stood the figure of a parrot of the ordinary size, said to have been carved out of a single emerald. On either side of the throne stood an umbrella, one of the Oriental emblems of royalty. They were formed of crimson velvet, richly embroidered and fringed with pearls; the handles were 8 ft. high, of solid gold, and studded with diamonds. The throne was planned and executed under the supervision of Austin de Bordeaux, already mentioned in connection with the Diwan-i-'Am."

The **Saman Burj** (G) and **Rang Mahal** (C), to the S. of the Diwan-i-Khas, has in the centre of its N. wall a richly carved and gilt screen, with a small window in the middle, and above, the Mizan-i-Insaf, or "scales of justice."

The ladies' apartments here are of white marble, beautifully inlaid below, with fresco-work above, and adorned with gilded scrolls. In the old days, as is explained by the verses, they were surrounded by a formal Oriental garden and fountains. The palace must then have been more beautiful than anything in the East that we know of. Now everything has been cleared away; even the houses have been removed, and the buildings that are left have become quarters for the English soldiers. Viewing the detached remnants of the royal residence as they now stand, it is difficult to realise the general idea on which the ground was laid out, but this will be rendered more easy by an examination of the accompanying native plan of the palace in its splendour, from a plate in Fergusson's *Indian Architecture.*

A shallow channel for water runs from the Baths beneath the Diwan-i-Khas across the open courtyard to the Saman Burj. The **Baths** (F), called the 'Akab Baths, are a little to the N. of the Diwan-i-Khas. They consist of 3 large rooms, floored with white marble, elaborately inlaid with pietra dura work, and crowned with white marble domes. In the centre of each room there is a fountain, and in the wall of one of them a reservoir of marble. These baths were lighted by windows of coloured glass in the roof.

Opposite to them, to the W., is the **Moti Musjid** (E), or the "Pearl Mosque," an architectural gem of white and gray marble. It has a bronze door covered with designs in low relief, and the façade has three arches. The mosque proper has three arches, and is divided into two aisles. The arches display some Hindu influence. The walls are most delicately decorated with low reliefs. Saiyad Ahmad says it was built in 1635 A.D. by Aurangzib, and cost 160,000 rs.

The rest of the palace has been cleared away to make room for barracks, etc.

Jumma Musjid.—This mosque is said to be unrivalled for size. Mr. Fergusson says it "is not unlike the Moti Musjid in the Agra Fort in

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plan, though built on a very much larger scale, and adorned with two noble minarets, which are wanting in the Agra example; while from the somewhat capricious admixture of red sandstone with white marble it is far from possessing the same elegance and purity of effect. It is, however, one of the few mosques, either in India or elsewhere, that is designed to produce a pleasing effect externally. It is raised on a lofty basement, and its three gateways, combined with the four angle towers and the frontispiece and domes of the mosque itself, make up a design where all the parts are pleasingly subordinated to one another, but at the same time produce a whole of great variety and elegance. Its principal gateway cannot be compared with that at Fatehpur-Sikri, but it is a noble portal, and from its smaller dimensions more in harmony with the objects by which it is surrounded." The gateways are surmounted with galleries, on the roof of which are fifteen marble domes, with spires tipped with gold. Above these are six fluted marble minarets, with open arched chambers at the top, and surmounted with gilt pinnacles. These three noble gateways are approached by grand flights of steps, unrivalled elsewhere. As of old only the Mogul Emperor could enter the main gateway, so now only the Viceroy of the Queen-Empress may do so. Hence it remains shut save on a Viceroy's visit.

The doors are massive and overlaid with brass arabesques half an inch thick, giving access to a stately quadrangle, 325 ft. square, in the centre of which are a marble basin and fountain. Round three sides of the quadrangle runs an open sandstone cloister, 15 ft. wide, with pillars of the same material. The mosque proper is 201 ft. long and 120 ft. broad. The inscription gives the date in Arabic as 1658 A.D., the year in which Aurangzib deposed his father, Shah Jehan.

Five thousand workmen were employed for six years in the construction of this mosque. At the N.E. corner is a pavilion in which are placed relics of Mohammed. The traveller must not forget to ask to see the MSS. and relics here. There is a Koran written in Kufik of the time of 'Ali, that is in the 7th century of our era; one written by the Imam Husain, very clear and well preserved; one written by the Imam Hasan, the pages of which are much crumpled at the beginning; the Kafsh-i-Mubarak or "Prophet's Slipper," filled with jasmine; the Kadmu'l Mubarak, "Footprint of the Prophet" imprinted on a stone; Mui-i-Mubarak, a hair of the Prophet's moustaches; and part of the canopy over the Prophet's tomb. The two minarets rise to the height of 130 ft. They contain staircases, and the ascent to the top is easy. At the top are small pavilions, from which the whole city can be viewed.

Chandni Chauk, which is the principal street of the city, runs from E. to W. in almost a direct line from the Lahore Gate of the Fort to the Lahore Gate in the W. wall of the city. It is lined with fine trees, and has a covered aqueduct running along the middle. The chief articles of **native manufacture** are jewellery and embroidery in gold and silver, and the best shops are in this street. In the centre of the Chandni Chauk is the Northbrook Fountain. The Mosque of Roshanu-daulah, also called the Sonala or "**Golden Mosque**," from its three gilt domes, is close to this fountain. It was built in Muhammad Shah's reign, by Roshanu-daulah Zafar Khan in 1721 A.D. It is a small but beautiful building, and on it Nadir Shah sat during the massacre at Delhi. The Kotwali is next to it, and it was here that Hodson exposed the bodies of the Delhi Princes whom he had killed. At the W. end of the Chandni Chauk is the **Fatehpúri Mosque**. It was built in 1650 A.D. by Fatehpúri Begam, wife of Shah Jehan. It is of red sandstone. There are two minarets 105 ft. high. The **Mor** (or *Queen's*) **Sarai**, in Queen's Road, near the rly. sta., is a modern structure built by the Municipal Committee at a cost of 100,570 rs. for the accommodation of native travellers.

Close by are the **Queen's Gardens**. They have the Chandni Chauk skirting them to the S., and face the rly. and

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sta. on the N. They are laid out with beautiful trees and shrubs of all kinds, and in them stands a huge stone elephant. On the platform upon which it is raised is an inscription stating that it was brought from Gwalior, and set up outside the south gate of his new palace by the Emperor Shah Jehan, 1645 A.D.

A legend relates that the two famous Rajput chiefs, Jaimall and Patta, who defended Chitor against Akbar, were represented by stone figures riding on this and another elephant which has been lost. Akbar himself killed Jaimall, and set up the elephants, with the two warriors riding on them, at Agra. Shah Jehan brought them to Delhi. They were mutilated by Aurangzib and lost sight of. The two figures are now in the verandah of the **Museum of the Institute**, which contains little of interest except portraits of the two Lawrences, Sir R. Montgomery, Nicholson, Lord Metcalfe, Lord Canning, and others—poor pictures, but better than none. The **Clock Tower** adjoins this building, and stands in the Chandni Chauk. It is of red sandstone, 128 ft. high.

The **Kalan Musjid**, or Black Mosque, to the S. of the town near the Turkuman Gate,[1] is well worthy of a visit as one of the most perfect specimens of the age of Feroz Shah Tughlak, 1386.

On the outside, the building consists of two stories, of which the lower, forming a kind of plinth to the actual place of worship, is 28 ft. high, the total height to the top of the battlements being 66 ft. "The sloping style of the architecture seems peculiarly illustrative of the buildings of that and earlier periods. The sloping pilasters on each side of the main entrance give somewhat of an Egyptian appearance to the front of the building, which is not dissimilar from those of the more ancient remains of Hindu architecture. . . . The peculiar construction of the arches and domes, the stones of which are held together by the wonderful adhesive qualities of the lime used in those days, without any keystones, is characteristic of the Mohammedan Indian buildings of the 14th cent" (Carr Stephen). The walls, which are very thick, have in the upper story a number of openings, filled with red stone screens, now much mutilated. There is a stern look about this sombre unadorned building, the plan of which Bishop Heber says "is exactly that of the original Arabian mosques—a square court surrounded by a cloister and roofed with many small domes of the plainest and most solid construction."

The **Jain Temple**, to the N.W. of the Jumma Musjid (about end of last cent.) is approached by narrow streets, and stands upon a high walled platform gained by narrow steps. It consists of a small marble court surrounded by a stucco colonnade in front of the temple proper, which rises breast-high above the court and is surmounted by an oblong dome. Within, the ceiling and walls are richly gilded, and are supported by two rows of small marble columns. In the centre of the temple is a pyramidal platform in 3 tiers, upon which rests a small figure of Buddha, seated beneath an elaborate ivory canopy. In the porch, Fergusson draws particular attention to the exquisite device of filling in the back of the struts which support the architrave beneath the dome—characteristic of Jain architecture—with foliated tracery.

The **Cambridge Mission** to Delhi was sent out from the University in 1876. The members live in community at the Mission House near the United Service Hotel. They work among the natives in connection with the S.P.G. which has an old-established station here. The Mission Compound and *St. Stephen's Mission Church* are close to the railway station. The two Missions conjointly have charge of *St. Stephen's College*, of a native boys' boarding school with 600 pupils, and several day schools.

The S.P.G. has also a Medical Mission here.

[1] The Turkuman Gate has its name from a saint called Shah Turkuman, who was styled the "Sun of Devotees." He died in 638 A.H. = 1240 A.D., in the time of Muizzu-din Bahram Shah. There is a pavement round his tomb, and on the 24th of Rajab a great fair is held here.

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Sites in connection with the Mutiny and Siege of 1857.

The **Ridge** is outside the city about 1 m. to the N.W. The traveller driving there from the rly. sta. will pass the following objects of interest on his way.

Near the Post and Telegraph Offices are the 3 *Gateways of the* **Arsenal**, which was blown up by Willoughby on the 11th May 1857. They have been left standing *in memoriam*. From what remains it is evident that it was a fine building.

St. James's Memorial Church, rt., was erected at the sole expense of Colonel Skinner, as recorded in a tablet on left of entrance. Another tablet records that he died at Hansi in 1841, and was buried in this church in 1842. It is a rotunda, with four large porticoes supported by pillars.

In the church are a large number of tablets of unusual interest, some to commemorate regimental losses, some in remembrance of whole families, and others in memory of individuals. It is a sad list; a record of evil times.

Beyond to the W. is the **Cashmere Gate**, which was blown in on the morning of 14th September, and the site of the breaches close to it through which the storming columns Nos. 1 and 2 passed. On a slab set up by Lord Napier of Magdala, just outside the gate, the event is described.

Just inside the Cashmere Gate was posted the Main Guard at the time of the Delhi Mutiny.

Outside the Cashmere Gate, the **Kudsiya Gardens** are about 300 yds. to the N.; they are prettily laid out. Near them in the *Cemetery*, close to the entrance, is the tomb of General Nicholson, one of the greatest heroes of India.

"Who led the assault of Delhi, but fell
In the hour of victory,
Mortally wounded,
And died 23d of September 1857.
Aged 35 years."

There is a splendid monument to Nicholson in the Punjab, near Rawal Pindi, but this is the place where his body was actually interred. At the end farthest from the entrance is a memorial cross 25 ft. high.

Just beyond the Cemetery is **Ludlow Castle**, a large house which was the residence of Simon Frazer, the murdered Commissioner of Delhi. There are two blocks of masonry in the compound inscribed as follows:—

No. 2 Battery, Left,
With armament nine 24-pounders,
Major Campbell, R.A., commanding.
To breach curtain of Cashmere Bastion.

The 2d block is 150 yds. to the S.E. and close to the cemetery wall:—

No. 2 Battery, Right,
Armament two 18-pounders and
Seven 8-inch howitzers,
Major Edward Kaye, R.A., commanding

Ludlow Castle was a post of importance in the closing scene of the siege of Delhi, as will be seen from the historical summary above. Continuing along the Alipur Road, at some little distance the traveller will pass Metcalfe House on the right, and shortly after will reach the Ridge Road, which commands a fine view. Here is the **Flag-staff Battery**, a castellated tower, now quite empty.

Turning at an acute angle to the S.E. the **Second Picquet**, 300 yds. to the S., is reached, and 400 yds. farther in the same direction is a mosque, where the **Mosque Picquet** was stationed. The building is now a picturesque ruin. It is a Pathan mosque, with the remains of the battery in front. 200 yds. to the S.E. is **Hindu Rao's House**, which is now used as a convalescent hospital for soldiers. It is a large white bungalow. About 200 yds. S. of it is Asoka's Pillar.

Asoka's Pillar.—On the pedestal is a tablet stating that this pillar was originally erected at Meerut, in the 3d century before Christ, by King Asoka. It was removed thence, and set up in the Kushak Shikar Palace, near this, by the Emperor Feroz Shah, 1356 A.D.; thrown down and broken into five pieces by the explosion of a powder magazine in 1713-19. It was removed and set up in this place by the British Government 1867 (see vol. v. of the *Arch. Rep.*) There are two of Asoka's pillars at Delhi, this one and another standing on the top of a building in Feroz Shah's Kotila, in Ferozabad (see below). Both of these pillars were brought to Delhi by Feroz Shah. The

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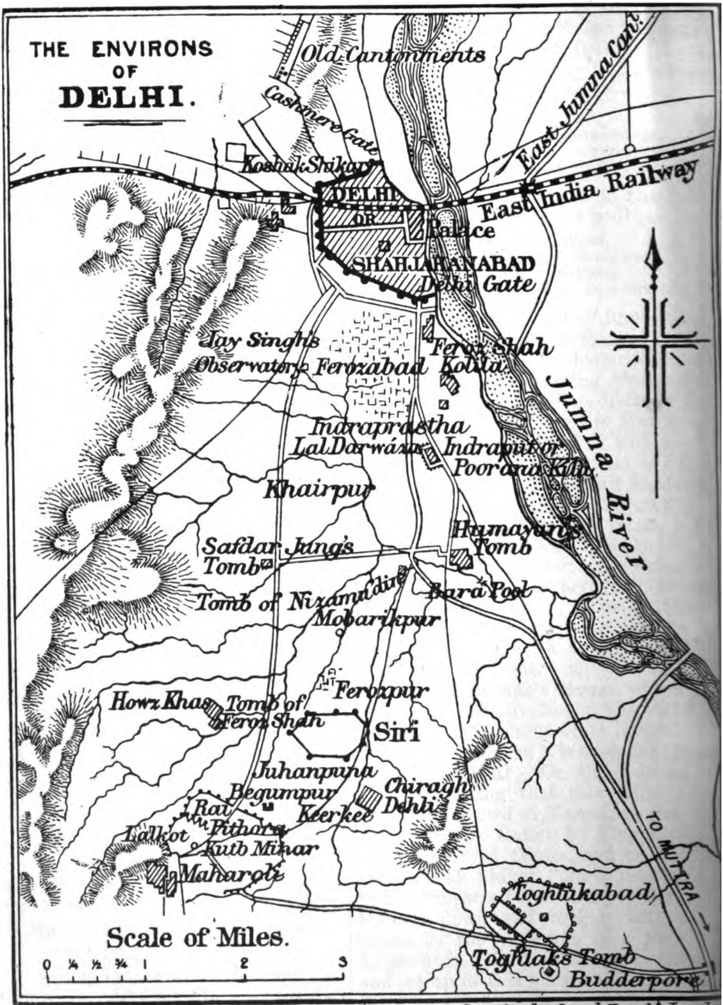

Stanford's Geogl. Estabt. London

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small inscriptions on this pillar are dated Samwat 1369=1312 A.D.; Samwat 1416=1359 A.D.; Samwat 1581=1524 A.D. All the long inscriptions are given at the end of Saiyad Ahmad's *Guide*.

The **Mutiny Memorial.**—This is 400 yds. farther on along the Ridge, and is of red sandstone. It forms an octagonal Gothic spire, standing on three diminishing platforms, with seven windows, and was erected to commemorate the events of the siege, the names of the regiments and batteries who served at it, and of the officers who died in the performance of their duty. Ascending to the top of the building, the traveller will gain a complete view of the position. In the plain to the N. of the Ridge is the spot where H.M. the Queen of England was proclaimed Empress of India on the 1st of January 1877. On that day Lord Lytton occupied a place in a centre pavilion, with an amphitheatre in front of him in which were all the feudatory princes and chiefs of India, while at his back sat the leading European officials and envoys from places even as distant as Siam, and to the W. an army of about 50,000 men, British and Indian, was drawn up.

Turning from the Ridge S. by the circular road, the traveller may re-enter the city by the Mori Gate, close to which is seen the Mori Bastion, from which the rebels maintained so terrible a fire till the storming.

OLD DELHI AND THE NEIGHBOURHOOD.

The **'Idgah** is west of the city about 1 m. from the walls, and not far off is the *Kadam Sharif*, or "Holy Footstep" (also called the Farash Khana), where there is the tomb of Prince Fateh Khan, built by his father Feroz Shah in 1374. There is also a Mosque, College, and other buildings, and a miraculous impress of the Prophet's foot, said to have been brought from Mecca by the young Prince's tutor.

The Jail is ½ m. S. of the Delhi Gate, on the opposite side of the road to Ferozabad. It was an old Caravansarai, and the walls are 25 ft. high, and very massive. Paper, mats, carpets, and bedding are made in the workshops.

To the E. about 250 yds. from the jail is the fort of **Ferozabad**, built by Feroz Shah Tughlak, 1354. It is now utterly ruined, but must have been a strong place in the old time when it was the citadel of a city which extended from the fort of Indrapat to the Kushak Shikar, or "Hunting Palace," near Hindu Rao's house, where the other Pillar of Asoka, called the Delhi Meerut Pillar, now stands. The three-storied building called Kotila (see below), stands due N. and S., at ½ m. to the W. of the Jumna. The three stories diminish in area as they rise.

The **Lat**, or Asoka pillar erected on the roof, is broken at the top in a jagged way. Cunningham calls it the Delhi-Siwalik Pillar, as it was brought from Tophar at the foot of the Siwalik Hills, where the Jumna enters the plains. It is a monolith of pink sandstone, but the people of the locality called it (*Kurund*) corundum stone. "When the pillar was fixed, the top was ornamented with black and white stonework surmounted by a gilt pinnacle, from which no doubt it received its name of Minar Zarin or 'Golden Minaret.' This gilt pinnacle was still in its place in 1611 A.D., as when William Finch in that year visited Delhi, he described the pillar as passing through three several stories, rising 24 ft. above them all, having on the top a globe surmounted by a crescent." The pillar is 10 ft. 10 in. round, where it issues from the roof, and the total height is 42 ft. 7 in., of which 4 ft. 1 in. is sunk in the masonry. At 10 ft. 1 in. from the roof are some Nagri inscriptions, with the dates in two of them, Samwat 1581=1524 A.D. These must have been inscribed after the removal of the pillar to Delhi. The others were written at Tophar. Above these Nagri inscriptions is the Pali, which contains the edict of Asoka prohibiting the taking of life. The Pali inscription dates from the middle of the 3d century B.C., and the characters are of the oldest form that has yet been found in India. Though it is very clearly written, when Feroz Shah assembled all the learned of the day to decipher the inscription, they were unable to do so. The last ten

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lines on the E. face, as well as the whole of the continuous inscription round the shaft, are peculiar to this pillar, otherwise the inscription is to the same purport as those on the pillars of Girnar and Allahabad. There is a second inscription, which records the victories of the Chauhan Prince Visaladeva, whose power extended from Himadri to Vindhya. This record consists of two portions, the shorter one immediately above Asoka's edicts, and the longer immediately below them. Both are dated Samwat 1220 = 1163 A.D., and refer to the same prince. The minor inscriptions are of little interest.

Indrapat or *Purana Killa* (Old Fort).—At 2 m. S. of the Delhi Gate, the traveller (having passed rt. the fine gateway of Lal Darwazah) will come to the Old Fort, on the site of Indraprastha, the ancient city of Yudishthira, which fort was repaired by Humayun, who changed its name to Dinpanah. The walls of the Old Fort have crumbled in many places, and it certainly has the appearance of great antiquity. There have been several gates, but all are closed save one to the S.W., reached by a steep incline. The **Killa Kona Mosque**, the chief object of interest, is, Fergusson says, one of the most satisfactory buildings of its class in India. It is a noble specimen of the late Pathan period, in which "every detail was fitted to its place and its purpose. We forget the Hindu except in its delicacy, and we recognise one of the completed architectural styles of the world." It is big and bold with huge arches and sharp finely-cut mouldings. To reach it you pass along a lane between poor houses. It was built by Sher Shah in 948 A.H. = 1541 A.D. It is of red sandstone, inlaid with marble and slate, and covered with inscriptions, texts from the Koran, in the Naskh and Kufik characters. In the alcoves and other parts the inlaid work is very beautiful. The façade is about 150 ft. long, and consists of 5 bays. The pendentives of the vaulting are remarkably fine and should not escape notice, and the struts which support the side bays, which are oblong in plan and not square are curious. The white marble Kiblah is covered with texts, which are marvels of caligraphy. In the angle towers at the back of the mosque are octagonal pavilions richly ornamented with exquisite designs in red sandstone. To the S. is an octagonal building of red sandstone called the Sher Mandil, 70 ft. high. In 963 A.H. = 1555 A.D. Humayun placed his library here. On that very night it was understood that Venus would rise, and the Emperor, wishing to see it, fell down the staircase and died a few days afterwards of the injuries he received.

Tomb of Nizam-ud-din Auliya is about 1 m. S. of Indrapat, and stands within an enclosure surrounded by other tombs and sacred buildings. The traveller must leave his carriage and walk through ruins to an archway. At 30 yds. from this is the Chausath Khamba, or "Hall of 64 Pillars," the resting-place of 'Azizah Kokal Tash, foster-brother of the Emperor Akbar. It is all of white marble; and the "chased style in which the pillars are ornamented, the well-finished groined arches, and the beautiful screens, form an uncommonly beautiful sight." Azizah's cenotaph, also of white marble bearing the date 1623, is at the W. end; beyond it is that of his mother, and there are eight others.

To the W. of the Chausath Khamba is an enclosure in which is the *Dargah of Nizam-ud-din*. The first thing on entering to be noticed is the tomb of the *Amir Khusrau* the poet. The real name of this personage was Abu 'l Hasan, and he was called Tuti-i-Hind, "Parrot of Hindustan," from the sweetness of his style. His grandfather, a Turk, came to Hindustan from Trans-oxyana, in the time of Changiz Khan, and died at Delhi, leaving a son named Amir Mahmud, or according to others, Saifu-din, who was high in the favour of the Emperor Tughlak Shah. He perished in battle against the Hindus. His son Amir Khusrau succeeded to the royal favour, and enjoyed the confidence and patronage of seven successive emperors. He became so famous that it is said that S'adi, the celebrated Persian poet visited India for the sole purpose of

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seeing him. He was the author of 98 works, of which the greater part are lost. His songs are still in popular use. He died at Delhi in 1315.

At the N. end of the small square building which forms Khusrau's tomb is a tall white marble slab, on which is written, first the Moslem Creed, and then 18 Persian couplets. N. of this tomb is that of *Mirza Jehangir*, son of Akbar Shah II. There are, as custodians of the tombs here, 50 descendants of Nizamu-din's sister. The saint himself never married. The family are *Sufis*. The tomb is of white marble, and the handsome lattice-work is of the same material. It is on the right of the entrance into the enclosure, and the tomb of Muhammad Shah is on the left. Muhammad Shah was the emperor whom Nadir Shah despoiled of immense treasures.

To the S. of it is the tomb of the truly pious and heavenly-minded *Jehanara*, daughter of Shah Jehan. At the W. end is a headstone 6 ft. high, on which at top is in Arabic, "God is the life and the resurrection," followed by the letter *Mim*, one of the mystical letters of the Koran, under which is a Persian inscription as follows:—

Save the green herb, place naught above my head,
Such pall alone befits the lowly dead;
The fleeting poor Jehanara lies here,
Her sire was Shah Jehan and Chist her Pir.
May God the Ghazi monarch's proof make clear.

The verses end with a conventional line, which expresses a prayer for her father. The date is 1681.

The holy men of Chist are the family described in connection with the Dargah at Ajmere.

On the left of Jehanara's tomb is that of 'Ali Gauhar Mirza, son of Shah 'Alam, and on the right that of Jamilu Nisa, daughter of Akbar Shah II.

The building covering the tomb of Nizamu-din, the greatest of the renowned Chisti saints, is of white marble; it is 18 ft. sq., and has a verahdah 8 ft. broad, built by Mir Miran's son. The date is 1063 A.H. = 1652 A.D.

Over the actual cenotaph is a wooden canopy, and as usual with tombs of great personages it is covered with a cloth. The lattice-work screens of white marble are exquisitely carved, and the verandah is ornamented with a painted flower scroll. To the W. two fine trees overshadow the building, and a few yards to the S. of them is a Kirni tree, said to be as old as the time of Nizamu-din.

N. of this is a *Well* with galleries, built by the saint, who is said to have blessed it, so that no one who dives in it is ever drowned. The usual depth is 39 ft. Into this men and boys spring from the roofs and walls of the adjacent building, coming down from a height of 50 ft.

On the E. side of the tomb enclosure is a square marble cistern, holding perhaps twelve gallons, which when a person desires to make an offering has to be filled with a mixture of rice, sugar, milk, and other good things. On one occasion, when the writer sat reading in the mosque, one of the principal dancing women of Delhi arrived to pay her devotions, accompanied by her mother and her attendant musicians, and bringing the food in a very large iron pot with her. Whilst this was preparing she dressed herself in cloth of gold and danced for a long time before the tomb of Khusrau, and afterwards for a shorter time before that of Nizamu-din. When this part of the ceremony was over, the food which had been placed in the marble vessel was distributed in a very orderly manner to every one connected with the place. H. G. Keene says of Nizamu-din: "He is said by some to have been a sorcerer, by others an assassin of the secret society of Khorasan. Sleeman was of opinion that he was the founder of Thuggism, as the Thugs profess a special reverence for his memory."

Humayun's Tomb about 1 m. S. of Indrapat. The approach is through two gateways, the first being of red sandstone, and lofty. On the left of the second door of the entrance is a placard which says that the Nawab Hamidah Bano Begam, otherwise called Haji Begam, widow of Humayun, built the mausoleum after her husband's

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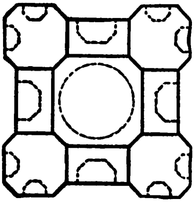
death. He died in 1555 A.D. It cost 15 lakhs, and took 16 years to build. Hamidah Bano and other members of the Imperial family are buried here. The mausoleum stands upon a wide



Sketch Plan of Humayun's Tomb.

raised platform, and consists of a large central octagon surmounted by a dome with octagon towers of unequal sides at the angles. "Its plan is that afterwards adopted at the Taj, but used here without the depth and poetry of that celebrated building. It is, however, a noble tomb, and anywhere else must be considered a wonder" (Fergusson). A side door leads into a chamber in which are three beautiful white marble tombs, being those of 'Alamgir II., Farakh Sir, and Jehandar Shah. There are no names or dates. Humayun's cenotaph is of white marble, and is under the centre of the dome, in an octagonal hall,—it is quite plain, without any inscription.

The enclosure in which the mausoleum stands contains about 11 acres. The red sandstone is most artistically picked out in relief with white marble. The windows are recessed, and the lower doors are filled in with lattices cut out of the solid stone and marble. In the centre of each side of the main octagon is a porch 40 ft. high with a pointed arch. The wall of the dome is 11 ft. thick, and covered with slabs of white marble. The view from the top is worth seeing. Hither Bahadur Shah fled after the storming of Delhi in 1857, and surrendered to Hodson, who on the following day, with a small force and in the presence of a threatening concourse of natives, returned for the princes, the sons of Bahadur Shah, who also surrendered and were shot by him on the spot.

Jai (Jey) Sing's Observatory, or the Jantr Mantr, is 2 m. S. of the Ajmere Gate and 250 yds. to the l. of the main road. Mr. Beresford's description of all these buildings is the best (see *Delhi*, 1856). "The largest of the buildings is an immense equatorial dial, named by the Raja the Samrat Yantra, or 'Prince of Dials,' the dimensions of the gnomon being as follows :—

	ft.	in.
Length of hypothenuse . .	118	5
,, base	104	0
,, perpendicular . .	56	7

These buildings, chiefly interesting to persons who have a knowledge of astronomy, were constructed in 1137 A.H. = 1724 A.D., by Jai Sing II., Rajah of Jeypore, commonly called Sawai Jai Sing. He was an engineer, mathematician, and an astronomer. He constructed on his own plan this Observatory, and others at Jeypore, Benares, and Ujjain. All the buildings are now much ruined.

Tomb of Safdar Jang.—At 3 m. beyond the Jantr Mantr, on the right of the road, is the tomb of Safdar Jang, whose real name was Abu 'l Mansur Khan, Safdar Jang being merely his title. He was Vazir to Ahmad Shah, eldest son of the Emperor Muhammad Shah. In 1749-50 Safdar Jang engaged in a war with the Rohillas, and was defeated in a great battle, when he was obliged to call in the Marathas. In 1753 he was deprived of his office of Vazir, and died. His son, Shuj'au daulah, appointed Balal Muhammad Khan to superintend the building of this mausoleum, which cost three lakhs of rupees. It is of red sandstone and stucco. Safdar Jang's wife, Khujistah Bano Begam, is buried with him.

The mausoleum stands in an enclosure. On the left of the entrance is a sarai for travellers, and on the right a mosque with three cupolas. On the ground platform are two earthen mounds, which are the real graves. This building is 99 ft. sq. and three stories high, and contains in the central apartment the marble cenotaph. Fergusson bestows only qualified praise upon it, saying "it will not bear close inspection.

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A cross-road leads from this mausoleum to Humayun's Tomb, which is distant under 3 m. On the left of this road is a group of four tombs, regarding which General Cunningham writes: "The N. group, consisting of two octagonal tombs and a bridge of seven arches, is attributed by the natives to the time of the Lodi family, the larger tomb, within a square, being assigned to Sikandar Lodi, and I believe that this attribution is most probably correct. But the S. group, which consists of a mosque and two square tombs, belongs, in my opinion, to an earlier period."

Hauz-i-Khas.—This reservoir was constructed by Sultan 'Alau-din in the year 1293 A.D.; it is 2 m. N. of the Kutb, near the village of Kharera, and is difficult of approach, as there is no carriage-road to it. It is most easily reached from Safdar Jang's tomb. The area of the tank is a little over 100 Indian acres. It is now a complete ruin. Feroz Shah cleared it out in the year 1354 A.D., and repaired it and built a college near it, at which Yusuf Bin Jamal Husaini was professor, and he was buried in the courtyard of the college. The tomb of Feroz Shah stands on the bank. He died in 1388 A.D. The tank is now dry, and is cultivated.

From Safdar Jang's tomb to the Kutb Minar is full 5 m. Near *Begampur* there is a mosque 800 yds. to the left of the road.

The **Kutb Minar**, with its adjacent mosque and surrounding buildings, is about 11 m. from the Ajmere Gate, and stands, it is said, on the site of the original Hindu city of Dilli, probably in the Fort of *Lalkot* built by Anang Pal II. in 1052 A.D. Adjoining to the E. was the Fort of Rai Pithora, 1180 A.D. The line of fortification of these places is indicated by the mound extending several miles to the W. and N.W.

The Kutb is a grand monument, and looks what it is intended to be—a tower of victory. It has been a question whether it was not originally Hindu, altered and completed by the Mohammedan conquerors. It is the general belief of the people that it was built by Rai Pithora, that his daughter might see the Jumna from the top of it. Saiyad Ahmad inclines to the belief that it is of Hindu origin. But Cunningham seems to come to the right conclusion that it is a purely Mohammedan building.[1] The inscriptions appear to show that it was begun by Altamsh. As we see it at present, it is 240 ft. 6 in. high, and rises in a succession of 5 stories marked by corbelled balconies and decorated with bands of inscription. The base diameter is 47 ft. 3 in., and that of the top about 9 ft. The three first stories are of red sandstone with semicircular and angular flutings; the two upper stories are faced chiefly with white marble, and were almost entirely rebuilt by Feroz Shah Tughlak in 1368, when he also added a cupola. On 1st Aug. 1803 the whole pillar was seriously injured by an earthquake and the cupola thrown down. It was injudiciously restored in 1829, when besides the injury to the inscriptions already mentioned, the battlements and the balconies were removed and replaced by the present flimsy balustrades, and an entirely new cupola (now standing on a mound by the side of the tower) was erected. This cupola does not pretend to any resemblance to the original one. Notice should be taken of the honeycomb work beneath the brackets of the first-story balconies, of which the "structure differs in no perceptible degree from that in the Alhambra." It is worth, for the sake of the view, to ascend to the top of the Minar, where may be seen the stump of Feroz Shah's cupola.

The **Mosque of Kutb'ul Islam** (Kuvat ul Islam) was begun by Kutb-ud-din Aibak when Viceroy, immediately after the capture of Delhi in 587 A.H.=1191 A.D., as recorded by the King himself in the long inscription over the inner archway of the E. entrance. Even in ruins it is a magnificent work. It was seen by Ibn Batuta about 150 years after its erection, when he describes it as having no equal, either in beauty or extent. It is not so large as the great

1 For particulars regarding the discussion see *Archæo. Reports*, vol. i. p. 190.

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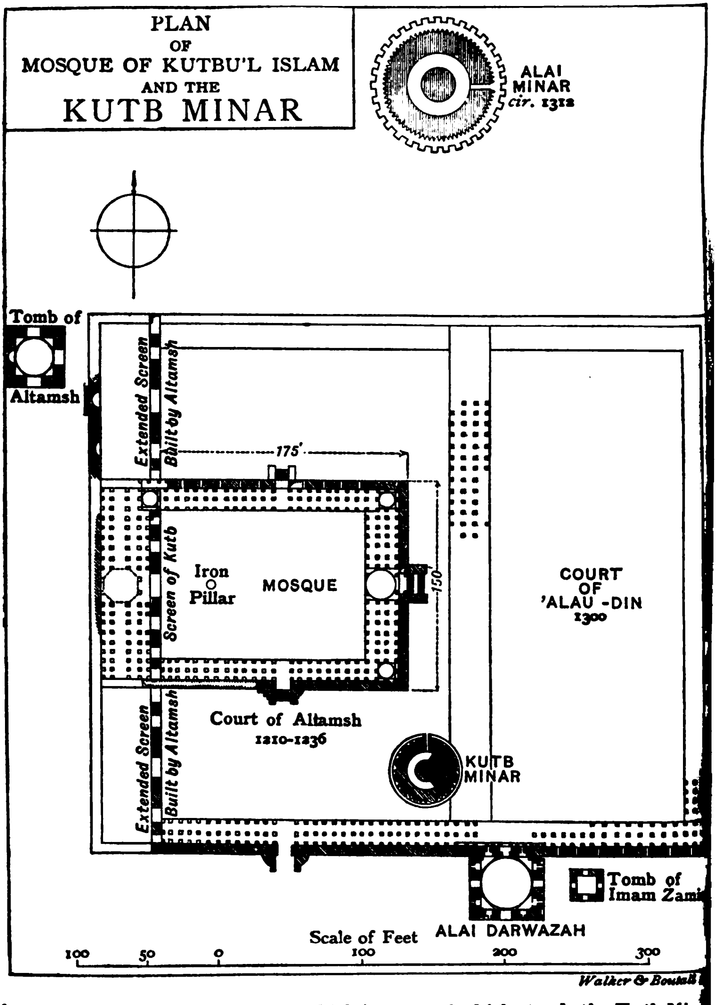
mosques of Jaunpur and others, but is still unrivalled for its grand line of gigantic arches, and for the graceful beauty of the flowered tracery which covers its walls.

It occupies the platform on which stood Rai Pithora's Hindu Temple, demolished by the Mohammedans. Altamsh in 1210-1230 surrounded it by a larger cloistered court, in the S.E. corner of which stands the Kutb Min and in 1300 'Ala-ud-din appende further eastern court, entered by great S. gateway the Alai Darwa



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(see below). 'Alau-din also began the Alai Minar (see below). The main entrance to the mosque is an arched gateway in the centre of its E. wall. This opens upon the courtyard (142 ft. x 108 ft.), which is surrounded by cloisters formed of Hindu, Buddhist, and Jain pillars placed one upon another. Some of these are richly ornamented; many of the figures have been defaced by the Mohammedans, though some may still be found in unnoticed corners. The number of pillars thus brought into use could not have been much less than 1200. The Arabic inscription over the E. entrance to the courtyard states that the materials were obtained from the demolition of 27 idolatrous temples, each of which had cost 27 lakhs of dilials, 50 dilials being equal to 1 rupee. The cost of the whole, therefore, was £108,000. The domed pavilions in the angles of the cloisters are worthy of notice. The S. side of the cloister was "with a strange want of discrimination" reconstructed in 1829.

The famous Iron Pillar (see below) stands in front of the central opening to the mosque proper, a building of small proportions, now in ruins overtopped and hidden by the vast screen of gigantic arches which occupies the whole of the W. side. This screen was erected by Kutb later than his other work, and was extended beyond on either side for 115 ft. by Altamsh. The central arch is 53 ft. high x 31 ft. wide. "The Afghan conquerors had a tolerably distinct idea that pointed arches were the true form of architectural openings, but being without science sufficient to construct them, they left the Hindu architects and builders to follow their own devices as to the mode of carrying out the form. Accordingly they proceeded to make the pointed openings on the same principle upon which they built their domes —they carried them up in horizontal courses as far as they could and then closed them by long slabs meeting at the top." The impost in the central arch was added by the British restorers. The ornamentation, interspersed with texts from the Koran, is evidently taken from that on the old pillars. Fragments of the roof of the mosque still remain, supported by the small Hindu columns, and do not reach more than one-third of the height of the screen.

The **Iron Pillar** is one of the most curious antiquities in India. The Colossus of Rhodes and the statues of Buddha, described by Hiouen Thsang, were of brass or copper, hollow, and of pieces riveted together; but this pillar is a solid shaft of wrought iron, more than 16 in. in diameter, and 23 ft. 8 in. in length. The height of the pillar above ground is 22 ft., but the smooth shaft is only 15 ft., the capital being 3½ ft. and the rough part below also 3½ ft. Dr. Murray Thompson analysed a bit of it, and found that it was pure malleable iron of 7·66 specific gravity.

"The iron pillar records its own history in a deeply cut Sanscrit inscription of six lines on its W. face. The inscription has been translated by James Prinsep (*B.A.S. Journ.* vol. vii. p. 630). The pillar is called 'the Arm of Fame of Raja Dhava.' It is said that he subdued a people on the Sindhu, named Vahlikas, and obtained, with his own arm, an undivided sovereignty on the earth for a long period." It appears that the Raja was a worshipper of Vishnu, and the pillar was probably surmounted by a figure of that deity. James Prinsep assigns the 3d or 4th century after Christ as the date of the inscription, which Mr. Thomas considers too high an antiquity. General Cunningham suggests the year 319 A.D. According to universal tradition, the pillar was erected by Bilan Deo, or Anang Pal, the founder of the Tomar dynasty. The name of Anang Pal also is inscribed on the shaft, with the date Samwat 1109 = 1052 A.D. The remaining inscriptions are numerous but unimportant. At 7 ft. 3 in. from the pedestal there is a Nagri inscription. At 4 ft. above the inscription is a deep indentation, said to have been made by a cannon-ball fired by the troops of the Bhurtpur Raja.

Tomb of Altamsh (who died in 1235 A.D.) outside the N.W. corner of the great enclosure of the mosque. It is of red sandstone. The main entrance

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is to the E., but there are also openings to the N. and S. The interior is inscribed with beautifully written passages of the Koran, and in the centre of the W. side is a Kiblah of white marble discoloured with age. About 5 ft. from the ground are several lines in Kufik. The tomb is in the centre, and has been greatly injured; the top part is of modern masonry. Cunningham says that there is no roof, "but there is good reason to believe that it was originally covered by an overlapping Hindu dome. A single stone of one of the overlapping circles, with Arabic letters on it, still remains." Fergusson says: "In addition to the beauty of its details, it is interesting as being the oldest tomb known to exist in India."

The **Alai Darwazah**, 40 ft. to the S.E. from the Kutb Minar, is the S. entrance of the great or outer enclosure to the mosque. This gateway was built of red sandstone richly ornamented with patterns in low relief, in 1310 A.D., by 'Alau-din. Over three of the entrances are Arabic inscriptions, which give 'Alau-din's name, and his well-known title of Sikandar Sani, the second Alexander, with the date 710 A.H. The building is a square. On each side there is a lofty doorway, with pointed horse-shoe arches. In each corner there are two windows closed by massive screens of marble lattice-work. A few yards to the E. stands the richly carved building, in which is the tomb of **Imam Zamin**, or father of Imam Muhammad 'Ali, of Mashhad. He is otherwise called Saiyad Husain. He came to Delhi in the reign of Sikandar, and himself built the mosque as a tomb. He died in 944 A.H. = 1537 A.D., and left in his will that he should be buried here. There is an inscription in the Tughra character over the door. It is a small domed building, about 18 ft. square, of red sandstone covered with chunam.

Alai Minar is at the distance of 435 ft. due N. from the Kutb. Just above the base or platform, which is 4 ft. 3 in. high, the circumference is 259 ft. The traveller must climb 8 ft. of wall to get into this Minar. The whole stands on a mound 6 ft. high. The inner tower and outer wall are made of large rough stones, very coarse work, as the stones are put in anyhow. The total height as it now stands is 70 ft. above the plinth, or 87 ft. above the ground-level. A facing of red stone would doubtless have been added. The entrance is on the E., and on the N. there is a window intended to light the spiral staircase. Had this pillar been finished it would have been about 500 ft. high. 'Alau-din Khilji, who built it, reigned from 1296 to 1316 A.D., and Cunningham thinks that the building was stopped in 1312.

Metcalfe House was the tomb of Muhammad Kuli Khan, the foster-brother of Akbar. It has been enlarged, and rooms have been added for modern requirements. It is less than a ¼ m. from the Kutb Minar. Sir T. Metcalfe made this his residence during the four rainy months. There were beautiful gardens in his time, and fine stables to the S., of which only the entrance pillars now remain.

Some other Buildings.—1 m. to the N.E. is a solitary tower. N. of this tower is the tomb of Akbar Khan brother of Adham and Muhammad Kuli Khan. ½ m. along a made road t the S.W. are the tombs of Jamalu din and Kamalu-din, Maulvis; the are white marble, covered with roofs and have side walls adorned with en caustic tiles and exquisite decorations The handsome mosque of Faizu 'lla Khan is close to these.

The *Police Rest-house* is the **Tom of Adham Khan**; it lies S.W. the Kutb, and is 75 ft. high. Th Khan was put to death by Akbar f killing the Emperor's foster-brothe Adham was thrown from the top of lofty building, and it happening th his mother died the same day, the tw bodies were brought to Delhi and i terred here. Close by is a deep We into which the natives let themselv fall from a height of 60 ft. above t water, and then demand 8 annas ea from the spectators.

S.W. of the Kutb **Minar** is t village of Maharoli. The tomb Kutbu-din Ushi is here, as are al

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several tombs of kings after the time of Aurangzib. $\frac{3}{4}$ m. from this a paved way is passed leading to the Temple of Jog Maya, which is very famous amongst Hindus, who refer it to the very ancient date of Krishna's childhood. In fact, however, the present building was erected in 1827. There is no image in it. There is a fair here every week. On the right are the ruins of the palace of Altamsh, and on the left the entrance gateway to a garden of the king.

Tughlakabad.—This fort is upwards of 4 m. to the E. of the Kutb. It is on the left of the main road coming from Delhi, and is built on a rocky eminence from 15 to 30 ft. high. Cunningham thus describes it (*Arch. Rep.* vol. i. p. 212): "The fort may be described with tolerable accuracy as a half hexagon in shape, with three faces of rather more than $\frac{3}{4}$ m. in length, and a base of $1\frac{1}{2}$ m., the whole circuit being only 1 furlong less than 4 m. It stands on a rocky height, and is built of massive blocks of stone, so large and heavy that they must have been quarried on the spot. The largest measured was 14 ft. in length by 2 ft. 2 in., and 1 ft. thick, and weighed rather more than 6 tons. The short faces to the W., N., and E. are protected by a deep ditch, and the long face to the S. by a large sheet of water, dry, except in the rainy season, which is held up by an embankment at the S.E. corner. On this side the rock is scarped, and above it the main walls rise to a mean height of 40 ft., with a parapet of 7 ft., behind which rises another wall of 15 ft., the whole height above the low ground being upwards of 90 ft."

In the S.W. angle is the citadel, which occupies about one-sixth of the area. It contains the ruins of an extensive palace. The ramparts are raised on a line of domed rooms, which rarely communicate with each other, and which formed the quarters of the garrison. The walls slope rapidly inwards, as much as those of Egyptian buildings, and are without ornament, but the vast size, strength, and visible solidity of the whole give to Tughlakabad an air of stern and massive grandeur that is both striking and impressive. The fort has thirteen gates, and there are three inner gates to the citadel. It contains seven tanks, and ruins of several large buildings, as the Jumma Musjid, and the Birij Mandir. The upper part is full of ruined houses, but the lower appears never to have been fully inhabited. Saiyad Ahmad states that the fort was commenced in 1321, and finished in 1323, A.D.

The fine *Tomb of Tughlak* is outside the S. wall of Tughlakabad, in the midst of the artificial lake, and surrounded by a pentagonal outwork, which is connected with the fort by a causeway 600 ft. long, supported on 27 arches. Mr. Fergusson says: "The sloping walls and almost Egyptian solidity of this mausoleum, combined with the bold and massive towers of the fortifications that surround it, form a picture of a warrior's tomb unrivalled anywhere." The outer walls have a slope of 2·333 in. per foot; at base they are $11\frac{1}{2}$ ft. thick, and at top 4 ft. The exterior decoration of the tomb itself depends chiefly on difference of colour, which is effected by the free use of bands and borders of white marble inserted in the red sandstone. In plan it is a square, and three of its four sides have lofty archways, the space above the doorway being filled with a white marble lattice screen of bold pattern. It is surmounted by a white marble dome. A lesser dome within the same pentagon covers, it is said, the tomb of one of Tughlak's ministers.

"Inside the mausoleum there are three cenotaphs, which are said to be those of Tughlak Shah, his Queen, and their son Juna Khan, who took the name of Muhammad when he ascended the throne."

A causeway runs to *'Adilabad*, the fort of Tughlak's son Juna Khan, who assumed the title of Muhammad Shah bin Tughlak. He was a famous tyrant, and is still spoken of as the Khuni Sultan, "the bloody King." Feroz Shah, his successor, got acquittances from all those he had wronged, and put them in a chest at the head of the tyrant's tomb, that he might present them when called to judgment.

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ROUTE 7

AHMEDABAD TO THE RUNN OF CUTCH (WADHWAN, BHAUNAGAR, PALITANA, GIRNAR, AND SOMNATH).

Leaving **Ahmedabad** (Rte. 6), 310 m. from Bombay the Sabarmati is crossed on a fine bridge, with a footway for passengers alongside, and carrying the rails for both broad and narrow gauges. From, 4 m., **Sabarmati** (junc. sta.), on N. bank of the river of that name, the narrow gauge continues N. to Delhi and Agra, whilst the broad gauge turns W., and passing through a well-cultivated country, reaches at

40 m. **Viramgam** junc. sta., ✱ a walled town. Pop. 20,000. The Mansar tank dates from the end of the 11th century. It is shaped like a shell, and surrounded by flights of stone steps; round the top of the steps runs a row of small temples. The inlet is much ornamented. The neighbourhood abounds in black buck, grouse, and all manner of water-fowl.

[From this place a branch line runs N.W. passing at 17 m. **Patri**, D.B., a small walled town with a Citadel; and, at 22 m., reaches **Kharaghoda**, where there are very extensive government salt-pans on the edge of the **Runn of Cutch.** In the dry season the Runn presents the appearance of a hard, smooth bed of dried mud, and may be ridden over at any place. There is absolutely no vegetation except on some small islands which rise above the level of the salt inundation; the only living creatures that inhabit it are some herds of wild asses, which feed on the lands near its shores at night, and retreat far into the desert in the daytime. With the commencement of the S.W. monsoon in May, the salt water of the Gulf of Cutch invades the Runn, and later in the season many rivers from Rajputana pour fresh water into it. The sea is now encroaching rapidly on the Runn at its junction with the Gulf of Cutch, and there is reason to suppose that serious changes of level are taking place. The centre of the Runn is slightly higher than the borders, and dries first. The railway has many sidings extending into the Runn, to facilitate the collection of the salt, which is stacked at the station in very large quantities under the custody of the Salt Customs Department. Originally it was considered necessary to erect expensive roofs over the salt stacks, but experience has shown that this can be dispensed with. The salt is evaporated by the heat of the sun from brine brought up in buckets from depths of 15 to 30 ft. The mirage is beautiful in this neighbourhood, and in the winter season the flights of flamingoes and other birds are extraordinarily large. There are grouse to be had in the neighbourhood.]

80 m. **Wadhwan** junc. sta. D.B. To the W. runs the *Morvi State Railway*, the exclusive property of the Morvi state, constructed on 2½ ft. gauge to maintain communication with *Morvi*, *Jetalsar* and *Rajkot*. To the S. the line is continued by means of the *Bhaunagar Gondal Railway*, a portion of the metre-gauge system, which opens up a large number of places in South Kattywar. These railways are under a central administration, but are the property of the states through which they pass.

The *Civil Station of Wadhwan*, on which the rly. sta. is built, is a plot of land rented by Government in perpetuity from the Wadhwan state, for the location of the establishments necessary for the administration of the N.E. portion of Kattywar. A small town has sprung up close to the railway station.

The only institution of special interest in the place is the *Talukdari School*, where the sons of *Girassias*, or land-owners, are educated when their parents are unable to afford the heavy cost of sending them to the *Rajkumar or Princes' College at Rajkot*. In many cases elder brothers are placed at the Rajkumar College, and the younger at the Talukdari School.

The *Province of Kattywar* (or Kathiawad) which is now entered, exists under circumstances quite exceptional. It consists of 187 separate states, ranging in extent from considerable tracts of country, with chiefs enjoying great exe-

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cutive freedom, to mere village lands, necessarily states only in name. Almost without exception the capitals of these states are places of interest, but there is no space in this work to describe them.

For purposes of administration the Province is divided into *four Prants*, or divisions.

The arduous task of administering this Province is entrusted to a *Political Agent* who resides at *Rajkot*, and has assistants distributed through the country.

Everywhere in Kattywar the traveller will remark long lines of *palias*, or memorial stones, peculiar to this Province, on which men are usually represented as riding on a very large horse, whilst women have a wheel below them to indicate that they used a carriage.

A woman's arm and hand indicate here, as in other parts of India, a monument to a lady who committed *sati*.

Proceeding S. by the Bhaunagar Gondal Railway, the river is crossed close to the station.

At 83 m. **Wadhwan City** sta. is reached. The town wall is of stone and in good order. Towards the centre, on the N. wall, is the ancient temple of **Ranik Devi.** She was a beautiful girl, born in the Junagadh territory when Sidh Raja was reigning at Patan, and was betrothed to him. But Ra Khengar, who then ruled Junagadh, carried her off and married her, which caused a deadly feud between him and Sidh Raja, whose troops marched to Junagadh. Khengar was betrayed by two of his kinsmen, and was slain by Sidh Raja and his fortress taken. The conqueror wanted to marry Ranik Devi, but she performed *sati*, and Sidh Raja raised this temple to her memory.

The temple bears marks of extreme old age, the stone being much worn and corroded, and all but the tower is gone. Inside is a stone with the effigy in relief of Ranik Devi, and a smaller one with a representation of Ambaji. N. of this temple, and close to the city wall, is a *sati* stone dated 1519. Close to the Lakhupol Gate is a well with steps, ascribed to one Madhava, who lived in 1294 A.D.

The *Palace* is near the centre of the town, has four stories, and is 72 ft. high. It stands in a court facing the entrance, on the right of which is a building called the Mandwa, where assemblies take place at marriages.

96 m. **Limbdi** sta. Chief town of the cotton-producing state of that name. Pop. 13,000. A well-cared-for place, very handsome palace.

126 m. **Botad** sta. Frontier of the Bhaunagar state.

152 m. **Dhola** junc. sta. (R.) Here the line turns W. to Dhoraji and Porbandar, and E. to Bhaunagar, passing at

165 m. a little N. of **Songad,** ✱ the residence of the Assistant Political Agent for the eastern portion of the Province.

[Excursion to Palitana and the Shetrunjee (or Satrunjaya) Hills.

(Arrangements for a conveyance can be made, by applying to the Dep. Assist. Polit. Agent at Songad. No public conveyances can be depended upon.)

Palitana, ✱ about 15 m. S. of Songad, the latter part of the road over a barren country between low rocky hills, is the residence of the chief, and is much enriched by the crowds of pilgrims who reside in it during their visit to the *Holy Mountain*, the site of some of the most famous Jain temples in India.

The distance from Palitana to the foot of **Satrunjaya**, or the **Holy Mountain**, is 1½ m. The road is level, with a good water supply, and shaded by trees. The ascent begins with a wide flight of steps, guarded on either side by a statue of an elephant. The hill-side is in many places excessively steep, and the mode of conveyance is the *doli*, a seat or tray 18 in. square, slung from two poles and carried by four men. Few of the higher-class pilgrims are able to make the ascent on foot, so there is an ample supply of *dolis* and bearers.

Satrunjaya or Shatrunjaya hill is truly a city of temples, for, except a few tanks, there is nothing else within the gates, and there is a cleanliness

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withal, about every square and passage, porch and hall, that is itself no mean source of pleasure. The silence too is striking. Now and then in the mornings you hear a bell for a few seconds, or the beating of a drum for as short a time, and on holidays chants from the larger temples meet your ear; but generally during the after-part of the day the only sounds are those of vast flocks of pigeons that fly about spasmodically from the roof of one temple to that of another. Paroquets and squirrels, doves and ringdoves abound, and peacocks are occasionally met with on the outer walls. The top of the hill consists of two ridges, each about 350 yds. long, with a valley between. Each of these ridges, and the two large enclosures that fill the valley, are surrounded by massive battlemented walls fitted for defence. The buildings on both ridges again are divided into separate enclosures called *tuks*, generally containing one principal temple, with varying numbers of smaller ones. Each of these enclosures is protected by strong gates and walls, and all gates are carefully closed at sundown."

No attempt is made to describe the shrines in detail; their general character is so often repeated that it would only be possible to do so with the aid of profuse illustrations. The area enclosed on the top is small enough for any one of ordinary activity to see all over it in the course of a two hours' visit.

There is one gate leading into the enclosure, but there are 19 gates within, leading to the 19 chief Pagodas. Not far from the *Ram-pol* (pol means gate) is a resting-place used by persons of distinction, with a tolerable room surrounded by open arches.

James Fergusson says:—

"The grouping together of these temples into what may be called 'Cities of Temples,' is a peculiarity which the Jains practised to a greater extent than the followers of any other religion in India. The Buddhists grouped their stupas and viharas near and around sacred spots, as at Sanchi, Manikyala, or in Peshawur, and elsewhere; but they were scattered, and each was supposed to have a special meaning, or to mark some sacred spot. The Hindus also grouped their temples, as at Bhuvaneshwar or Benares, in great numbers together; but in all cases because, so far as we know, these were the centres of a population who believed in the gods to whom the temples were dedicated, and wanted them for the purposes of their worship. Neither of these religions, however, possesses such a group of temples, for instance, as that at Satrunjaya, in Guzerat. It covers a very large space of ground, and its shrines are scattered by hundreds over the summits of two extensive hills and in the valley between them. The larger ones are situated in *tuks*, or separate enclosures, surrounded by high fortified walls; the smaller ones line the silent streets. It is a city of the gods, and meant for them only, and not intended for the use of mortals.

"All the peculiarities of Jain architecture are found in a more marked degree at Palitana than at almost any other known place, and, fortunately for the student of the style, extending through all the ages during which it flourished. Some of the temples are as old as the 11th century, and they are spread pretty evenly over all the intervening time down to the present century."

James Burgess in his report gives the following general description:—

"At the foot of the ascent there are some steps with many little canopies or cells, 1½ ft. or 3 ft. square, open only in front, and each having in its floor a marble slab carved with the representation of the soles of two feet (*charan*), very flat ones, and generally with the toes all of one length. A little behind, where the ball of the great toe ought to be, there is a diamond-shaped mark divided into four smaller figures by two cross lines, from the end of one of which a curved line is drawn to the front of the foot.

"The path is paved with rough stones all the way up, only interrupted here and there by regular flights of steps. At frequent intervals also there are rest-houses, more pretty at a distance than convenient for actual use, but still deserving of attention. Higher up, we come to a small temple of the

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Hindu monkey god, Hanuman, the image bedaubed with vermilion in ultra-barbaric style. At this point the path bifurcates to the right leading to the northern peak, and to the left to the valley between, and through it to the southern summit. A little higher up, on the former route, is the shrine of Hengar, a Mussulman *pir*, so that Hindu and Moslem alike contend for the representation of their creeds on this sacred hill of the Jains.

"On reaching the summit of the mountain, the view that presents itself from the top of the walls is magnificent in extent; a splendid setting for the unique picture. To the E. the prospect extends to the Gulf of Cambay near Gogo and Bhaunagar; to the N. it is bounded by the granite range of Sihor and the Chamardi peak; to the N.W. and W. the plain extends as far as the eye can reach. From W. to E., like a silver ribbon across the foreground to the S., winds the Satrunjaya river, which the eye follows until it is lost between the Talaja and Khokara Hills in the S.W.]

[Excursion to Valabhipur.

The antiquarian who is not pressed for time may care from Songad to visit the site of the ancient city of **Valabhipur,** which is nearly identical with the modern town of Walah, and is 12 m. distant by road. The authorities at Songad will always arrange the journey. Valabhipur was perhaps as old as Rome, and was the capital of all this part of India. The present town (under 5000 inhab.) is the capital of one of the small Kattywar states. It has been very much neglected. There are scarcely any architectural remains at Walah, but old foundations are discovered, and sometimes coins, copper plates, mud seals, beads, and household images have been found in some abundance. The ruins can be traced over a large area of jungle.]

Resuming the journey from Songad to Bhaunagar,

90 m. Sihor sta. D.B. This was at one time the capital of this state. The town, well situated 1½ m. S. of the rly., has some interesting Hindu Temples.

103 m. **Bhaunagar.**✲ The city (of 50,000 inhab., founded 1723) stands on a tidal creek that runs into the Gulf of Cambay. The head of the Gulf above this creek is silting up so rapidly that it is very difficult to maintain the necessary depth of water for native trading vessels and coasting steamers. The Bhaunagar state has from its first connection with the British Government been administered by men of intelligence, and the town will be found a most pleasing sample of the results of native Indian government going hand in hand with European progress. The staple export is cotton. There are no interesting ruins, but abundance of very handsome modern buildings on Indian models, water works, reservoirs, and gardens; and at the port will be seen an intelligent adoption of modern mechanical improvements.

The traveller, if he proposes to visit Junagadh, Somnath, Porbandar, or any places in the W., must return to *Dhola junc.* and change there. There is nothing to detain him until he reaches

Jetalsar junc. sta. (R.) 152 m. from Wadhwan. This place is the residence of the Assist. Political Agent for the S. or *Sorath* division of the Province of Kattywar. Here the line branches (1) S. to *Verawal* for *Somnath*, (2) W. to *Porbandar*, p. 162, and (3) N. to *Rajkot*, *Vankaner* and *Wadhwan*, p. 165.

(1) *Jetalsar to Verawal.*

16. m. (from Jetalsar), **Junagadh** (the old fort) sta.,✲ D.B., W. of the town, opposite a modern gateway, called the *Reay Gate;* the capital of the state, and the residence of the Nawab. Pop. 30,000.

Situated as it is under the Girnar and Datar Hills, it is one of the most picturesque towns in India, while in antiquity and historical interest it yields to few. The scenery from the hills around is most pleasing, and the place has attractions wanting in most ancient Indian towns, which, as a rule, are situated in uninteresting plains. There is a great deal of game in Kattywar, and

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specially in the **Gir**, the large uncultivated tract to the S.E. of Junagadh; but the Gir is very unhealthy in the early part of the autumn, and again at the beginning of the rains.

The fortifications of the present town were all built by the Mohammedans after the capture of the place by Sultan Mahmud Bigadah, of Guzerat, about 1472. The *Nawab's Palace* is a fine modernised building. In front of it is a good circle of shops called the *Mahabat Circle*. The *Arts College* was designed and built by a local architect, and was opened by Lord Curzon in Nov. 1900.

The **Tombs of the Nawabs** are highly finished buildings. Fergusson says: "There is a cemetery at Junagadh where there exists a group of tombs all erected within this century, some within the last 20 or 30 years, which exhibit, more nearly than any others I am acquainted with, the forms towards which the style was tending. The style is not without a certain amount of elegance in detail. The tracery of the windows is executed with precision and appropriateness." Entering the enclosure by the N. gate, the tomb of Bahadur Khan II. is in front on the l., next to it the tomb of Hamed Khan II., and on its l. that of Ladli Bu, a lady whose marriage, and the influence she gained, caused no slight difficulty to this state, and no little trouble in the Political Agency. Beside these is the tomb of Nawab Mohobat Khan, in Saracenic style, and finely carved. ½ m. beyond the N. gate of the town is the **Sakar Bagh**, a well laid-out garden that belongs to the Vazir. There is a two-storied villa, surrounded by a moat full of water. About 50 yds. from the house is a menagerie, in which are panthers, deer, etc. In a still finer garden at the S. of the town, the **Sardar Bagh**, are kept a number of lions and lionesses from the Gir forest. There are no tigers in the Kattywar peninsula, but up to the middle of the present century lions inhabited all the large jungles, and were shot in the Choteyla Hills E. of Rajkot. Now the animal is confined to the Gir. The lion is in no way inferior to the African species, although the mane is not so large. The Gir lion is not a man-eater usually, but Col. J. W. Watson has heard of one or two well-authenticated instances of his killing men.

The soft sandstone which everywhere underlies Junagadh is an interesting study. Formed apparently in very shallow water, it shows on all sides complicated lines of stratification. The facility with which it is worked may be one reason why it has been largely excavated into cave-dwellings in Buddhist times.

The **Caves.**—In the N. part of the town enclosure, near the old telegraph office, is the group called the *Khapra Khodia*. These caves appear to have been a monastery, and bear the cognizance of the then ruling race, a winged griffin or lion. They appear to have been two or three stories high. They are, however, excavated in good building stone, and the modern quarrymen have been allowed to encroach and injure them; the lower ones have never been systematically cleared out. The most interesting caves of all are situated in the Uparkot, about 50 yds. N. of the great mosque. They are now closed by an iron gate. They consist of two stories, the lower chambers being 11 ft. high. Mr. Burgess says: "Few bases could be found anywhere to excel in beauty of design and richness of carving those of the six principal pillars." Inside the Wagheshwari Gate, through which the Girnar is approached, are the caves known by the name of *Bawa Piara*, a comparatively modern Hindu ascetic who is said to have resided in them.

The **Uparkot**, on the E. side of the city, used as a jail until 1858, is now practically deserted. It was the citadel of the old Hindu princes, and is probably the spot from whence Junagadh derives its name. Permission to visit it must be asked. Without presenting any very special features to describe, the Uparkot is one of the most interesting of old forts. The parapets on the E., where the place is commanded by higher ground, have been raised at least three times to give cover against the increasingly long range of projectiles. The views from the walls are delightful. Here were quartered the lieutenants of the great Asoka (250 B.C.), and, later,

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GIRNAR.

1. Wagheshwari Gate.
2. Asoka's Stone.
3. Bridge.
4. Temple of Damodar.
5. ,, ,, Savanath.
6. ,, ,, Bhavanath.
7. Chadá-ni-wao Well.
8. Wagheshwari Temple.
9. Bhairo-Thumpa.
10. Gaomuki Temple.
11. Amba Deva Temple.
12. Máliparab Khund.
13. Datátari.
14. Háthi pagla Khund.
15. Sesáwan Temple.
16. Hanmandhára Khund and Temple.
17. Kamandal Temple.
18. Sakri ámbli.
19. Malbela.
20. Suraj Khund.
31. Sarkharia.
22. Bawaha Madhi.

To face p. 157.

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those of the Gupta kings. The entrance is beyond the town, in the W. wall, and consists of three gateways, one inside the other. The fort walls here are from 60 to 70 ft. high, forming a massive cluster of buildings. The inner gateway, a beautiful specimen of the Hindu Toran, has been topped by more recent Mohammedan work, but the general effect is still good and, with the approach cut through the solid rock, impressive. On the rampart above the gate is an inscription of Mandalika V. dated 1450. Proceeding 150 yds. to the left, through a grove of *sitaphal* (custard apples), you come to a huge 10 in.-bore **cannon** of bell-metal, 17 ft. long and 4 ft. 7 in. round at the mouth. This gun was brought from Dio, where it was left by the Turks. There is an Arabic inscription at the muzzle, which may be translated: "The order to make this cannon, to be used in the service of the Almighty, was given by the Sultan of Arabia and Persia, Sultan Sulaiman, son of Salim Khan. May his triumph be glorified, to punish the enemies of the State and of the Faith, in the capital of Egypt, 1531." At the breech is inscribed, "The work of Muhammad, the son of Hamzah." Another large cannon called Chudanal, also from Diu, in the southern portion of the fort, is 13 ft. long, and has a muzzle 14 in. diameter. Near this is the **Jumma Musjid**, evidently constructed from the materials of a Hindu temple. Mr. Burgess says it was built by Mahmud Begadah. One plain, slim minaret remains standing, but the mosque is almost a complete ruin. The ascent to the terraced roof is by a good staircase outside.

The **Tomb of Nuri Shah**, close to the mosque, is ornamented with fluted cupolas, and a most peculiar carving over the door. There are two **Wells** in the Uparkot—the *Adi Chadi*, said to have been built in ancient times by the slave girls of the Chudasama rulers, is descended by a long flight of steps (the sides of the descent show the most remarkable overlappings and changes of lie in the strata, for which alone it is worth a visit to any one with geological tastes); and the *Naughan*, cut to a great depth in the soft rock, and with a wonderful circular staircase.

There is a fine dharmsala belonging to the goldsmiths near the Wagheshwari Gate.

The mountain **Girnar** is the great feature of Junagadh, and the Jain temples upon it are amongst the most ancient in the country. It is 3666 ft. high, and is one of the most remarkable mountains in India. From the city of Junagadh only the top of it can be seen, as it has in front of it lower hills, of which Jogniya, or Laso Pawadi, 2527 ft., Lakshman Tekri, Bensla, 2290 ft. high, and Datar, 2779 ft. high, are the principal. Girnar was anciently called Raivata or Ujjayanta, sacred amongst the Jains to Neminath, the 22d Tirthankar, and doubtless a place of pilgrimage before the days of Asoka, 250 B.C.

The traveller, in order to reach Girnar, will pass through the Wagheshwari Gate, which is close to the Uparkot. At about 200 yds. from the gate, to the right of the road, is the Temple of Wagheshwari, which is joined to the road by a causeway about 150 yds. long. In front of it is a modern temple, three stories high, very ugly, flat-roofed, and quite plain. About a furlong beyond this is a stone bridge, and just beyond it the famous **Asoka Stone**. It is a round boulder of granite, measuring roughly 20 ft. × 30 ft., and is covered with inscriptions, which prove on examination to be 14 Edicts of Asoka (250 B.C.)[1] Nearly identical inscriptions have been found at Dhauli, near Peshawur, and elsewhere. The character is Pali.

On leaving Asoka's Stone, cross the handsome bridge over the Sonarekha, which here forms a fine sheet of water, then pass a number of temples, at first on the l. bank of the river and then on the rt., where Jogis go about entirely naked, to the largest of the temples dedicated to **Damodar**, a name of Krishna, from Dam, a rope, because at this spot his mother in vain attempted to confine him with a rope when a child. The reservoir at this

[1] See *Life of John Wilson, F.R.S.*, by Dr. G. Smith, for picture and account of the stone; or Burgess, *Second Archæol. Report*.

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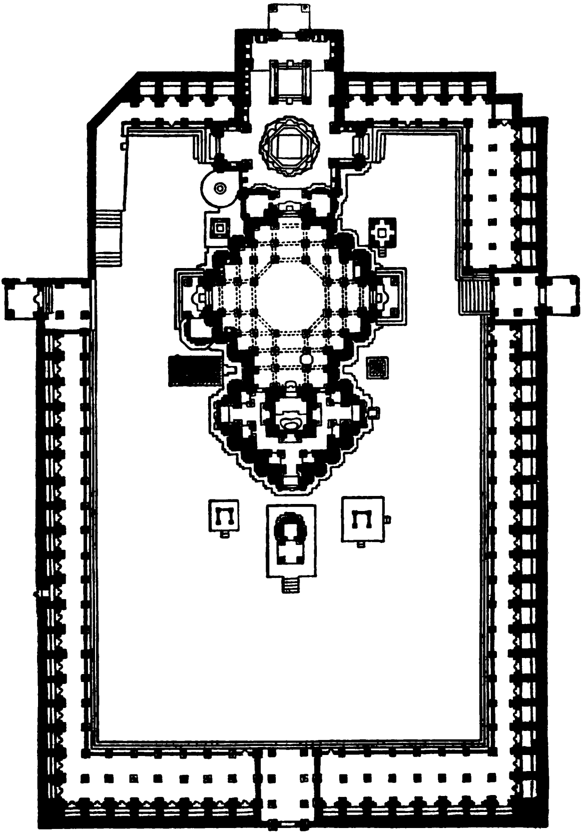
place is accounted very sacred. The path is now through a wooded valley, with some fine Indian fig trees. Near a cluster of them is an old shrine called **Bhavanath**, a name of Shiva. There are a number of large monkeys here, who come, on being called. Unless



Temple of Nimnath, Girnar.

the traveller be a very good climber, he will do well to get into a *doli*, for which he will pay 3 or 4 rs. according to tariff. A long ridge runs up from the W., and culminates in a rugged scarped rock, on the top of which are the temples. Close to the Mandir is a well called the Chadá-ni-wao. The paved way begins just beyond this and continues for two-thirds of the ascent, and may be divided into three parts; at the end of the first the first rest-house, Chodia-paraba, is reached, 480 ft. above the plain. The second halting-place is Dholi-deri, 1000 ft. above the plain. There the ascent becomes more difficult, winding under the face of the precipice to the third rest-house, 1400 ft. up. So far there is nothing very trying to any one with an ordinarily steady brain. But after that the

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path turns to the right along the edge of a precipice, and consists of steps cut in the rock, and so narrow that the *doli* grazes the scarp, which rises perpendicularly 200 ft. above the traveller. On the right is seen the lofty mountain of *Datar*, covered with low jungle. At about 1500 ft. there is a stone dharmsala, and from this there is a fine view of the rock called *Bhairav-Thampa*, which means "the terrific leap." It was so called because devotees used to cast themselves from its top, falling 1000 ft. or more.

At 2370 ft. above Junagadh the gate of the enclosure known as the **Deva Kota**, or Ra Khengar's Palace, is reached. On entering the gate, the large enclosure of the temples is on the left, while to the right is the old granite temple of *Man Sing*, Bhoja Rajah of Cutch, and farther on the much larger one of *Vastupala* (see below). Built into the wall on the left of the entrance is an inscription in Sanscrit. Some 16 Jain temples here form a sort of fort on the ledge at the top of the great cliff, but still 600 ft. below the summit. The largest temple is that of Neminatha (see plan, p. 158) standing in a quadrangular court 195 × 130 ft. It consists of two halls (with two porches, called by the Hindus *mandapams*), and the shrine, which contains a large black image of Neminath, the 22d Tirthankar, with massive gold ornaments and jewels. Round the shrine is a passage with many images in white marble. Between the outer and inner halls are two shrines. The outer hall has two small raised platforms paved with slabs of yellow stone, covered with representations of feet in pairs, which represent the 2452 feet of the first disciples. On the W. of this is a porch overhanging the perpendicular scarp. On two of the pillars of the mandapam are inscriptions dated 1275, 1281, and 1278,—dates of restoration, when Burgess says it was covered with a coating of chunam, and "adorned with coats of whitewash" within. The enclosure is nearly surrounded inside by 70 cells, each enshrining a marble image, with a covered passage in front of them lighted by a perforated stone screen. The principal entrance was originally on the E. side of the court, but it is now closed, and the entrance from the court, in Khengar's Palace, is that now used. There is a passage leading into a low dark temple, with granite pillars in lines. Opposite the entrance is a recess containing two large black images; in the back of the recess is a lion rampant, and over it a crocodile in bas-relief. Behind these figures is a room from which is a descent into a cave, with a large white marble image, an object of the most superstitious veneration by the Jains, which the priests usually try to conceal. It has a slight hollow in the shoulder, said to be caused by water dropping from the ear, whence it was called *Amijhera*, "nectar drop." In the N. porch are inscriptions which state that in Samwat 1215 certain Thakors completed the shrine, and built the Temple of Ambika. After leaving this, there are three temples to the left. That on the S. side contains a colossal image of Rishabha Deva, the 1st Tirthankar, exactly like that at Satrunjaya, called Bhim-Padam. On the throne of this image is a slab of yellow stone carved in 1442, with figures of the 24 Tirthankars. Opposite this temple is a modern one to Panchabai. W. of it is a large temple called *Malakavisi*, sacred to Parshwanath. N. again of this is another temple of Parshwanath, which contains a large white marble image canopied by a cobra, whence it is called *Sheshphani*, "an arrangement not unfrequently found in the S. but rare in the N." (Fergusson). It bears a date =1803. The last temple to the N. is **Kumarapala's**, which has a long open portico on the W., and appears to have been destroyed by the Mohammedans, and restored in 1824 by Hansraja Jetha. These temples are along the W. face of the hill, and are all enclosed. Outside to the N. is the Bhima Kunda, a tank 70 ft. × 50 ft., in which Hindus bathe. "Immediately behind the temple of Neminatha is the triple one erected by the brothers **Tejahpala** and **Vastupala** (built 1177)." The plan is that of 3 temples joined together. The shrine has an image of Mallinath, the 19th

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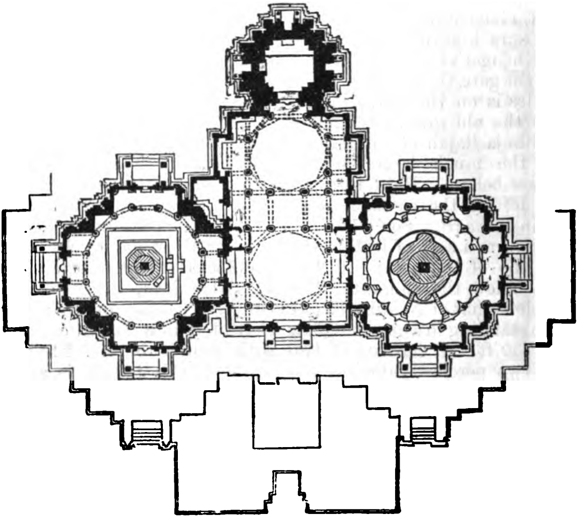
Tirthankar. Farther N. is the temple of **Samprati Raja.** This temple is probably one of the oldest on the hill, date 1158. Samprati is said to have ruled at Ujjain in the end of the 3d cent. B.C., and to have been the son of Kunala, Asoka's third son. S. of this, and 200 ft. above the Jain temples, is the *Gaumukha Shrine*, near a plentiful spring of water. From it the crest of the mountain (3330 ft.) is reached by a steep flight of stairs. Here is an ancient temple of Amba Mata, which is much resorted to by newly-married couples of the Brahman caste. The bride and bridegroom have their clothes tied together, and attended by their male and female relations, adore the goddess and present cocoa-nuts and other offerings. This pilgrimage is supposed to procure for the couple a long continuance of wedded bliss. To the E., not far off, are the 3 rocky spires of the Gorakhnath, the Neminath or Gúrú-dattáraya, and the Kalika Peaks.

S.E. of the Verawal Gate of Junagadh is the **Shrine of Jamal Shah or Datar.** After passing under a low arch near the city, the house of the Mujawir or attendant of the shrine is seen in front. To the rt. is a stone platform surrounding an unusually fine mango tree, with a tank just beyond, and the shrine of Datar, a building 30 ft. high with a fluted cone at top. Here it is necessary to take off one's shoes. The shrine and the whole place are very attractive.



Temple of Tejahpala and Vastupala, Girnar.

There is a **Leper Asylum** near *the* Datar Temple for 100 lepers of both sexes, built at the expense of the Vazir Sahib Bahu-ud-din. H.R.H. Prince Albert Victor laid the foundation-stone in 1890. Above it, 4 m. in S.E. direction, is the *Datar peak* (2779 ft.)

On the summit of the hill is a small shrine, and a very beautiful view. The hill is held sacred by Mohammedans and Hindus alike, and is supposed to have a beneficial effect on lepers, who repair to it in considerable numbers.

61 m. **Verawal** sta. ✱ The railway terminus is on the W. side of the city, close to the walls, and about ½ m. from the lighthouse at the landing-place. This is a very ancient sea-port, and probably owes its existence to its more celebrated neighbour *Patan Somnath*.

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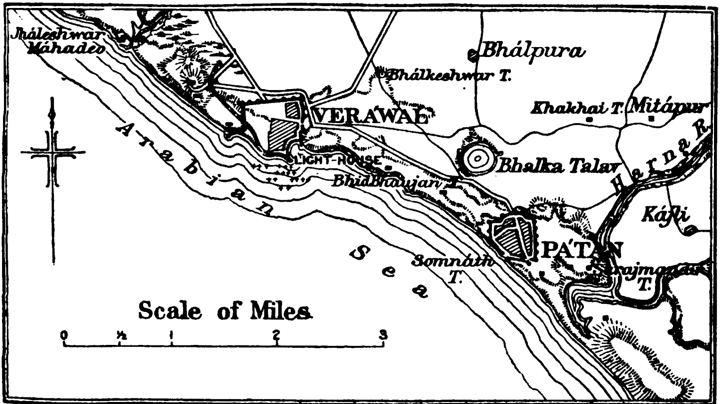
It rose into notice during the time of the Guzerat sultans, and in their reigns became, until superseded by Surat, the principal port of embarkation for Mohammedan pilgrims to Mecca. It is still a flourishing little seaport. In the Temple *Harsad Mata* is a celebrated inscription (1264), recording that a mosque was endowed in that year, and bearing dates in four different eras. It was from this inscription that it was discovered that the Valabhi era commenced in 319 A.D., and the Shri Sing era from 1113 A.D. The river Devka flows to the N. of Verawal, and joins the sea at a place called Dani Baru. The *Jaleshvar Temple,* about 2 m. N.W. from the town, at the mouth on the right bank, is of great antiquity. On the S.W. face of Verawal there is a modern sea-wall and an unfinished stone pier, with a lighthouse at the end of it. A large *Custom House* has been built on the sea face, and near it is a *dock* established on reclaimed land.



Verawal and Patan.

On the sea-shore, nearly 3 m. to the S.E., is **Patan Somnath**, also known as Prabhas Patan, or Deva Patan, the *Semenat* of Marco Polo. The anchorages at Verawal and Patan are so bad that it is hard to account for the undoubted fact that from the earliest times they carried on a trade with the Red Sea, Persian Gulf, and African coast. The place is renowned in Hindu mythology. It was here the Jadavs slew each other, and here Krishna was shot by the Bhil. In the Gir forest, inland from Patan, is the only place in India where there are one or two separate communities of African negroes. Mahmud of Ghazni conquered the town in 1025 A.D., and it appears that he left behind a Mohammedan Governor. Subsequently the Hindus recovered their power, but it was again cast down by Alagh Khan *circa* 1300 A.D., and the coast belt or Nagher kingdom conquered. From this date Mohammedan supremacy prevailed throughout the belt, and from the reign of Muhammad Tughlak regular governors were appointed. Finally, owing to the gallantry and statesmanship of Diwan Amarji, it was conquered by the Nawab of Junagadh in whose hands it remains.

About the middle of the 15th cent. Somnath (with Verawal) had become the principal port of embarkation for Mohammedan pilgrims to the cities of Mecca and Madinah, and this lasted till it was superseded by Surat. Though it is eclipsed now as far as wealth and population are concerned, by the adjacent port of Verawal, it is still an important town.

Proceeding from Verawal to Patan by

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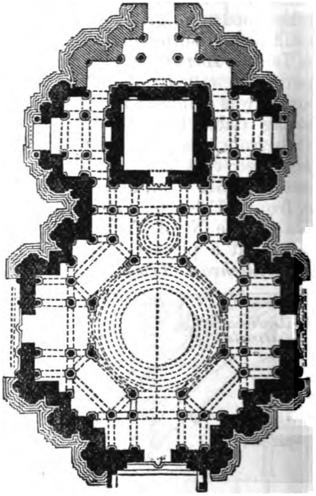
the road, to the rt. is a vast burial-ground, with thousands of tombs, and *palias*. There are also buildings which well deserve examination after the traveller has seen the city. The Junagadh, or W. Gate, by which Patan is entered, is a triple gate, and is clearly of Hindu architecture. The centre part of the first division of the gateway is very ancient, and is shown to be Hindu by the carving of two elephants on either side pouring water over Lakshmi; but the figure of the goddess is almost obliterated.

After passing the second gate on the left, is the W. wall of a mosque of the time of Mahmud. There is no inscription in it, but its antiquity is so credited that the Nawab has assigned the revenue of three villages for keeping it in order. After passing the third portal of the Junagadh Gateway, there are four stones on the right hand, of which two have Guzerati, and two Sanscrit inscriptions. Driving on straight through the bazaar, which is very narrow, and has quaint old houses on either side, the *Jumma Musjid* is reached. The entrance is by a porch, which has been a mandir in front of a Hindu temple.

The most interesting part of this very ancient building is, that in each of the four corners is a carving of two human figures, with the Bo tree between them. A low door in the W. side of the porch leads into the court of the mosque, which is much ruined; it has been deserted for 25 years, and inhabited by Moslem fishermen, who dry their fish in it.

To reach the **Old Temple of Somnath** it is necessary to drive through the bazaar of Patan and turn to the right. The temple is close to the sea. Fergusson considers that it was probably never a large temple, but adds that the dome of its porch, which measures 33 ft. across, is as large as any we know of its age. The interior of the porch is even now in its ruins very striking. "From what fragments of its sculptured decorations remain, they must have been of great beauty, quite equal to anything we know of this class of their age." It was, no doubt, like the temple of Neminath, on Girnar, surrounded by an enclosure which would make it a strong place. Now the temple stands



Plan of Temple of Somnath by J. Burgess.

alone, stripped even of its marble; like, but superior to, the temples at Dabhoi and Lakkundi. There are three entrances to the porch, and a corridor round the central octagonal space, which was covered by the great dome, There are four smaller domes. The dome in the centre is supported by eight pillars and eight arches, and no wood seems to have been used. The pillar on the right hand, looking from the E., next but one before reaching the adytum, has an inscription, which is all illegible but the date, Samwat 1697=1640 A.D. The walls on the N., S., and W. sides have each two handsomely carved niches, in which there have been idols.

The temple is said to have been first built of gold by Somraj, then of silver by Ravana, then of wood by Krishna, and then of stone by Bhimdeva. Though three times destroyed by the Mohammedans, it was nevertheless three times rebuilt, and so late as 1700 A.D. was still a place of great sanctity. But in 1706 Aurangzib ordered its destruction,

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and there seems every reason to believe that this order was carried out.

Sultan Mahmud's celebrated expedition was in 1025 A.D.; he seems to have marched with such rapidity, by way of Guzerat, that the Hindu rajas were unable to collect their forces for its defence. Thence he seems to have marched upon Somnath, and after a sharp fight for two days to have conquered both the city and the temple. Immense spoil was found in the temple, and after a short stay Mahmud returned to Ghazni. It was on this occasion that he is supposed to have carried off the famous so-called "Gates of Somnath," now in the fort at Agra. The traveller may at once dismiss from his mind as a fable that the gates brought from Ghazni to Agra in Lord Ellenborough's time were taken from Somnath. They are of Saracenic design, and are constructed of Himalayan cedar (see Agra).[1] Elliot says that 10,000 populated villages were held by the temple as an endowment, and that 300 musicians and 500 dancing-girls were attached to it. There were also 300 barbers to shave the heads of the pilgrims.

The **confluence of the Three rivers**, or *Triveni*, to the E. of the town, has been, no doubt, a sacred spot from times of remote antiquity. To reach this the traveller will proceed through the E. gate, called the *Nana*, or "small," also the *Sangam*, or "confluence gate." It has pilasters on either side, and on the capitals figures are represented issuing out of the mouths of Makars, a fabulous crocodile, which in Hindu mythology is the emblem of the God of Love. About a ¼ m. E. of the gate, outside it, you come to a pool on the right hand, called the Kund, and a small building on the left called the Adi Tirth, and then to a temple and the Tirth of Triveni, where people are always bathing. The stream here is from 200 to 300 yds. broad, and runs into the sea. N. of this, about 200 yds. off, is the **Suraj Mandir**, or temple to the sun, half broken down by Mahmud, standing on high ground, and wondrously old and curious. Over the door of the adytum are groups of figures, with a tree between each two. Inside the adytum is a round red mark for the sun, not ancient; and below is a figure of a goddess, also coloured red. On the W. and S. outer walls are masses of carving much worn. At the bottom there is a frieze of *Keshari* lions, that is, lions with elephants' trunks. This temple is probably of the same age as that of Somnath. About 250 yds. to the W. is a vast tomb, quite plain; and below, in a sort of quarry, is a subterraneous temple, which is called Ahdi Shah's. The same name is given to a mosque with six cupolas to the N., which has been a Hindu temple.

Returning from this, and re-entering the Nana Gate, proceed 200 yds. to the N.W., where is the temple built by Ahalya Bai, to replace the ancient Somnath. Below the temple is another, reached by descending 22 steps. The dome of this subterraneous building is supported by 16 pillars. The temple itself is 13 ft. sq. It is of no interest except on account of its builder, Ahalya Bai.

Returning towards Verawal, about ½ m. outside the Patan Gate is the **Mai Puri**, which in ancient times was a temple to the sun. The carving of this building is exquisite, and in better preservation than that of the temple of Somnath. In the centre of the building is an enclosure 6 ft. sq., in which Mai Puri, "the Perfect Mother," is buried. A legend is told about her, which alleges that she brought about the siege of Somnath by Mahmud. The temple or mosque, as the Moslems have made it, contains a mass of old Hindu carving, still beautiful though mutilated. This temple is a perfect gem, and ought to be visited by every traveller. About 300 yds. to the E. is a plain stone enclosure on the right of the road, in which are the tombs of J'afar and Muzaffar, quite plain, but with pillars 3 ft. high at the headstone. Not far from the Mai Puri is the tomb of Silah Shah. There is a curious stand for lamps here carved in stone, in the shape of a crown. To the S.E., about 50 yds., is the tomb of Mangroli Shah, which has been restored. Before reach-

[1] There is a beautiful illustration of them in Yule's *Marco Polo*.

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ing the shrine you pass through the porch of an ancient Hindu temple.

Not far from this spot is the *Bhid Bhanjan Pagoda* on the sea-shore, locally known as Bhidiyo, very old, perhaps of the 14th century. It is 60 ft. high, and forms a good mark for sailors. To the E. of the pagoda is a clear space, where Englishmen coming from Rajkot pitch their tents.

Many coasting steamers call at Veraval, and a traveller can go by sea to Bombay or to Porbandar, Cutch, or Karachi. If he desires to return by land, he retraces his steps to Jetalsar junc.

(2) *Jetalsar to Porbandar.*

9 m. **Dhoraji**, an important commercial town, pop. 16,000.

79 m., **Porbandar** terminal sta., D.B., E. of the town, the capital of the state of that name, and a place of some interest. It is identified with the ancient city of Sudâmpuri, known to readers of the *Bhagavata*. Near this is an old temple of Sudâma. The line is continued for goods traffic along the shore to the creek W. of the town, where it terminates in a wharf. Here the traveller has reached a very old-world corner, not recommended to visitors in a hurry, but very interesting to those who have leisure, or to sportsmen. The coasting steamers between Bombay and Karachi touch at Porbandar.

[The places of interest in the neighbourhood are—

(*a*) *Shrinagar*, 9 m. N.W. of Porbandar, believed to have been the first capital of the Jethwa Rajputs. There are remains of an ancient temple of the sun.

(*b*) *Miani*, a very ancient seaport 18 m. N.W. of Porbandar. To the extreme N.W. in the district of **Okhamandal**, directly under the Gaekwar of Baroda are some of the most sacred *Hindu Temples* in India, *e.g.* those at **Dwarka** ("door") and **Beyt** ("island"). The original possessors of the place were a warlike tribe of Rajputs, called "*Whagire*," who were notorious pirates up to the early part of the 19th century, and, though reduced at that time by the British Government, still cling to their former traditions by which each man believes that he is a prince in his own right.

(*c*) *Chaya*, a village 2 m. S.E. of Porbandar, was once the capital. The old palace is still there.

(*d*) *Bileshwar*, 8 m. N. of Ranawao sta., a small village E. of the Barda Hills. There is here a fine temple of considerable antiquity, and in good preservation.

(*e*) *Ghumli* or *Bhumli*, is about **12** m. N. of Bileshwar, or 24 m. from Porbandar by the road passing W. of the Barda Hills. This place is now absolutely ruined and deserted; it was the capital of the Jethwas when at the zenith of their power. It lies in a gorge of the Barda Hills; the ruins are of the **11th** or 12th century. The most interesting remains are the Lakhota, the Ganesh Dehra, the Rampol, the Jeta Wao, and the group of temples near the Son Kansari Tank, and some ruins on the summit of the Abapura Hill. It was at one time a large flourishing city. It is about 4 m. S. of Bhanwar, a fort belonging to the Jam of Nawanagar.[1]

40 m. S.E. from Porbandar, at **Madhavapur**, Krishna is said to have been married. There is an important temple dedicated to him there.]

(3) *Jetalsar to Rajkot, Vankaner and Wadhwan.*

23 m. **Gondal** is the capital of the state of that name, and the residence of the chief. It is a cheerful, well-cared-for town, with many handsome temples. The public offices are situated outside the town on open sites surrounded by gardens. The courtyard of the palace is very handsome.

46 m. **Rajkot** sta.,✱ a civil and military station, the residence of the Political Agent, and the headquarters of the administration.

The most important public work in Rajkot is the *Kaisar-i-Hind Bridge* over the Aji river, built by Mr. S. R. Booth, whose name is connected with nearly every important modern building in the Province. The total cost of the bridge was 117,500 rs., of which

[1] Ghumli is illustrated in Burgess's *Second Archæol. Rep.*

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the Chief of Bhaunagar paid all but 7500 rs. The munificent donor of this bridge was educated at the Rajkumar College, on which he bestowed 100,000 rs. to build a wing and a residence for the principal, and further contributed 50,000 rs. to the Endowment Fund.

The *Rajkumar College* deserves a visit, as the place where the young princes of Kattywar are educated. It was opened in 1870. On the ground floor is a fine hall, which gives access to the class-rooms. Some good portraits hang on the walls. Along both fronts is a massive verandah, and over the E. entrance a rectangular tower 55 ft. high. The entrance is on the W., and is flanked by two circular towers. The N. and S. wings contain 32 suites of bedrooms and sitting-rooms, bathrooms and lavatories. To the W. of the N. wing is a chemical laboratory, and on the opposite side a gymnasium and racquet-court. N. of the laboratory are extensive stables. The young princes, besides playing all manly games, are drilled as a troop of cavalry. W. of the quadrangle are the houses of the Principal and vice-principal, with extensive gardens. S. of the buildings is the cricket-field of 19 acres. The college was founded by Col. Keatinge.

The *High School* was opened in January 1875. It cost 70,000 rs., which were given by the Nawab of Junagadh. In the centre is a fine hall.

N.E. of Rajkot are the *Jubilee Water Works*, which are for the supply of the town.

A branch line runs to (54 m.) *Nawanagar* or Jamnagar, capital of the state of that name, whence *Mandvi* can be reached by native craft. Small steamers occasionally ply between Beoi, near Nawanagar, and Bombay. The best way to reach Mandvi would be by steamer direct from Bombay. Steamers call about twice a week.

From Rajkot the *Morvi State Railway* (a narrow-gauge (2·5) line) runs N.E. to Wadhwan, *via* **Vankaner** junc. sta. (25 m.) This is the capital of a small state and the residence of the chief. The country around is undulating, rising into hills W. and S. of the town. From Vankaner the line runs E. to (51 m.) Wadhwan, and (91 m.) Viramgam (see p. 152). From this point a line runs to Mehsana (see p. 118) for Ajmere, Delhi, etc.

ROUTE 8

REWARI TO FEROZEPUR

Rewari junc. sta. is 52 m. S.W. of Delhi, described in Rte. 6. (p. 131).

52 m. **Bhewani** sta., with 36,000 people, chiefly Hindus.

74 m. **Hansi** sta., D.B., a modern town of 14,000 inhabitants, lies on the W. Jumna Canal. It is said to have been founded by Anangpal Tuar, King of Delhi, and was long the capital of Hariana. There are ruins of an ancient *Citadel* and some remains of gateways, and a high brick wall, with bastions and loop-holes. This old town has no connection with the new, which, like many others in this district, owes its origin to the establishment of a secure British rule, and the opening up of the country by railways. The canal which flows by it is fringed with handsome trees. In 1783 it was desolated by famine, but in 1795 the famous sailor adventurer George Thomas fixed his headquarters at Hansi, which forthwith began to revive. Col. Skinner, C.B., settled here in 1829, In 1802 British rule was established. and a cantonment was fixed here in which a considerable force, chiefly of local levies, was stationed. In 1857 these troops mutinied, murdered all the Europeans they could lay hands upon, and plundered the country When peace was restored the cantonment was abandoned. At **Tosham**, 23 m. S.W., are some ancient inscriptions. They are cut in the rock half the way up, as is a tank which is much visited by pilgrims, who come

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from great distances to the yearly fair there.

89 m. **Hissar** sta. (R.), D.B. Pop. 16,000. The *W. Jumna Canal* made by the Emperor Feroz Shah crosses from E. to W. In 1826 it was restored by the British. In this place as well as in Hansi the local levies revolted during the Mutiny of 1857, and murdered 14 Christians, to whom a monument is erected beside the little church, but before Delhi was taken, a body of Sikh levies, aided by contingents from Patiala and Bickanur, under General Van Cortlandt, utterly routed them.

As at Hansi, so here the modern town owes its present prosperity to a settled rule and to the introduction of railways. Like many other colonies, it has been formed at the foot of an old ruined town, which lies to the S. of it. It was founded in 1354 A.D. by the Emperor Feroz Shah, whose favourite residence it became. It is the centre of mounds and architectural remains, having lain on the main track from Mooltan to Delhi in pre-Mussalman times. At Hissar there is a Government cattle-farm (*Bir*), managed by a European superintendent, and attached to it is an estate of 43,287 acres for pasturage.

The *District of Hissar* borders on the Rajputana Desert, and is itself little better than a waste, scattered over with low bushes. The water-supply is inadequate, the average rainfall being only 16 in. The chief stream is the *Ghuggar*, which, with scant verdure along its banks, winds through the district like a green riband. The Hissar branch of the Western Jumna Canal passes through a part of the district.

140 m. **Sirsa** sta. Pop. 16,000. The town and fort are supposed to have been founded by one Raja Saras, about the middle of the 6th century. A Muslim historian mentions it as Sarsuti. A great cattle-fair is held here in August and September, at which 150,000 head of cattle are exposed for sale.

187 m. **Batinda** junc. sta. (1400 inhab.) From this place lines run E. to Patiala, Rajpura, and Umballa, and W. to Bahawalpur, Hydrabad and Karachi. There is a very high picturesque fort seen well from the railway, but the modern town contains nothing of special interest. It was brought into existence by the British shortly before the Mutiny.

213 m. **Kot-Kapura** junc. sta. (R.) From here a branch line of 50 m. runs W. to Fazilka on the Sutlej river.

241 m. **Ferozepur** sta. (R.), D.B. Pop. 40,000. There is a fort and a military cantonment 2 m. to the S. The place was founded in the time of Feroz Shah, Emperor of Delhi, 1351-87 A.D. At the time of occupation by the British it was in a declining state, but through the exertions of Sir Henry Lawrence and his successors it has increased to its present importance. There is a large commerce and a cotton-press. The main streets are wide and well paved, while a circular road which girdles the wall is lined by the gardens of wealthy residents.

The *Fort*, which contains the principal arsenal in the Panjab, was rebuilt in 1858, and greatly strengthened in 1887. The railway and the trunk road to Lahore separate it and the town from the Cantonment.

The *Memorial Church*, in honour of those who fell in the Sutlej campaign of 1845-46, was destroyed in the Mutiny, but has since been restored.

In the cemetery lie many distinguished soldiers, amongst them Major George Broadfoot, C.B., Governor-General's Agent, N.W. Frontier, who fell at Ferozeshah in 1845, and Generals Sale and Dick.

On the 16th of December 1845 the Sikhs invaded the district, but, after desperate fighting, were repulsed. Since then peace has prevailed, except during the Mutiny of 1857. In May of that year one of the two Sepoy regiments stationed at Ferozepur revolted, and, in spite of a British regiment and some English artillery, plundered and destroyed the Cantonment.

The three great battlefields of the First Sikh War can best be visited from this point. Ferozeshah, where the battle

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was fought on 21st and 22d December 1845, is distant 13 m. in a S.E. direction, and **Moodki** is 10 m. beyond it in a straight line. The fight at the latter place was on the 18th December 1845. **Sobraon** was the scene of a great battle on 10th February 1846. It is 24 m. distant from Ferozepur in an N.E. direction.[1]

64 m. from Ferozepur **Lahore** sta. (see p. 199.)

ROUTE 9

Jeypore to Agra

From **Jeypore** to **Bandikui** junc. sta. (R.), 56 m. (see p. 130).

116 m. **Bhurtpur** or Bharatpur sta., D.B., the residence of the Maharaja chief of the Jat state (67,000 inhab.) The ruling family is descended from a Jat Zamindar named Churaman, who harassed the rear of Aurangzib's army during his expedition to the Deccan. He was succeeded by his brother and after him by his nephew, Suraj Mall, who fixed his capital at Bhurtpur, and subsequently (1760) drove out the Maratha governor from Agra, and made it his own residence.

In 1765 the Jats were repulsed before Delhi and driven out of Agra.

In 1782 Sindia seized Bhurtpur and the territory; however, he restored 14 districts to them, and when he got into difficulties at Lalkot he made an alliance with the Jat chief Ranjit Sindia; and the Jats were defeated by Ghulam Kadir at Fatehpur-Sikri, and were driven back on Bhurtpur, but being reinforced at the end of the same year, in 1788, they raised the blockade of Agra, and Sindia recovered it. In 1803 the British Government made a treaty with Ranjit, who joined General Lake at Agra with 5000 horse, and received territory in return. But Ranjit intrigued with Jaswant Rao Holkar. Then followed the siege of Bhurtpur by Lake, who was repulsed with a loss of 3000 men. Ranjit then made overtures for peace, which were accepted on the 4th of May 1805. Troubles again breaking out regarding the succession, Bhurtpur was again besieged, and on the 18th of January 1826, after a siege of six weeks, the place was stormed by Gen. Lord Combermere. The loss of the besieged was estimated at 6000 men killed and wounded. The British had 103 killed, and 477 wounded and missing.

The **Walled City** of Bhurtpur is an irregular oblong, lying N.E. and S.W. The **Inner Fort** is contained in the N.E. half of the outer fort. Three palaces run right across the centre of the inner fort from E. to W., that to the E. being the Raja's Palace. Next is an old palace built by Badan Sing. To the W. is a palace which is generally styled the Kamara; it is furnished in a semi-European style.

There are only two gates to the inner fort, the Chau Burj Gate on the S., and the Asaldati on the N. The bastion at the N.W. corner of the inner fort is called the *Jowahar Burj*, and is worth ascending for the view. N. of the Kamara Palace is the Court of Justice, the Jewel Office, and the Jail. On the road between the Chau Burj Gate of the inner fort and the Anah Gate of the outer fort are the Ganga ki Mandir, a market-place, the new mosque, and the Lakhshmanji temple.

133 m. **Achnera** junc. sta. (R.) This is the junction of a line of railway passing through Muttra to Bindraban and to Hathras on the East Indian Railway. Also to Farakhabad, Fatehgarh, and Cawnpore. As, however, the journey from Agra to Cawnpore can be made more conveniently by the East Indian Railway, this route will not be described in detail. (For Muttra, Bindraban, and Dig see Rte. 10.) **Fatehpur-Sikri** (see below) is 10 m. S.W. from Achnera by a direct track, and

[1] See *The Sikhs and the Sikh, Wars* by General Gough, V.C., and A. D. Innes.

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nearly 13 m. *via* Kiraoli and the Agra road.

149 m. **AGRA Fort sta.** ✻ (R.), D.B. where travellers alight for the hotels. It is W. of the Fort, just outside the Delhi Gate, and is used by all the lines running into Agra. The cantonment sta., junc. of the Indian Midland Rly. to Gwalior and Jhansi, is 2 m. S. of the Fort sta. About 1 m. up the river is the Pontoon Bridge which leads from the city to the old East Indian Railway station, now used for goods only.

This is the second city in size and importance of the N.W. Provinces, and has a pop. of 165,000. It is 841 m. distant from Calcutta by rail, and 139 m. from Delhi. It stands on the W. or right bank of the Jumna, here crossed by a *Railway Bridge* of 16 spans.

Itinerary.

Though a week might very pleasantly be spent in visiting the sights in and around Agra, they can be seen in shorter time, and for those persons who have not many days at their disposal the following Itinerary may be of service:—

1st Day, *Morning.*—Fort and Palace. *Afternoon.*—Drive to the Jumma Musjid and on to the Taj.

2d Day, *Morning.*—Drive to Sikandarah. *Afternoon.* — To Itimadud-daulah, and Chini ka Roza.

Most people will like to visit some of the places more than once. A full day, or better still, 24 hours should be devoted to the excursion to Fatehpur-Sikri.

The old **Native City** covered about 11 sq. m., half of which area is still inhabited. It is clean and has a good bazaar. The chief **Articles of Native Manufacture** are gold and silver embroidery, carving in soapstone, and imitation of the old inlay work (*pietra dura*) on white marble.

The **Cantonment** and Civil Statio[ns] lie to the S. and S.W. of the Fort, an[d] E. of them on the river bank is th[e] famous Taj.

History.—Nothing certain is know[n] of Agra before the Mohammedan period. The house of Lodi was the first Mohammedan dynasty which chose Agra for an occasional residence. Before their time Agra was a district of Biana. Sikandar bin Bahlol Lodi died at Agra in 1515 A.D., but was buried at Delhi. Sikandar Lodi built the Barahdari Palace, near Sikandarah, which suburb received its name from him. The Lodi Khan ka Tila, or Lodi's Mound, is now built over with modern houses; it is said to be the site of the palace of the Lodis, called Badalgarh. Babar is said to have had a garden-palace on the E. bank of the Jumna, nearly opposite the Taj, and there is a mosque near the spot, with an inscription which shows that it was built by Babar's son Humayun, in 1530 A.D.

On the Agra side of the river, near the Barracks, there are the remains of an ancient garden. Mr. Carlleyle thinks it was the place where Akbar encamped when he first came to Agra. In it is the shrine of Kamal Khan, 40 ft. long, and rectangular. It has red sandstone pillars with square shafts and Hindu bracket capitals. Broad eaves project from above the entablatures, and are supported by beautiful open-work brackets of a thoroughly Hindu character. The great well is at the back of Kamal Khan's shrine; it is 220 ft. in circumference, with a 16-sided exterior, each side measuring 13 ft. 9 in.: at it 52 people could draw water at once. From such works it appears that Agra was the seat of government under Babar and Humayun, though after Humayun's restoration he resided frequently at Delhi, and died and was buried there. Agra town was probably then on the bank of the Jumna. Akbar removed from Fatehpur-Sikri to Agra about 1568. The only buildings that can now be attributed to Akbar himself are the walls, the Magazine to the S. of the Water Gate, once Akbar's audience-hall, and the red

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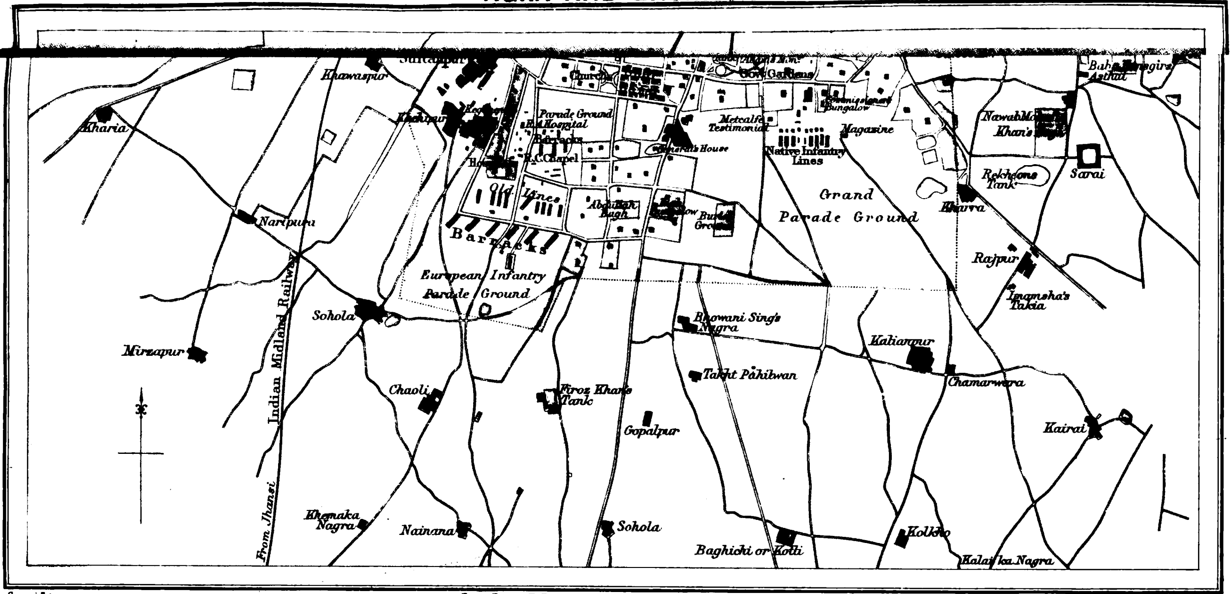
AGRA AND ENVIRONS



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palace in the fort. He died at Agra in 1605. Jehangir left Agra in 1618, and never returned. Shah Jehan resided at Agra from 1632 to 1637, and built the Fort and Palace and the Taj. He was deposed by his son Aurangzeb in 1658, but lived as a State prisoner seven years longer at Agra. Aurangzeb removed the seat of government permanently to Delhi. In 1764 Agra was taken by Suraj Mall, of Bhurtpur and Sumroo, with an army of Jats, who did much damage to the town. In 1770 the Marathas captured it, and were expelled by Najaf Khan in 1774. In 1784 Muhammad Beg was Governor of Agra, and was besieged by Mahadaji Sindia, who took it in 1784, and the Marathas held it till it was taken by Lord Lake, 17th October 1803. Since then it has been a British possession. From 1835-1858 the seat of government of the N.W. Provinces was removed to Agra from Allahabad.

On the 30th May 1857 two companies of the 40th and 67th N.I., who had been sent to Muttra to bring the treasure there into Agra, mutinied and marched off to Delhi. Next morning their comrades were ordered to pile arms, which they did, and most of them went to their homes. On the 4th the Kotah contingent mutinied, and went off to join the Neemuch mutineers, consisting of a strong brigade of all arms. Their camp was 2 m. from the Agra cantonment, at Suchata. On 5th July, Brigadier Polwhele moved out with 816 men to attack them. The battle began with artillery, but the enemy were so well posted, sheltered by low trees and walls and natural earthworks, that the British fired into them with little damage. At 4 P.M. the British ammunition was expended; then Col. Riddell advanced with the English soldiers, and captured the village of Shahganj, but with such heavy loss that they were unable to hold their ground, and were obliged to retreat into the Fort of Agra. The rebels burnt the cantonments, murdered all Europeans who were found outside the Fort, and then marched to Delhi.

There were now 6000 men, women, and children, of whom only 1500 were Hindus and Mohammedans, shut up in the Fort. Among these were nuns from the banks of the Garonne and the Loire, priests from Sicily and Rome, missionaries from Ohio and Basle, mixed with rope-dancers from Paris and pedlars from America. The fort was put in a thorough state of defence. Soon after Brigadier Polwhele was superseded, and Col. Cotton took his place. On the 20th of August he sent out his Brig.-Major Montgomery with a small column, and on the 24th Montgomery defeated the rebels at Aligarh, and took the place. On the 9th September Mr. Colvin, Lieut.-Governor of N.W. Provinces, died. When Delhi was captured by the British in September, the fugitive rebels, together with those of Central India, advanced, on 6th October, against Agra. Meantime Col. Greathed's column from Delhi entered the city without their knowledge, and when they, unsuspicious of his presence, attacked the place, they were completely routed and dispersed. Agra was thus relieved from all danger.

The **Taj Mahal** should be seen more than once. The best time for a first visit is late in the afternoon. A good road leads to it, made in the famine of 1838. It stands on the brink of the Jumna, a little more than 1 m. E. of the Fort. The building is properly named *Taj bibi ke Roza*, or "The Crown Lady's Tomb." The Taj with its surroundings is a spot of unequalled beauty. The heroic size, the wonderful contrast of colours in the materials employed, the setting of noble trees, sweet shrubs, and clear water, form a combination that we seek in vain elsewhere. This mausoleum was commenced in 1040 A.H., or 1630 A.D., by the Emperor Shah Jehan, as a tomb for his favourite queen, Arjmand Banu, entitled Mumtaz Mahal, lit. the "Chosen of the Palace," or more freely, "Pride of the Palace." She was the daughter of Asaf Khan, brother of Nurjehan, the famous empress-wife of Jehangir. Their father was Mirza Ghiyas, a Persian, who came from

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Teheran to seek his fortune in India, and rose to power under the title of Itimadu 'd-daulah. His tomb is described below. Mumtaz-i-Mahal married Shah Jehan in 1615 A.D., had by him seven children, and died in childbed of the eighth in 1629, at Burhanpur, in the Deccan. Her body was brought to Agra, and laid in the garden where the Taj stands until the mausoleum was built. The Taj cost, according to some accounts, 18,465,186 rs., and, according to other accounts, 31,748,026 rs. It took upwards of seventeen years to build, and much of the materials and labour remained unpaid for. According to Shah Jehan's own memoirs, the masons received 30 lakhs. There were originally two silver doors at the entrance, but these were taken away and melted by Suraj Mall and his Jats. It is uncertain who was the principal architect, but Austin de Bordeaux was then in the Emperor's service. He was buried at Agra, and it is probable that he took part in the decoration, and especially in the inlaid work, of the mausoleum.

The approach to the Taj is by the *Taj Ganj Gate*, which opens into an outer court 880 ft. long and 440 ft. wide, in which (l.) is the **Great Gateway** of the garden-court, which Mr. Fergusson calls "a worthy pendant to the Taj itself." It is indeed a superb gateway, of red sandstone, inlaid with ornaments and inscriptions from the Koran, in white marble, and surmounted by 26 white marble cupolas. Before passing under the gateway, observe the noble caravanserai outside, and an equally fine building on the other side. Bayard Taylor says: "Whatever may be the visitor's impatience, he cannot help pausing to notice the fine proportions of these structures, and the rich and massive style of their construction." They are not only beautiful, but they increase the glories of the mausoleum itself, by the contrast of their somewhat stern red sandstone with the soft and pearl-like white marble of which it is built.

Having passed the gateway, the visitor finds himself in a beautiful garden. In the centre is a channel of water, which runs the whole length of the garden, and has 23 fountains in its course. The beds of the garden are filled with the choicest shrubs and cypress trees, equal in size and beauty to those of Mazandarun. It is now that the mausoleum presents itself to the gaze in all its glory. It stands in the centre of a platform, faced with white marble, exactly 313 ft. sq. and 18 ft. high, with a white minaret at each corner 133 ft. high. It is a sq. of 186 ft. with the corners cut off to the extent of 33¼ ft. The principal dome is 58 ft. in diameter, and 80 ft. in height.

The Taj was repaired before the Prince of Wales's visit. The dome is brick veneered with marble, and all the slabs with which it is faced were examined, and repointed where necessary. The marble was damaged chiefly by the swelling of the iron clamps during oxidation.

In every angle of the mausoleum is a small domical apartment, two stories high, and these are connected by various passages and halls. Under the centre of the dome, enclosed by "a trellis-work screen of white marble, a *chef d'œuvre* of elegance in Indian art," are the tombs of Mumtaz-i-Mahal and Shah Jehan. "These, however, as is usual in Indian sepulchres, are not the true tombs—the bodies rest in a vault, level with the surface of the ground beneath plainer tombstones placed exactly beneath those in the hall above." In the apartment above, where the show tombs are, "the light," says Mr. Fergusson, "is admitted only through double screens of white marble trellis-work of the most exquisite design, one on the outer and one on the inner face of the walls. In our climate this would produce nearly complete darkness; but in India, and in a building wholly composed of white marble, this was required to temper the glare that otherwise would have been intolerable. As it is, no words can express the chastened beauty of that central chamber, seen in the soft gloom of the subdued light that reaches it through the distant and half-closed openings that surround it. When used as a

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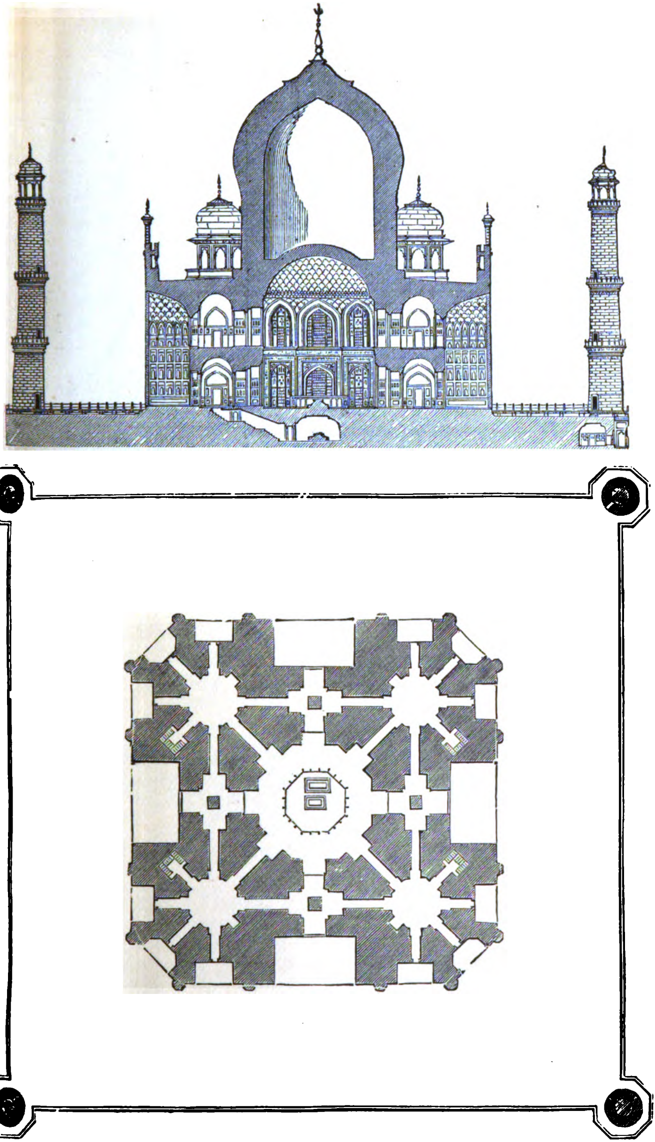

Section and Plan of the Taj Mahal.

face p. 170.

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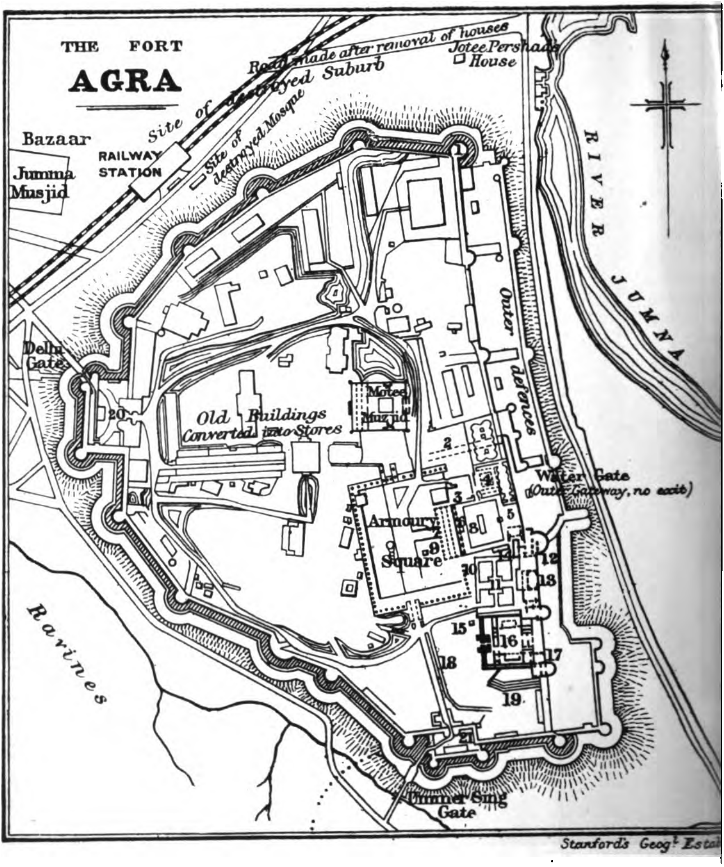

1. Northern Tower.
2. Descent to Water Gate.
3. Naginah Musjid and ladies' private Bazaar.
4. Small Courts and ruins of Baths.
5. Open Terrace with Diwan-i-Khas on S. side.
6. Recess where the Emperor's Throne stood.
7. Diwan-i-'Am (Hall of Public Audience).
8. Machchi Bhawan.
9. Mr Colvin's Grave.
10. The Marble Baths of the Princesses.
11. The Anguri Bagh (Grape Garden).
12. Saman Burj (Jasmine Tower) (at N angle is an outlet by secret passage).
13. Khas Mahal.
14. Shish Mahal (Mirror Palace).
15. Well.
16. Palace of Jehangir (or Akbar).
17. Tower. At the base is an entrance t a secret passage.
18. Incline from Ummer Sing's Gate.
19. Ruins of Palace of Akbar.
20. Elephant Gate.
21. Court of Ummer Sing's Gate.

To face p. 171.

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Barahdari, or pleasure-palace, it must always have been the coolest and the loveliest of garden retreats, and now that it is sacred to the dead, it is the most graceful and the most impressive of sepulchres in the world. This building too is an exquisite example of that system of inlaying with precious stones which became the great characteristic of the style of the Moguls after the death of Akbar. All the spandrils of the Taj, all the angles and more important details, are heightened by being inlaid with precious stones. These are combined in wreaths, scrolls, and frets as exquisite in design as beautiful in colour. They form the most beautiful and precious style of ornament ever adopted in architecture. Though of course not to be compared with the beauty of Greek ornament, it certainly stands first among the purely decorative forms of architectural design. This mode of ornamentation is lavishly bestowed on the tombs themselves and the screen that surrounds them. The judgment with which this style of ornament is apportioned to the various parts is almost as remarkable as the ornament itself, and conveys a high idea of the taste and skill of the Indian architects of the age" (see *Hist. of Arch.*)

The delicately sculptured ornamentation, in low relief, to be found in all parts of the building, is in its way as beautiful as the pietra dura work itself.

There are two wings to the mausoleum, one of which is a mosque. Anywhere else they would be considered important buildings. There are three inscriptions: 1046 A.H.=1636 A.D., 1048 A.H.=1638 A.D., and 1057 A.H. =1647 A.D. Mr. Keene, who has given an excellent account of the Taj, thinks that "the inscriptions show the order in which the various parts of the building were completed." Such then is this "poem in marble," whose beauty has been faintly shadowed out. It should be seen if possible by moonlight, as well as by day. The S. face, which looks upon the garden, is perhaps the most beautiful, but the N. front which rises above the Jumna, derives an additional charm from the broad waters which roll past it.

The **Fort.** — Most of the magnificent Mogul buildings which render Agra so interesting in the eye of the traveller are situated within the Fort. They justify the remark of Bishop Heber that "the Moguls designed like Titans and finished like jewellers." The Fort stands on the right bank of the Jumna. The walls and flanking defences are of red sandstone, and have an imposing appearance, being nearly 70 ft. high. The ditch is 30 ft. wide and 35 ft. deep. The water gate on the E. is closed, but there are still 2 entrances—the Ummer Sing gate on the S., the Delhi Gate on the W. Within it, and approached by a somewhat steep slope, is another gateway called the *Hathiya Darwazah* "Elephant Gate," or Inner Delhi Gate. There used to be two stone elephants here with figures of Patta and Jaimall, two famous Rajput champions; they were removed, but the marks where their feet were fixed may still be traced on the platforms on either side of the archway. There are here two octagonal towers of red sandstone, relieved with designs in white plaster: the passage between these is covered by a dome. Following the road, the traveller will then pass the Mini Bazaar, now barrack premises, and reach

The **Moti Musjid**, the "Pearl Mosque," Fergusson describes as "one of the purest and most elegant buildings of its class to be found anywhere." It was commenced 1056 A.H. =1648 A.D., and finished 1063 A.H.= 1655 A.D., and is said to have cost 300,000 rs. It was built by Shah Jehan on ground sloping from W. to E. The exterior is faced with slabs of red sandstone, but within with marble—white, blue, and gray veined. The entrance gateway of red sandstone, which is very fine, makes a trihedral projection from the centre of the E. face of the mosque, and is approached by a double staircase. "The moment you enter, the effect of its courtyard is surpassingly beautiful."

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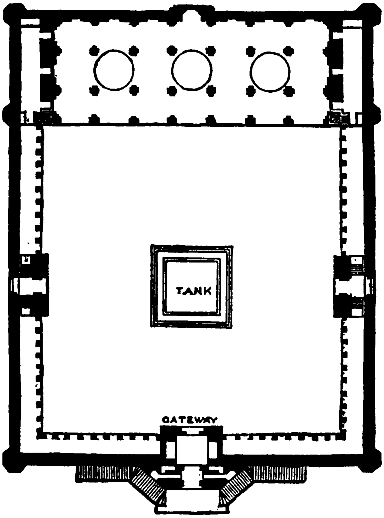
In the centre there is a marble tank, 37 ft. 7 in. sq., for ablutions, and between it and the S.E. inner corner of the mosque there is an ancient sun-



Moti Musjid.

dial, consisting of an octagonal marble pillar 4 ft. high, with no gnomon, but simply two crossed lines and an arc. A marble cloister runs round the E., N., and S. sides of the court, interrupted by archways, of which those in the N. and S. sides are closed. The mosque proper consists of 3 aisles of 7 bays opening on to the courtyard, and is surmounted by 3 domes. On the entablature over the front row of supporting pillars, *i.e.* on the E. face, there is an inscription running the whole length, the letters being of black marble inlaid into the white. The inscription says that the mosque may be likened to a precious pearl, for no other mosque is lined throughout with marble like this. Narrow flights of steps lead to the top of the gateway and to the roof of the mosque, from which there is a fine view. During the Mutiny this mosque was used as an hospital.

Turning rt. from the Moti Mosque, the grand Armoury Square, the Place du Carrousel of Agra, with the Diwan-i-'Am on the left, is entered. There are ranges of cannons here and large mortars, and amongst them the tomb of Mr. Colvin. Here is also the *Hauz* of Jehangir, an enormous monolithic cistern of light-coloured porphyry or close-grained granite; externally it is nearly 5 ft. high, and internally 4 ft. deep. It is 8 ft. in diameter at top. It originally stood in Jehangir's palace. Some have thought the **Diwan-i-'Am** was built by Akbar, others by Jehangir, but according to Carlleyle it was built by Shah Jehan, and was his public Hall of Audience. This building is 201 ft. long from N. to S., and consists of 3 aisles of 9 bays open on 3 sides. The roof is supported by graceful columns of red sandstone, painted white and gold on the occasion of the Prince of Wales's visit. Along its back wall are grilles, through which fair faces could watch what was going forward in the hall below, and in its centre is a raised alcove of white marble richly decorated with pietra dura work and low reliefs, which bear evident traces of Italian design. Here travellers describe Aurangzib sitting to watch the administration of justice in the hall below.

Ascend now some stairs at the back of the place where the Emperor sat in the Diwan-i-'Am, and pass through a doorway into Shah Jehan's palace. Here is the **Machchi Bhawan**, or "Fish Square," formerly a tank. In the N. side are two bronze gates taken by Akbar from the palace at Chitor. At the N.W. corner is a beautiful little three-domed mosque of white marble, called the **Naginah Musjid**, or "Gem Mosque." It was the private mosque of the royal ladies of the court, and was built by Shah Jehan, who was afterwards imprisoned there by his successor Aurangzib. Beneath, in a small courtyard, was a bazaar where the merchants used to display their goods to the ladies of the court. A two-storied cloister runs all round the Machchi Bhawan, except on the side which fronts the Jumna, where the upper story gives place to an open terrace, with a **black throne**, on the side nearest the river, and a white seat opposite, where it is

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said the Court Jester sat. The black throne has a long fissure, which is said to have appeared when the throne was usurped by the **Jat** chief of Bhurtpur. There is a reddish stain in one spot, which shows a combination of iron, but the natives pretend that it is blood. An inscription runs round the four sides, which says in brief, when Salim became heir to the crown his name was changed to Jehangir, and for the light of his justice he was called Nuru-din. His sword cut his enemies' heads into two halves like the Gemini. As long as the heaven is the throne for the sun, may the throne of Salim remain. Date 1011 A.H. = 1603 A.D. Beneath this terrace is a deep wide ditch where contests between elephants and tigers used to take place. Close by, near the S.W. corner of the terrace, is the **Meena Musjid**, or private mosque of the emperor. On the N. of the terrace is the site of the hall of green marble and **Hummam**, now in a ruinous condition, and on the S.

The **Diwan-i-Khas**, or Hall of Private Audience. It is a miracle of beauty. The carving is exquisite, and flowers are inlaid on the white marble, with red cornelian, and other valuable stones. From this building, or from his throne on the terrace, the Emperor looked over the broad river to the beautiful gardens and buildings on the opposite shore. The date of this building is 1046 A.H. = 1637 A.D. The inlaid or pietra dura work has been restored. A staircase leads from the Diwan-i-Khas to the **Saman Burj**, or Jasmine Tower, where the chief Sultana lived. Part of the marble pavement in front of it is made to represent a Pachisi board. The lovely marble lattice-work seems to have been broken by cannon-shot in some places. A beautiful pavilion, with a fountain and retiring-room, close upon the river, are the chief apartments here.

Adjoining and facing the river is the **Golden Pavilion**, so called from its being roofed with gilded plates of copper. In it are bedrooms for ladies, with holes in the wall, 14 in. deep, into which they used to slip their jewels. These holes are so narrow that only a woman's arm could draw them out. There is a similar building on the S. side of the Khas Mahal (see below).

Near here are remains of reservoirs and watercourses, and arrangements for the raising of water from below.

The traveller will now enter the **Anguri Bagh** or "Grape Garden," a fine square of 280 ft. planted with flowers and shrubs. At the N.E. corner is the **Shish Mahal**, literally "Mirror Palace." It consists of two dark chambers furnished with fountains and an artificial cascade arranged to fall over lighted lamps. The walls and ceiling are lined with innumerable small mirrors (restored in 1875). From here there is direct communication with the Water Gate and the Saman Burj. At the E. end of the square is a lovely hall, called the **Khas Mahal**, the gilding and colouring of which were in part restored in 1875. In front are small tanks and fountains. Proceeding to the S., the visitor will come to three rooms, beautifully decorated in fresco, which were the private apartments of Shah Jehan.

On the rt. is an enclosure railed in, in which stand the so-called Gates of Somnath, 25 ft. high, and finely carved: they are of Deodar wood, of Saracenic work. There is a Kufic inscription running round them, in which the name of Sabuktagin has been read. They were captured by General Nott at Ghazni and brought here in 1842. The room nearest the river is an octagonal pavilion, and very beautiful. In it Shah Jehan died, gazing upon the Taj, the tomb of his favourite wife.

Jehangir Mahal, a red stone palace into which the traveller now enters, was built either by Jehangir or Akbar. It stands in the S.E. part of the Fort, between the palace of Shah Jehan and the Bangali bastion. The red sandstone of which it is built has not resisted the destructive action of the elements. In some parts there are two stories; the lower story has no windows looking to the front, but the upper has several. The upper front is ornamented with blue and bright green tiles inserted into the sandstone. The masonic symbol

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of the double triangle, inlaid in white marble, occurs in several places on the front gateway. The entrance gateway leading directly into the palace is very fine. The two corner towers were surmounted by elegant cupolas, of which one only remains. Near here, on the roof, may again be seen arrangements for the storage of water, with 21 pipes for supplying the fountains below. The entrance leads through a vestibule into a beautiful domed hall, 18 ft. sq., the ceiling of which is elaborately carved. A corridor leads into the grand central court, which is 72 ft. sq. The design of this court, its pillars, the carving and ornamentation, are all pure Hindu.

"On the N. side of the court is a grand open pillared hall 62 ft. long and 37 ft. broad. The pillars support bracket capitals, richly carved and ornamented with pendants. The front brackets support broad sloping eaves of thin stone slabs. But the stone roof or ceiling of this pillared hall is the most remarkable feature about it. It is supported most curiously by stone cross-beams, which are ornamented with the quaint device of a great serpent or dragon carved on them lengthways. A covered passage, or corridor, runs round the top of this hall, from which one can look down into it. The other pillared hall on the opposite or S. side of the grand court is somewhat less in size."

Passing from the grand court, through a large chamber to the E., the visitor will find a grand archway in the centre of a quadrangle which faces the river. It is supported by two lofty pillars and two half pillars of the more slender and graceful Hindu kind. Some of the chambers are lined with stucco, which has been painted, and has lasted better than the stone-work. For minute and exquisite ornamental carving in stone, the great central court is pre-eminent. The palace ends on the side facing the river with a retaining wall, and two corner bastions, each surmounted by an ornamental tower with a domed cupola. There are many vaulted chambers underneath the palace, believed to have been used as places of retreat during the summer heats. They were thoroughly explored during 1857, but as the air is very close, and snakes are numerous, they are seldom visited. Between the palace of Jehangir and that of Shah Jehan there is a series of bathing tanks and pipes.

The **Jumma Musjid** faces the Delhi gate of the Fort, and is close to the rly. sta. It stands upon a raised platform, reached by flights of steps on the S. and E. sides. The mosque proper is divided into 5 compartments, each of which opens on the courtyard by a fine archway. The work has all the originality and vigour of the early Mogul style, mixed with many reminiscences of the Pathan school. The inscription over the main archway sets forth that the mosque was constructed by the Emperor Shah Jehan in 1644, after five years' labour. It was built in the name of his daughter Jehanara, who afterwards devotedly shared her father's captivity when he was deposed by Aurangzib. The great peculiarity of this Musjid consists in its three great full-bottomed domes without necks, shaped like inverted balloons, and built of red sandstone, with zigzag bands of white marble circling round them. Its grand gateway was pulled down by the British authorities during the Mutiny, as it threatened the defences of the Fort.

St. George's Church is divided into a nave with two side aisles. It was built in 1826, partly by Government and partly by subscription. The tower and spire are of more recent date. The inlaid marble work for which Agra is so famous is well worth notice in the reredos and the altar.

St. Paul's (*Military*) **Church** was built by the E. I. Co. in 1828. It contains several interesting tablets.

St. Paul's (*Civil*) **Church**, about 4 m. N. of St. George's Church.

St. John's College is the centre of the C.M.S. Mission.

The **Agra College**.—At the end of the last cent. Maharaja Sindia made over certain villages in the districts of Muttra and Aligarh to a learned Brahman for the twofold purpose of keeping

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up a Sanscrit school and of supplying the wants of pilgrims visiting the shrines around Muttra. In 1818 he left his lands in trust to the E. India Co., who devoted two-thirds of the proceeds to the establishment of this college, and one-third to hospitals at Muttra and Aligarh. The College, opened 1835, consists of a high school, with 700 pupils and 27 masters, and a college proper, with 250 undergraduates and 11 professors. It is managed by a board of trustees.

The **Roman Catholic Cathedral, Convent, and Schools,** dedicated to the Virgin Mary, are quite close to the Old Jail, and ½ m. N.W. of the Fort. There is a tower about 150 ft. high.

To the N. of the church is a fine white building, a convent, and to the S. is the priests' house. On the wall of the garden are several inscriptions, the oldest of which bears the date of 1791 A.D. These buildings are large, but not architecturally interesting. The establishment is, however, worthy of attention for its antiquity and the good work it does. It is the seat of a Roman Catholic Bishop. The Mission was founded in the time of Akbar, and has long been celebrated for its school, where the children of soldiers and others are educated. The earliest tombs connected with the settlement of Christians at Agra are in the old cemetery attached to the Mission. The most ancient epitaphs are in the Armenian character. John Hessing and Walter Reinhardt (Sumroo) lie here.

The **Central Jail,** 1 m. to the N.W. of the Fort, is one of the largest, if not the largest, in India. The manufactures in this Jail are well worth attention. In the carpet factory men sit on each side, and the Instructor calls out the thread; his words are repeated by one of the men, and the thread put in accordingly. A first-class carpet has eight threads in the weft, and eight in the warp in the sq. in. Six men in a full day of ten hours' work can make 5 in. a day in a 12 ft. carpet.

Promenade Gardens, otherwise called the Asafa Bagh, where the band plays every Wednesday. In the centre is a lofty sandstone obelisk, with an inscription to General Sir John Adams, G.C.B.

The **Tomb of I'timadu-daulah.**—This building, one of the finest in Agra, stands on the left bank of the Jumna near the E. I. Railway Goods Station. The traveller should cross the pontoon bridge and turn to the left, and at about 200 yds. he will come to the garden in which it stands. It is the tomb of Ghayas Beg, called by Sir W. Sleeman, Khwajah Accas, a Persian, who was the father of Nur Jehan, and her brother, Asaf Khan, and became high treasurer of Jehangir. This mausoleum is entirely encased with white marble externally, and partly internally, being beautifully inlaid with pietra dura work. It is a square building with an octagonal tower at each corner and a raised pavilion in the centre. On each side of each of the entrances are window recesses filled with exquisite marble lattice-work. Notice the remarkably delicate low relief work in the return of the doorways overhead. Each chamber has a door leading into the next, but the central has only one open door, the other three being filled with marble lattice-work. In this central chamber are the two yellow marble tombs of Ghayas Beg and his wife, on a platform of variegated stone. The walls are decorated with pietra dura.

There are seven tombs altogether in the mausoleum. The side chambers are also panelled with slabs of inlaid marble, but the upper part of the walls and the ceiling are lined with plaster, ornamented with paintings of flowers and long-necked vases. In the thickness of the outer walls of the S. chamber there are two flights of stairs, which ascend to the second story, on which is the pavilion, containing two marble cenotaphs, counterparts of those below. The roof is canopy-shaped, with broad sloping eaves, and marble slabs. The sides are of perforated marble lattice-work. The octagonal towers, faced with marble, at each corner of the mausoleum spread out into balconies supported by brackets at the level of the roof. There was a marble railing, which has been de-

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stroyed, along the platform of the roof. The mausoleum is surrounded by a walled enclosure, except towards the river, or W. front; in the centre of the river-front is a red sandstone pavilion.

Chini ka Roza, or china tomb, stands on the left bank of the Jumna, opposite Agra. It has one great dome resting on an octagonal base. In the centre is a beautiful octagonal domed chamber in ruins. In it are two tombs of brick, which have replaced marble tombs. Besides the central chamber, there are four square corner chambers, and four side halls. The mausoleum stands on the river bank, in a masonry enclosure. Though called china, this ruin is only externally glazed or enamelled. It is said to have been built by Afzal Khan, in the time of Aurangzib.

The **Kalan Musjid** is opposite the present Medical School in the Saban Katra. Mr. Carlleyle thinks it the oldest mosque in Agra, and that it was built by Sikandar Lodi.

Akbar's Tomb is at *Sikandarah*, so named from Sikandar Lodi, who reigned from 1489 A.D. It is 5½ m. from the cantonment at Agra, in a N.W. direction. There are many tombs on the way, and a badly sculptured horse, which formerly stood on an inscribed pedestal, now removed. This is on the left or S. side of the road, nearly 4 m. from Agra, and nearly opposite the lofty arched gateway of an ancient building called the Kachi ki Sarai. At ½ m. farther on is a tank of red sandstone, with ornamental octagonal towers, called Guru ka Tal. On the S. side are three flights of steps, and E. of them is a long and broad channel of masonry, which brought water to the tank. At the E. side there is a mausoleum on a platform of masonry. According to Mr. Carlleyle, the Barahdari was built by Sikandar Lodi in 1495 A.D. It is a red sandstone two-storied building. The ground floor contains forty chambers. Each corner of the building is surmounted by a short octagonal tower. It is commonly known as the tomb of Begam Mariam, because Akbar interred here his so-called Portuguese Christian wife Mary. Her tomb is in the vault below and there is also a white marble cenotaph in the centre of the upper story. The Barahdari is now occupied by a part of the establishment of the Agra Orphan Asylum.

The gateway to the garden surrounding **Akbar's Tomb** is truly magnificent. It is of red sandstone, inlaid with white marble, very massive, and with a splendid scroll, a foot broad, of Tughra writing adorning it. On the top of the gateway, at each corner, rises a white minaret of two stories. The kiosks which crowned them have been destroyed over 100 years. There is a fine view from the platform at the top, and it is worth ascending the steep stairs for it. To the W. are seen the Orphanage Church, and a little to the right of it the Begam ka Mahal, its dark red colour contrasting with the white of the church. Far to the S.W. on a clear day the grand gateway at Fatehpur-Sikri can be dimly seen. Over the tomb to the N. is seen the Jumna; to the S.E. are seen the Fort, the Taj, the church in the Civil Lines, and the city of Agra. A broad paved path leads to the mausoleum of Akbar. It is a pyramidal building of 4 stories, three of which are of red sandstone, the fourth, where rests Akbar's cenotaph, being of white marble. A massive cloister runs round the lower story, broken S. and N. by high central arches: that on the S. forms the entrance. The vaulted ceiling of the vestibule was elaborately frescoed in gold and blue. A section has been restored. The Surah-i-Mulk runs under the cornice in a scroll 1 ft. broad. A gentle incline leads to the vaulted chamber in which the great Akbar rests; it is quite dark, and the once illuminated walls are now dirty and defaced. On either side of the main arch bays of the cloister are screened off and contain tombs. First on the left is a tomb with an Arabic inscription in beautiful characters. This is the tomb of Shukru'n Nisa Begam. The second is the tomb of the uncle of Bahadur Shah, the last king of Delhi. The next is the tomb of Zibu'n Nisa, daughter of Aurangzib; and in a niche in the side of the room, farthest from the entrance, is an alabaster tablet inscribed with

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the 99 divine names. On the E. of the entrance is the tomb of Aram Bano.

Narrow staircases lead above. The fourth or highest platform is surrounded by a beautiful cloister of white marble, carved on the outer side into lattice-work in squares of 2 ft., every square having a different pattern. In the centre is the splendid white cenotaph of Akbar, just over the place where his dust rests in the gloomy vaulted chamber below. On the N. side of this cenotaph is inscribed the motto of the sect he founded, "Allahu Akbar," "God is greatest"; and on the S. side "Jalla Jalalahu," "May His glory shine." To the N. of this cenotaph, at the distance of 4 ft., is a handsome white marble pillar 4 ft. high, which was once covered with gold and contained the Koh-i-Nur. It is said that Nadir Shah took it from here.

A short distance to the left of the main road, which runs through Sikandarah, there is an old mosque, partly built of brick and partly of red sandstone, called Bhuri Khan's. It has one dome. There is an octagonal tower at each front corner. A short distance to the S.E. are the remains of Bhuri Khan's palace, namely, the gateway and part of the façade. Just beyond the N.W. corner of the mausoleum at Sikandarah is an old Hindu boundary stone with a Nagari inscription, which gives the date 1494.

A good road—the one used by the great Akbar himself—leads W. from Agra through a shady avenue to 22½ m.

FATEHPUR - SIKRI, ✱ D.B. (The nearest rly. stas. are Achnera Junc., 12 m., and Bhurtpur, 11 m. No carriages at either place.)

Proceeding to the W. from Agra through Shahganj, observe at the entrance to it the ruins of a mosque, with an inscription saying it was built in 1621, the 16th year of Jehangir's reign. It marks the site of the old Ajmere gate. Farther on is a Muslim cemetery, known as Mujdi ka Gumbaz, where is the tomb of Mirza Hindal, son of Babar, father of Akbar's chief wife. At the foot of the tomb is a monolith 7 ft. high, with the date 1570.

The royal and now deserted city of Fatehpur-Sikri, standing on a low sandstone ridge, was essentially Akbar's, the whole being begun (1570) and completed during his reign; owing to this fact and on account of its very perfect state of preservation it forms a unique specimen of a city in the exact condition in which it was occupied by the Great Mogul and his court. It is hard to say what induced Akbar to build at Fatehpur-Sikri, possibly because after the death of twin sons it was prognosticated by Salim Chisti, an old saint residing there, that another would be born to him who would survive. As foretold, this was the case, and the child, called Salim after the hermit, eventually ascended the throne as Jehangir. Akbar gave the town the prefix "Fatehpur" (city of victory) to commemorate his conquest of Guzerat.

Beyond the period of Akbar's occupation, Fatehpur-Sikri has no local history worth mentioning. The British Government had a *tahsil* here as late as 1850, when it was removed to Karaoli on the ground of unhealthiness. During the Mutiny it was twice occupied by Neemuch and the Nusseerabad rebels between July and October 1857.

From the arrangement of the buildings it is evident that Akbar had the whole carefully planned out. This will be seen by the position of the Khwabgah, Akbar's private room, which commands the *Dafter Khana*, Record Office, and the whole of the principal buildings. From it he could reach, without being observed, "Jodh Bai"—by a covered way pulled down during 19th century restorations—Miriam's House, Bir Bal's, Panch Mahal, Turkish Sultana's House, Council Chamber, etc. etc. On entering the city by the Agra gate, the traveller will see the remains of an old building formerly used by merchants. Proceeding up the road, which lies between mounds of débris and ruins, he passes beneath the Nawbat Khana, from the upper rooms of which musicians played as Akbar entered the city. Farther l. are the remains of the **Treasury**, and opposite it what is known traditionally as the **Mint**, a large quadrangular build-

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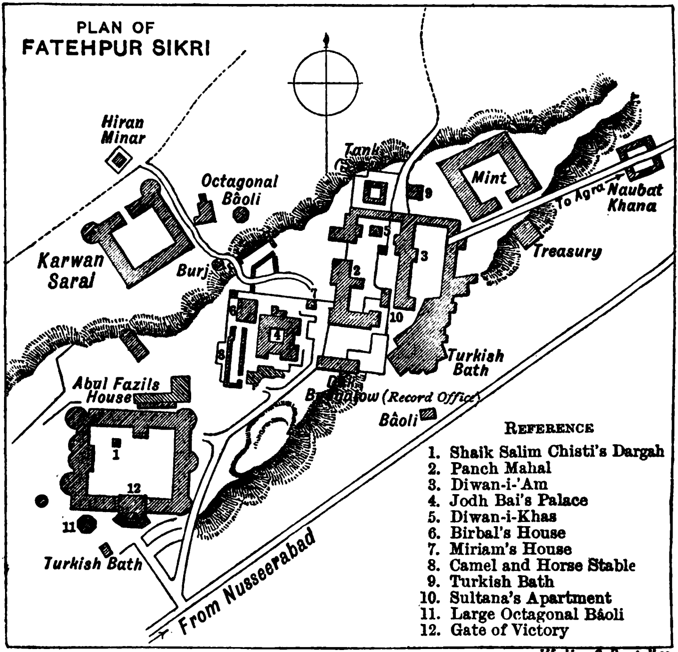
ing. Just in front of this is the **Diwan-i-'Am,** measuring some 366 ft. from N. to S. by 181 ft. from E. to W., and surrounded by a flat-roofed cloister. On the W. side is the hall, with a deep verandah in front, from which Akbar delivered his judgments in the presence of the assembled crowd below. He stood between two pierced stone screens of fine geometric design, extant but restored. The room behind has a peculiar roof, which was painted. The road leads through the courtyard to the **Dafter Khana,** or Record Office, now the D.B. On the back is a staircase leading to the roof, from which there is a fine view of the city. The inner stone partition walls are modern. In front, facing N., is Akbar's **Khwabgah,** or Sleeping Apartment, literally "House of Dreams." Written on the internal walls over the architraves of the doors are some complimentary verses in Persian (much defaced) to the Emperor. Originally the chamber was painted. Below is a room, and in it a platform supported by two splendid red sandstone shafts beautifully carved. Probably the Hindu priest lived here. W. is a door which led to the Dafter Khana (see above), and by it the officers and others could enter the Khwabgah. The space to the N. formed the **Khas Mahal.**



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At the N.E. corner of the courtyard is the "**Turkish Queen's" House,** thought by most people to be the most interesting apartment of all. As it *now* stands it consists of only one small chamber 15 × 15 ft. Every square inch is carved, including the soffits of the cornices. The ceiling and decoration of the verandah pillars and pilasters are exceptionally fine. Inside is a most elaborate dado about 4 ft. high, consisting of 8 sculptured panels repre-

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senting forest views, animal life, etc. Above, the wall takes the form of a stone lattice screen, the divisions of which were used as shelves. Much of the carving is curiously like Chinese work.

W. is the **Girls' School**, a small plain building carried on square stone piers. In front is an open square, upon the stone flags of which is Akbar's Pachisi-board, with his stone seat in the centre. It is in the form of a cross and is laid out in coloured pavement. It is said the game was played with slave girls to take the moves, as we use ivory pieces on a chess-board.

At the N. of the quadrangle is the **Diwan-i-Khas**, or "Private Hall," or Council Chamber. From the outside it appears to be two stories high, but on entering it is found to consist of one only, with a central pillar crowned by an immense circular corbelled capital, radiating from which to the 4 corners of the building are 4 stone causeways enclosed by open trellis stone balustrades (restored). Tradition says that in the centre of this capital the Emperor sat whilst the corners were occupied by his 4 ministers. The shaft is beautifully carved, and should be carefully studied. On the E. and W. sides are stone staircases communicating with the roof. The open screen-work in the windows is modern. A few feet to the W. is the building known as the *Ank Michauli*, and the story told is that the Emperor here played hide-and-seek with the ladies of the Court; but it was most likely used for records. It consists of 3 large lofty rooms surrounded by narrow passages, lighted by stone screen windows. The ceilings of 2 of the rooms are coved, but the 3d is flat and supported on struts ornamented with grotesque carving. In front, on the S.E. corner, is a small canopied structure used by the astrologer, who probably was a Hindu Guru, or "teacher." It is after the style of architecture used by the Hindus during the 11th and 12th cents. Under the architraves are curiously carved struts issuing from the mouths of monsters dowelled into the shafts at the corners. The under side of the dome was painted. Adjoining these buildings to the W. is the Hospital. Some of the stone partitions forming the wards are extant. The ceilings are of solid slabs of stone, carved on the outside to represent tiles.

From here is next seen the **Panch Mahal**, a 5-storied colonnade, each tier being smaller than the one below, till nothing but a small kiosque remains atop. It was probably erected for the ladies of the court as a pleasure resort, as the sides were originally enclosed with stone screens: these were removed during modern restorations, when the solid stone parapets were replaced by the pierced ones as at present seen, and the positions of the staircases were altered. The first floor is remarkable on account of the variety of the 56 columns which support the story above, no two are alike in design. Many of the shafts are similar, but the caps vary: at the angles of one are elephants' heads with interlaced trunks, on another a man gathering fruit. On the N.W. angle is a group of 4 which should be examined. From the topmost floor there is a splendid view.

S. and a little to W. of the Panch Mahal is the **House of Miriam** (said to have been Akbar's Portuguese Christian wife, but more probably a Hindu princess), a small building with defaced frescoes in the niches and upon the walls, and piers of verandah. One, in which the wings of angels are distinctly visible, suggests the Annunciation. At one time the whole house was painted inside and out. The original name Sunahra Makan, or "Golden House," was given it on account of the profuse gilding with which its walls were adorned. On the N.W. is Miriam's Garden, and at S.E. angle her bath, with a large column in the centre. On the W. side is the **Naginah**, or Zenana, **Mosque**, and the remains of a small Turkish bath. At the S. end of garden is a small fish tank, which, together with the stone pavement of the garden, was brought to light by Mr. E. W. Smith of the Arch. Survey, 1891.

To the N.W. a road leads to the **Hathi Pol** (Elephant Gate) on the N. of the city. Over the W. archway, 20

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ft. from the ground, are 2 life-sized elephants much mutilated (probably by Aurangzib). To the l. is the **Sungin Burj**, a groined bastion or keep, said to have been the commencement of the fortifications planned by Akbar, but abandoned on account of objections raised by Saint Salim Chisti. Down the old stone paved road on the l. is the **Karwan Sarai** (caravanserai). It consists of a large court 272 × 246 ft. surrounded by the merchants' hostels. Formerly the S.E. side was 3 stories high. At the N. end, beyond the Sarai, stands the **Hiran Minar** (Deer Minaret), a circular tower some 70 ft. high studded with protruding elephants' tusks of stone. Tradition says that it is erected over the grave of Akbar's favourite elephants, and that from the lantern in the top the Emperor shot antelope and other game brought up by beaters, hence its name. The land to the N. and W. was a large lake in Akbar's time.

On the l. of the road returning to the Hathi Pol is a very fine stone well surrounded by rooms and staircases which formed a part of the waterworks. The water was lifted from this level by Persian wheels and a system of reservoirs to the arched gate on the N.W. corner of Bir Bal's House, and thence dispensed throughout the palace.

The palace of **Birbal** is to the S.W. of Miriam's Garden (see above). It is the finest residence in Fatehpur-Sikri, and was built by Rajah Bir Bal for his daughter. It is a 2-storied building of red sandstone standing on a raised platform, and consists of 4 rooms 15 ft. sq. and 2 entrance porches on the ground floor and 2 above with small terraces in front of them, enclosed by stone screens, forming a ladies' promenade. Over the upper rooms are flat-ribbed cupolas, carried on octagonal drums and supported on richly ornamented corbel brackets stretching across the angles of the rooms; and the stone panelled walls and niches are covered with intricate patterns. The ceilings of the lower rooms are supported on a fine and unique frieze, and the whole of the interior, pilasters, recesses, walls, and cusp-arched doorways are elaborately and beautifully carved with geometrical patterns. The exterior walls are almost as profusely ornamented. No wood has been used in the construction of this extraordinary building, to which the words of Victor Hugo have been applied: "If it were not the most minute of palaces, it was the most gigantic of jewel-cases." Rajah Birbal was celebrated for his wit and learning, and was the only Hindu of eminence who embraced the new religion of Akbar, whose favourite courtier he was. He perished with the whole of the army he was commanding in the Yusufzye country to the N.E. of Peshawar in 1586.

S. of Bir Bal's house are the **Stables** for 102 horses and nearly as many camels. In some of the mangers stone rings for the horses' halters still remain, and on the N.W. side one of the old doors. The camel stables are lighted by openings in the roof.

The **Palace of Jodh Bai**, erroneously so called, was probably used by the Emperor or by his chief wife Sultana Rukia. It adjoins the stables, but the entrance is on the E. from the open space in front of the *Record Office*. It is a quadrangular building, 232 × 215 ft. The courtyard within has reception rooms on the N., S., and W. sides connected by a flat-roofed corridor partly closed by stone walls. The room on the W. is more ornate than the others, and in the rear wall is a fireplace. There are chambers above, and those on the N. and S. sides rise to 2 stories: they are gable-roofed and ornamented with blue enamelled tiling. At the angles the chambers are surmounted by cupolas, originally painted.

Overlooking Miriam's Garden is a small room, the walls of which are entirely composed of beautiful stone lattice-work. From the mezzanine floor on the N. side a closed passage leads to a garden abutting on the waterworks, beside which a gallery passed to the N. side of the Sarai near the Hiran Minar. It is now in ruins, and not easy of identification. In the passage, and just before the garden is reached, is a very fine stone screen

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beneath a small cupola which should be seen.

The **Dargah** and **Mosque** are S.W. of the Record Office. The E. gate, called the Badshahi, or "royal" gate, opens into the great quadrangle. To the rt. is the Tomb or Dargah of Shaik Salim Chisti, the Nawasa or grandson of Shakhar Ganj Shah, who is buried at Pak Patan. It is surrounded by beautiful white marble lattice-work screens, and has doors of solid ebony, ornamented with brass. Within, the building is marble only for the first 4 ft. The canopy over the tomb of the saint is inlaid with mother-of-pearl, hung with the usual display of ostrich eggs. On the cenotaph is written the date of the saint's death and the date of the completion of the building, 1580, "May God hallow his tomb! The beloved helper of the sect and its saint, Shaik Salim, whose miraculous gifts and propinquity to the Divine Being are celebrated, and by whom the lamp of the family of Chisti illuminated. Be not double-sighted, looking to the transitory self, as well as to the everlasting Deity. The year of his decease is known throughout the world." This last line is the chronogram.[1]

The brackets which support the dripstone or eaves of the tomb are copies of those in the old mosque of the stonemasons outside the quadrangle and W. of the mosque, where Shaik Salim lived his hermit life in a cave now covered by a room. In a portico on the right the saint taught his disciples before the place had attracted the notice of royalty. Childless women, both Hindu and Mohammedan, resort to the tomb and pray the saint to intercede in their favour. On the N. of the quadrangle is also the tomb of Islam Khan, surmounted with a cupola; he was the grandson of the saint, and Governor of Bengal.

The **Mosque** proper, to the W., is said to be a copy of the one at Mecca. It is about 70 ft. high, and very beautiful. It consists of 3 interior square chambers surrounded by rows of lofty pillars of Hindu type. At the N. and S. ends are zenana chambers. Going out by a door at the back of the mosque, in an enclosure on the right is an infant's tomb, said to be that of the saint's son, whose life was sacrificed at the age of 6 months in order that Akbar's son (Jehangir) might live when born. At the S. of the quadrangle is the **Gate of Victory, Buland Darwazah** ("high gate"), which towers to the height of 130 ft. Fergusson says that when looked at from below its appearance is noble beyond that of any portal attached to any mosque in India, perhaps in the whole world. The grandeur of this great height is increased by a vast flight of steps on the outside, giving a total height of 160 ft. Fine view from the top.

In the archway is an inscription on the left hand going out, which says that the "King of Kings, Shadow of God, Jalalu-din, Muhammad Akbar, the Emperor, on his return from conquering the kingdoms of the S., and Khandesh, formerly called Dhandesh, came to Fatehpur in the 46th year of his reign, corresponding to 1601 A.D., and proceeded from thence to Agra." On the opposite side is inscribed "Isa (Jesus), on whom be peace, said: 'The world is a bridge, pass over it, but build no house on it. The world endures but an hour, spend it in devotion.'" The doors of this great gateway are studded with horse-shoes, affixed by the owners of sick horses who implore the prayers of the saint for their recovery. From the steps, or better still, from the summit of the gate, may be seen the villages of Sikri and Fatehpur, and a tract of dry and barren country. It is supposed that it was the want of water which caused Fatehpur to be deserted. In front of the steps are some **Turkish baths.** N. of the Dargah and outside the mosque are the houses of the brothers Abu 'l Fazl and Faizi, the famous and learned favourites of Akbar and followers of his new religion. These are now turned into a boys' school. They consist of several rooms; in one Hindu and Urdu are taught, in another English, and in a third Persian and Arabic. What is now the English class-room was the

[1] All the inscriptions here may be found in the *Miftahu 'l Tawarikh*, by John Ellis, printed at Agra.

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zenana. To the W. of Buland Darwazah is a large **well**, into which boys and men spring from the walls, from heights varying from 30 to 80 ft. A **Mela**, or fair, commences on the 20th of *Ramzan*, the anniversary of the saint's death, and lasts for 8 days.

A little to the N.E. of the Record Office is the **Hakim**, or doctor's house, and a very large and fine **Hummam**, the walls and ceilings of which are richly ornamented with stamped plasterwork. To the rt. on leaving and adjoining the Nusseerabad road is a spacious and interesting **Baoli**, from which the baths and this part of the city were supplied. Leading to a well at one end is a broad staircase enclosed on each side by rooms. Around the well are chambers for Persian wheels for drawing the water.[1]

The Nusseerabad road is stone paved, and leads through the market to the Tehra Gate. On the outside is a tomb with small mosque and 'Idgah, but they are not of much importance.

ROUTE 10

AGRA TO BINDRABAN BY ACHNERA JUNC. AND MUTTRA (with excursions to Mahaban and Dig).

Achnera junc. sta. (17 m. W. of Agra), on the B. B. and C. I. Rly. (see p. 147).

From Achnera to Muttra is 23 m., from Hathras junc. (97 m. S. of Delhi) to Muttra is 29 m.

MUTTRA (or Mathura) junc. sta., D.B., in the cantonments S. of the city (the town rly. sta. is on the branch line to Bindraban, 8 m. distant, see below). Pop. 60,000. The city stretches for about 1½ m. along the right bank of the Jumna. The Fort, rebuilt in Akbar's time, is in the centre: only the substructure remains. The Jail and Collector's Office are 1¾ m. to the S. beyond the town, and 1 m. to the W. of the town is a **Jain temple** and a large mound of bricks called **Chaurasi Tila**. In a line with the Jain temple, but bordering on the town, is the **Katra** mound (see below), and about ½ m. to the S. is another mound called **Kankali**, and to the S.W., at distances varying from ½ m. to 1 m., are five mounds called the **Chaubarah** mounds.[1] There are 3 **Churches**—the Anglican "Christ Church," the Roman Catholic Church, and a Presbyterian Church. The former contains several interesting monuments.

The city is entered by the Hardinge Gate, also called Holi Gate, built by the municipality. The finely-carved stonework façades of the better class of houses are well worthy of inspection, and are one of the peculiarities of the city.

The **River** and **Ghats**.—Even in the beginning of May the Jumna is here 300 yds. broad. There is a paved street the whole way along it, with bathing ghats, descending to the water, and ornamental chabutarahs, or platforms, and small but well-proportioned pavilions. Generally speaking, the men bathe at separate ghats from the women.

The river is full of turtles, some of them very large, poking their long necks and heads out to be fed. About 80 yds. W. of the bridge is the fine **House** of the **Guru Parshotamdas**. Then comes another belonging to a Guzerati, called **Ballamdas**. Opposite to this, on the farther bank of the river, is the flourishing village of **Hans Ganj**, or "Swan borough," and N. of this again is a stone tower, 55 ft. high, called the **Sati Burj**, because when Hans was killed by Krishna, his widow committed *sati* here. Growse, p. 97, says it was the wife of Rajah Bhar Mal, of Ambèr, mother of Bhagwandas, who built it in 1570 A.D. The traveller now descends several steps to

[1] Fathepur Sikri has been extensively illustrated in 4 vols. of the *Archæological Survey Reports* by Mr. E. W. Smith.

[1] All these places will be found mentioned by General Cunningham in vol. iii. of his *Arch. Survey Reports*, p. 13, and also in vol. i. p. 233.

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the Bisraut Ghat, a little N. of the Sati Burj, and so to a sort of square, where the Rajas are weighed against gold. There is a small white marble arch here, close to the river. Beyond this is a ghat built by Jai Sing, of Jeypore, and the enormous house and temple belonging to Seth Lakshman Das, *i.e.* son of Seth Govind Das.

The **Jumma Musjid**, once covered with encaustic tiles, stands high. Its court is 14 ft. above the level of the street. On either side of the façade of the gateway are Persian lines. The chronogram gives the date 1660-61. Over the façade of the mosque proper are the 99 names of God. At the sides are two pavilions roofed in the Hindu manner. There are four minarets, which are 132 ft. high. At the entrance to the W. of the town is the **'Idgah** (the glazed tiles should be observed), and about ½ m. to the W. of the town is

The **Katra**, which is an enclosure like that of a sarai, 804 ft. long by 653 ft. broad. Upon a terrace stands a great red stone **mosque**, the most conspicuous object in a distant view of Muttra. There is another terrace 5 ft. lower, where are votive tablets in the Nagri character, dated Samwat 1713-20. On this site stood the great temple of **Kesava Rao**, which Tavernier saw in the beginning of Aurangzib's reign, apparently about 1659 A.D., and which he describes as very magnificent, adding that it ranked next after the temples of Jagannath and Benares (*Travels*, pt. ii. bk. iii. ch. 12, French ed., and Cunningham, *Reports*, vol. iii. p. 15.) In the **Katra** mound a number of Buddhistic remains have been found by General Cunningham and others, including a broken Buddhist railing pillar, with the figure of Maya Devi standing under the *Sal* tree, and also a stone on which was inscribed the well-known genealogy of the Gupta dynasty, from Shri Gupta, the founder, down to Samudra Gupta, where the stone was broken off. He also found built into the wall of a well, one of the peculiar curved architraves of a Buddhist gateway, and an inscription on the base of a statue of Shakya dated Samwat 281, or 224 A.D., in which the Yasa Vihara is mentioned. Two capitals of columns, one no less than 3 ft. in diameter, were also found. A fragment of the larger one is still to be seen lying inside the gateway. At the back of the Katra is a modern temple to Kesava, and close by is the **Potara-Kund**, a tank in which Krishna's baby linen was washed. This tank is faced throughout with stone, and has flights of stone steps down to the water. There is also a very steep ramp down where horses go to be washed.

In the **New Museum**, erected by public subscription, at the suggestion of Mr. Mark Thornhill, is the carving which Mr. Growse calls, p. 101, "the most refined and delicate work of the kind ever executed."

The best piece of sculpture in the Museum is the Yasa-ditta statue of Buddha. The face is really beautiful, more artistic than that of any figure yet discovered, but the nose has been broken off; the most curious object is a carved block representing a Bacchanal group. Immediately opposite are the

Public Gardens, and a little farther on is the **Jail**.

When Fa Hian travelled in the end of the 4th century and the beginning of the 5th, he halted a whole month at Muttra, and found that there were 20 Buddhist monasteries with 3000 monks; but when Hiouen Thsang visited the place in 634 A.D. the number had declined to 2000, whence it appears that Buddhism was even then on the wane. It had wholly disappeared when Mahmud of Ghazni came to Muttra in 1017 A.D. He remained there 20 days, pillaged and burned the city, and carried off five golden idols, whose eyes were of rubies, worth 50,000 dinars = £25,000. A sixth idol of gold weighed 1120 lbs., and was decorated with a sapphire weighing 300 *Mishkals*, or 3½ lbs. There were also 100 idols of silver, each of which loaded a camel. The idols together were worth not less than £300,000. The Brahman temple of Kesava Rao was built on the very site where the great Buddhist monastery Yasa Vihara stood.

Near the Jail stood a mound, in removing which to provide a site for

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the Collector's Office and Magistrates' Courts, the most extensive discoveries were made. It appears that on it stood two Buddhist monasteries, the Huvishka and the Kunda-Suka Vihara. The latter is the place where the famous monkey which made an offering to Buddha jumped into the tank and was killed. At this mound statues of all sizes, bas-reliefs, pillars, Buddhist rails, votive *stupas*, stone umbrellas, and inscriptions have been found. One inscription is of the 1st century B.C. The earliest is of the Satrap Sandasa, and the next of the great King Kanishka in the year 9. The left hand of a colossal Buddha has been found, the figure of which must have been 24 ft. high. The most remarkable piece of sculpture is that of a female, rather more than half life size, whose attitude, and the position of whose hands resembles those of the famous Venus of the Capitol. Cunningham says it is one of the best specimens of unaided Indian Art.

In the Chaubarah mounds, 1½ m. to the S.W. of the city, measuring from the gateway of the Katra, was found a golden casket, now in the possession of Mr. F. S. Growse.[1]

The most important discoveries at Muttra have been made by Dr. Führer during his excavations at the **Kankali Tila** mound, which he looks upon as the site of the Upagupta monastery mentioned by Hiouen Thsang. The remains of one Vaishnava and two Jain temples, and a Jain stupa, some 49 ft. 8 in. in dia., have been brought to light, and besides some hundreds of most valuable sculptures, stupa railings, panels, etc., on many of which are inscriptions dating back before the time of Christ. The discoveries prove that the *national* Indian arts of architecture and sculpture flourished in a high degree at Muttra, and have led to the conclusion that play-acting was practised very early in the city of the gods. All the objects discovered have been deposited in the Lucknow Museum,[1] where they can be examined by visitors.

[**Mahaban** is about 6 m. S.E. of Muttra, on the left bank of the Jumna, and is reached by a good road. It is a very ancient town and place of pilgrimage, and first emerges into modern history in the year 1017 A.D., when it shared the fate of Muttra, and was sacked by Mahmud of Ghazni. The Hindu prince is said, when the fall of the town became inevitable, to have solemnly slain his wife and children, and then committed suicide. In 1234 a contemporary writer mentions Mahaban as one of the gathering places of the imperial army sent by Sham's-ud-din against Kalinjar. It is incidentally referred to by the Emperor Babar in 1526.

The country round about it, although now bare of woods, appears to have once been literally *Mahaban*, "a great forest." Even as late as 1634, the Emperor Shah Jehan held a hunt here, and killed four tigers. This ancient woodland country fringing the sacred Jumna is the scene of very early religious legends. In Sanscrit literature it is closely associated with **Gokul**, about a mile off, overhanging the Jumna. Indeed, the scenes of the youthful adventures of Krishna, ascribed in the Puranis to Gokul, are actually shown at Mahaban, about a mile from the river. Gokul seems to have been originally the common name for the whole, although it is now restricted to what must have been the water-side suburb of the ancient town.

The ruins of Mahaban rise as a hill of brick and mud, covering about 30 acres, the site of the old fort. The architectural remains combine Buddhist and Hindu forms.

The most interesting relic at Mahaban is the so-called **Palace of Nanda**, the foster-father of the changeling Krishna. It consists of a covered court, re-erected by the Mohammedans in the time of Aurangzib from ancient Hindu and Buddhist materials to serve

[1] For the many other discoveries made in different mounds near Muttra reference must be made to Cunningham's *Report*, vol. iii., where they are detailed at great length.

[1] See illustrated description in *Proceedings of the Archæol. Dept. of the N. W. P.*

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is a mosque, and is divided into 4 aisles by 5 rows of 16 pillars, 80 in all, from which it takes its popular name of Assi Khamba, or the "Eighty Pillars." Many of the capitals are curiously carved with grotesque heads and squat figures. Four of them are supposed to represent by their sculptures the four ages of the world. The pillar known as the Surya Yug, or "Golden Age," is covered with rich and beautiful carving; that known as the Dwapar Yug, or "Second Age" of the world is adorned with almost equal profusion. The Treta Yug, or "Third Age," is more scantily carved; while the Kali Yug, or present "Iron Age" of the world is represented by a crude unsculptured pillar.

In the Palace of Nanda are laid the scenes of Krishna's infancy. His cradle, a coarse structure covered with red calico and tinsel, still stands in the pillared hall, while a blue-black image of the sacred child looks out from under a canopy against the wall. The churn in which Krishna's foster-mother made butter for the household is shown, and consists of a long bamboo sticking out of a carved stone. A spot in the wall is pointed out as the place where the sportive milkmaids hid Krishna's flute. One pillar is said to have been polished by his foster-mother's hand, as she leant against it when churning, and others have been equally polished by the hands of generations of pilgrims.

From the top of the roof there is a view over mounds of ruins, with the Jumna beyond showing its waters, at intervals, amid an expanse of sand, high grasses, and rugged ravines. Mahaban is still a very popular place of pilgrimage among the Hindus. Thousands of Vishnu worshippers, with yellow-stained clothes, yearly visit the scenes of the infancy of the child-god. The anniversary of Krishna's birth is celebrated during several days in the month of Bhadon (August) by a vast concourse of people.

The riverside village of Gokul, where Vishnu first appeared as Krishna, has few relics of antiquity. Its shrines and temples are quite modern. It is approached, however, by a lofty and beautiful flight of steps (ghat) from the river, and for more than three centuries it has been the headquarters of the Vallabhacharya sect, or Gokulastha Gusains, whose founder preached here. Many thousands of pilgrims, chiefly from Guzerat and Bombay, yearly resort to this centre of their faith, and have built numerous temples of a rather tasteless type.]

[From Muttra a traveller with plenty of time may make an expedition to **Dig**, or *Deeg*, a town in the territory of the Rajah of Bhurtpur, 24 m. W. from Muttra by a good road, and should he be going S., he might rejoin the railway at Bhurtpur, 22 m. farther; but he should make all arrangements for the journey before leaving Muttra. At the village of **Govardhan**, about 14 m., is a celebrated hill, which was upheld by Krishna on one finger to shelter the cowherds from a storm excited by Indra as a test of Krishna's divinity. Here, on the rt., is the burial-place of the Bhurtpur Rajahs, a striking group of tombs, temples, and ghats built on the margin of two vast tanks, one of which, called the Munusa Gunga, is the resort of thousands of pilgrims during the annual autumn fair. The chief chattris are those of Buldeo Sing, and of Suraj Mall, the founder of the dynasty, and his wives; also of Randhir and Bala Diva Sing. Most of them show good specimens of carving. Fergusson says of one of the temples, built in Akbar's reign: "It is a plain edifice, 135 ft. long by 35 ft. wide, externally, and both in plan and design singularly like those Early Romance churches that are constantly met with in the S. of France, belonging to 11th and 12th centuries."

For 3 m. before reaching Dig the road forms a sort of causeway above a very low, flat country.

At **Dig**✱ (or Deeg) the chief object of interest is the splendid **Palace**, or rather group of palaces, built by Suraj Mall of Bhurtpur. Though his grand design was never completed, it surpasses all the other fortified palaces in the Rajput states for grandeur of conception

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and beauty of detail. Fergusson greatly admires this palace, and says: "The glory of Deeg consists in the cornices, which are generally double, a peculiarity not seen elsewhere, and which for extent of shadow and richness of detail surpass any similar ornaments in India, either in ancient or modern buildings. The lower cornice is the usual sloping entablature almost universal in such buildings. . . . The upper cornice, which was horizontal, is peculiar to Deeg, and seems designed to furnish an extension of the flat roof which in Eastern palaces is usually considered the best apartment of the house; but whether designed for this or any other purpose, it adds singularly to the richness of the effect, and by the double shadow affords a relief and character seldom exceeded even in the East." The chief pavilions are the **Gopal Bhawan** (where travellers are allowed to lodge, and from the roof of which there is a fine view), which stands E. of the fine Kachcha Tank; the **Nand Bhawan**, N.E. of this, a fine hall 20 ft. high; the **Suraj Bhawan**, S., 88 ft. long; the **Harde Bhawan**, W.; and the **Kishn Bhawan**, S.E. All these are highly decorated, and between and around them are lovely gardens. Beyond and adjoining the gardens is the large **Rup Saugar Lake**.

The W. gate of the **Fort** (there are two gates) is ½ m. from the Gopal Bhawan: it has 12 bastions, and a ditch 50 ft. broad. Beyond this is a natural mound, about 70 ft. high, and beyond that a building which serves as a prison. The walls are very massive and lofty. There are 72 bastions in all. On the N.W. bastion, about 80 ft. high, is a very long cannon.

Dig is celebrated for the battle fought on the 13th November 1804, in which General Frazer (see Mill, vol. vi. p. 593) defeated Jeswant Rao Holkar's army. The British took 87 pieces of ordnance in this battle, and lost in killed and wounded about 350 men. The remains of Holkar's army took shelter in the fort of Dig.

On the 1st December following, Lord Lake joined the army before Dig, and immediately commenced operations to reduce that town. On the night of the 23d his troops captured an eminence which commanded the city, but not without considerable loss. The enemy, however, evacuated Dig on the following day and the fort on the succeeding night, and fled to Bhurtpur.]

6 m. from Muttra is **Bindraban** sta. (properly, Vrindaban literally, a forest of tulsi plants), the place to which Krishna removed from Gokul.

There is no reason to believe that Bindraban was ever a great seat of Buddhism. Its most ancient temples, four in number, date only from the 16th cent., "while the space now occupied by a series of the largest and most magnificent shrines ever erected in Upper India was 500 years ago an unclaimed belt of woodland" (see Growse, p. 174). The four chief temples are those of Gobind Deva, Gopi Nath, Jugal Kishor, and Madan Mohan. Bindraban is famous as the place where Krishna sported with the Gopis (milkmaids), and stole their clothes when they were bathing. The Jumna bounds the town to the E., and winds pleasantly round it. At the entrance to the town, on the left, is the large red **temple**, dating from 1590, sacred to **Gobind Deva**, which was almost destroyed by Aurangzib, but has been somewhat restored by the British Government. "It is one of the most interesting and elegant temples in India, and the only one, perhaps, from which an European architect might borrow a few hints. The temple consists of a cruciform porch, internally nearly quite perfect, though externally it is not quite clear how it was intended to be finished. The cell, too, is perfect internally—used for worship—but the sikra is gone, possibly it may never have been completed. Though not large, its dimensions are respectable, the porch measuring 117 ft. E. and W. by 105 ft. N. and S., and is covered by a true vault, built with radiating arches—the only instance, except one, known to exist in a Hindu temple in the N. of India. Over the four arms of the cross the vault is plain, and only 20 ft. span, but in the centre it expands to 35 ft., and is

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quite equal in design to the best Gothic vaulting known. It is the external design of this temple, however, which is the most remarkable. The angles are accentuated with singular force and decision, and the openings, which are more than sufficient for that climate, are picturesquely arranged and pleasingly divided. It is, however, the combination of vertical with horizontal lines, covering the whole surface, that forms the great merit of the design" (Fergusson, *Arch.*)

E. is a modern *Temple*, built by Seth Radha Krishna and Seth Govind Das in the Dravidian style. Europeans are not allowed to enter. The temple consists of a vast enclosing wall, with three gopuras, which are 80 to 90 ft. high, while the gates are about 55 ft. Above the W. gate is a terrace, commanding a view of the temple.

This temple is dedicated to Shri Ranga, a name of Vishnu ; and figures of Garuda, the man-bird of Vishnu, are very conspicuous. In the great court are two white marble pavilions, one E. and one W. of the tank ; and a stone pavilion with a flat roof, supported by sixteen pillars, opposite the E. gopura.

At the back of a temple which is of red stone (repaired in 1877 by the Brit. Gov.), and adjoining it on the W., are, at two corners, two other temples which resemble each other. There is a new temple adjoining this to the W., built by a Bengali Babu. It is not tasteful, but has a finely-carved door.

The **Madan Mohan Temple** stands above a ghat on a branch of the river. Under two fine trees, a *Ficus indica* and a *Nauclea orientalis*, is a pavilion, in which many cobras' heads are represented. Shiva is said to have struck Devi with a stick here, when she jumped off this ghat, and made it a place for curing snake bites. There is here a Salagram (a species of Ammonite worshipped as a type of Vishnu), with two footprints, 2¼ in. long. This temple is 65 ft. high, and is in the shape of a cone.

The Temple of Gopi Nath is thought by Mr. Growse to be the earliest of the series. It was built by Raesil Ji, who distinguished himself under Akbar. It resembles that of Madan Mohan, but is in a ruinous condition. Its special feature is an arcade of three bracket arches.

The **Temple of Jugal Kishor** is at the lower end of the town, near the Kesi Ghat. It is said to have been built by Nou-Karan, a Chauhan chief, in 1627 A.D. The choir has pierced tracery in the head of the arch, and above it a representation of Krishna supporting the hill of Govardhan.

The **Temple of Radha Ballabh**.—The shrine was demolished by Aurangzeb. The ruins are fine.

ROUTE 11

DELHI TO UMBALLA, KALKA, AND SIMLA

There are two railway routes from *Delhi* to *Umballa*.

(*a*) The direct line on the right or W. bank of the Jumna river through Paniput and Kurnal, 122 m.

(*b*) The line on the E. bank of the river, crossing it twice, and passing through Ghaziabad, Meerut, and Saharanpur, 162 m.

Leaving the central station at Delhi, the railway proceeds over a vast plain to

54 m. **Paniput** sta., D.B. Pop. 27,547. The modern town stands near the old bank of the Jumna, upon a high mound consisting of the débris of earlier buildings. In the centre the streets are well paved, but the outskirts are low and squalid. There are the usual civil offices. The town is of very great antiquity, being one of the places called *pats*, or *prasthas*, demanded of Duryodhana by Yudishthira, about 1100 B.C. It is famous for being the place where three of the most decisive battles in India have been fought ; but the silent plain tells no tale, and shows no sign of the events that have happened on it.

Here on the 21st April 1526 Babar encountered Ibrahim Lodi. On the night before the battle Babar had sent out 5000 men to make a night attack on the Afghan army,

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but this had failed, owing to a delay on the part of the attacking force, which did not reach the enemy's camp till dawn. With the first streaks of light next day the Mogul pickets reported that the Afghans were advancing in battle array. Babar immediately prepared for action, and appointed commanders to each division. On the right and left of the whole line he stationed strong flanking parties of Moguls, who, when ordered, were to wheel round, and take the enemy in flank and rear. When the Afghans arrived at the Mogul lines they hesitated for a moment, and Babar availed himself of their halting to attack them, at the same time sending his flanking parties, to wheel round and charge them in the rear. Babar's left wing was roughly handled, but he supported it by a strong detachment from the centre, and the Afghans in the end were driven back.

On the right too the battle was obstinately contested. Babar's artillery, however, was very effective, and at last the Afghans fell into confusion. They maintained the battle till noon, when they gave way in all directions. The rest was mere pursuit and slaughter. According to Mogul accounts, 15,000 Afghans were left dead on the field of battle, and those who fled from the field were chased as far as Agra. The body of Ibrahim Lodi was found the same afternoon with 5000 or 6000 of his soldiers lying in heaps around him. Babar reached Delhi on the third day after the battle, and on the Friday following his name as Epmeror was read in the public prayers at the Grand Mosque.

The **Second great Battle** was fought in the latter part of 1556 A.D., when the youthful Akbar, who had just succeeded his father the Emperor Humayun, defeated Himu, the general of Sultan Muhammad Shah 'Adil, nephew of Sher Shah. Himu had 50,000 cavalry, and 500 elephants, besides infantry and guns; but after a well-contested battle he was wounded in the eye by an arrow, taken prisoner, and put to death. This battle was decisive of the fate of the Afghan dynasty called the Sur, and established the fortunes of the House of Timur.

The **Third Battle** took place on the 7th of January 1761 A.D., when the whole strength of the Marathas was crushed with terrible slaughter by Ahmad Shah Durani. All the Maratha chieftains of note, Holkar, Sindia, the Gaekwar, the Peshwa's cousin and son, were present with their forces. The Maratha army is said to have amounted to 15,000 infantry, 55,000 cavalry, 200 guns, and Pindaris and camp-followers, numbering 200,000 men. The Afghan force consisted of 38,000 infantry, 42,000 cavalry, and 70 guns, besides numerous irregulars; but the Marathas had allowed themselves to be cooped up in their camp for many days. They were starving, and on the morning of the battle they marched out with the ends of their turbans loose, their heads and faces anointed with turmeric, and with every other sign of despair. Seodasheo Rao, the cousin and generalissimo of the Peshwa, with Wishwas Rao, the Peshwa's eldest son, and Jeswant Rao Powar, were opposite the Afghan Grand Vazir. The great standard of the Maratha nation, the *Bhagwa Jhunda*, floated in the Maratha van, and there were three *Jaripatkas*, or Grand Ensigns, of the Peshwa in the field.

The Marathas made a tremendous charge full on the Afghan centre, and broke through 10,000 cavalry under the Vazir, which unwisely received them without advancing. The dust and confusion were so great that the combatants could only distinguish each other by the war-cry. The Vazir Shah Wali Khan, who was in full armour, threw himself from his horse to rally his men, but most of the Afghans gave way.

Ibrahim Khan Gardi, who commanded the Maratha artillery, broke the Rohillas, who formed the right wing of the Mohammedan army, and killed or wounded 8000 of them. Ahmad Shah now evinced his generalship; he sent his personal guards to rally the fugitives, and ordered up his reserves to support the Vazir. In this protracted and close struggle the physical strength

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of the Afghans was an overmatch for the slighter frames of the Hindus.

A little after 2 P.M. Wishwas Rao was mortally wounded, and Seodasheo Rao, after sending a secret message to Holkar, charged into the thickest of the fight and disappeared. Whatever the message to Holkar was, it proved instantaneously fatal, for he went off and was followed by the Gaekwar. The Marathas then fled; thousands were cut down, and vast numbers were destroyed in the ditch of their entrenchment. The village of Paniput was crowded with men, women, and children, to whom the Afghans showed no mercy. They took the women and children as slaves, and after ranging the men in lines, amused themselves with cutting off their heads.

76 m. **Kurnal** sta., D.B. Pop. 23,000. This town is traditionally of great antiquity, being said to have been founded by Rajah Karna, champion of the Kauravas, in the great war of the Mahabharata. It was seized by the Rajas of Jind in the middle of the 18th century, and wrested from them in 1795 by the adventurer George Thomas. It was conferred by Lord Lake in 1803 upon Nawab Muhammad Khan, a Mandil Pathan. A British cantonment was maintained here until 1841, when it was abandoned, probably owing to the unhealthiness of the site, as the W. Jumna Canal, passing the city, intercepts the drainage and causes malarious fever. A wall 12 ft. high encloses the town. The streets are narrow and crooked, and the water is impure. Jacquemont speaks of this town as "an infamous sink, a heap of every sort of uncleanliness." He adds; "I have seen nothing so bad in India, and it is fair to mention that amongst the natives its filth was proverbial. It has, however, a handsome *mosque* overtopping the wall, which is worth a visit." A government Stud Farm for horse breeding has been established in the old barracks. There is fair small game shooting.

Kurnal is famous as being the place where Nadir Shah defeated the Mogul Emperor Muhammad Shah in 1739. He had surrounded his camp with entrenchments, which appeared so formidable to Nadir that he would not permit his soldiers to attack them. The battle lasted two hours, 20,000 of the Indian soldiers were killed, and a much greater number taken prisoners. An immense treasure, a number of elephants, part of the artillery of the emperor, and rich spoils of every description fell into Nadir's hands. The Persian loss is variously stated at from 500 to 2500 killed. The next day Muhammad Shah surrendered himself to Nadir, who marched to Delhi, and after a massacre in the streets and a 58 days' sack returned to Persia with a booty estimated at £32,000,000.

97 m. **Thanesar**, D.B. As many as 100,000 persons have been known to assemble here on the occasion of an eclipse of the moon, when it is believed that the waters of all other tanks visit the one here, so that he who bathes in it at the moment of eclipse obtains the additional merit of bathing in all the others. The **Tank** is about 1 m. from the rly. sta. (To reach it, it is necessary to pass through part of the town, see below.) It is an oblong sheet of water 3546 ft. in length, and is not only the centre of attraction to pilgrims, but also the haunt of innumerable wild-fowl from the pelican to the snipe. It is surrounded by temples in every stage of decay, overshadowed by great trees, and flights of dilapidated steps lead down to the water on all sides. On the W. a causeway stretches out to an island where, partly hidden by trees, the most perfect of the temples stands. The ruins of this causeway extend farther S. to the remains of other temples. Around the tank for many miles is holy ground, and popular belief declares the holy places connected with the Pandovas and Kauravas and other heroes to be 360 in number.

The **Town** is about ½ m. N. of the tank, and beyond it are extensive remains of the Mohammedan **Fort**. The chief building of interest, and that in best repair, is the white-domed **Tomb of Shaik Chihli**. It is an octagon of drab-coloured marble, lighted by trellis-work windows of fine design. It stands upon a small octagonal platform in the centre of a larger one—a square—sur-

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rounded by cupolas. In the centre of the W. side is a small pavilion with deep eaves. It also forms a tomb.

S.W. from here, within a stone's throw, is a small mosque of red sandstone (the **Lal Musjid**), supported on 8 columns. The carving on the domes and elsewhere is very beautiful and resembles that at Fatehpur-Sikri. Some of the trees in the neighbourhood are very fine. Between this and Delhi—round about Paniput—the rly. passes through the country which from the earliest times formed the battle-field of India, and the scene where, over and over again, her fate has been decided.

123 m. **UMBALLA Cantonment** junc. sta. Umballa **City** and **Civil Station** ✱ are 5 m. farther W. (total pop. 79,000). The important cantonments were formed in 1843: they cover 7220 acres, and are laid out with good roads and fine trees. The centre is occupied by the bungalows of the residents, and to the W. are the military lines, and the whole is surrounded by extensive Maidans.

The **Race-course** is on the E. Maidan, **Paget Park**, a favourite resort, is on the N. There are several good European shops in the town, which is a second-class municipal town, and the capital of a district.

The **Church**, which is in the Gothic style, was consecrated in 1857, and is one of the finest, if not the finest, in India. There is also a **Presbyterian Church**, a **Hospital**, **Charitable Dispensary**, and a **Leper Asylum**.

Umballa and its neighbourhood are intimately connected with the earliest dawn of Indian history. The strip of country included between the Saraswati and Drishadvati (Sarasouti and Ghuggar) is "the Holy Land" of the Hindu faith, the first permanent home of the Aryans in India, and the spot in which their religion took shape. Hence the sanctity, even in modern times, of the waters of the Sarasouti, to which worshippers flock from all parts of India.

35 m. (from Umballa) **Kalka** sta., ✱ D.B. (R.), the terminus of the railway at the foot of the hills, 2400 ft. above sea-level. Passengers for *Kasauli* and *Simla* here separate.

(1) For *Kasauli*, travellers take a jhampan or pony and follow the *old* Simla road (a bridle-path).

9 m. **Kasauli.** ✱ This is a cantonment and convalescent depôt on the crest of a hill overlooking the Kalka Valley, and 6322 ft. above sea-level. The views from Kasauli are very grand and extensive.

This road continues on through *Jutogh* (see below) to Simla (41 m. from Kalka).

[3 m. off across a valley the road rises to **Sanawar**, which, however, is not quite so high as Kasauli.

Here is the **Lawrence Military Asylum**. From it may be seen Dugshai and Sabathu, and in the far distance Simla. The ground was made over to the Asylum in 1858, in fulfilment of the wish of Sir H. Lawrence. There are separate barracks for boys, girls, and infants, and a chapel. Children of pure European parentage take precedence as candidates for admission, as more likely to suffer from the climate of the plains, except in the case of orphans, who have the preference over all others. The boys qualify for the service of Government in various departments. A local committee manages the College.]

(2) The tonga-road from Kalka to **Simla** runs E. of the *old* road; the stages are as follows:—

Name of Stage.	Distance.
Kalka to Dharmpur . .	15 miles.
Dharmpur to Solon . .	12 ,,
Solon to Keri Ghat . .	15 ,,
Keri Ghat to Simla . .	15 ,,
Total	57 miles.

The road to Dharmpur is narrow. [From Dharmpur a road strikes left to (10 m.) **Sabathu**, which lies between the two roads, and is a conspicuous object from Simla.] After leaving Dharmpur, there is an excellent road to the military station of **Solon**, ✱ where is a neat D.B. on the E. The last 3 m. is a very sharp descent. From Solon it is one long ascent round projecting rocks: the tongas go fast, the drivers blowing their horns, which is necessary, as strings of mules and carts are continually passed. For the last

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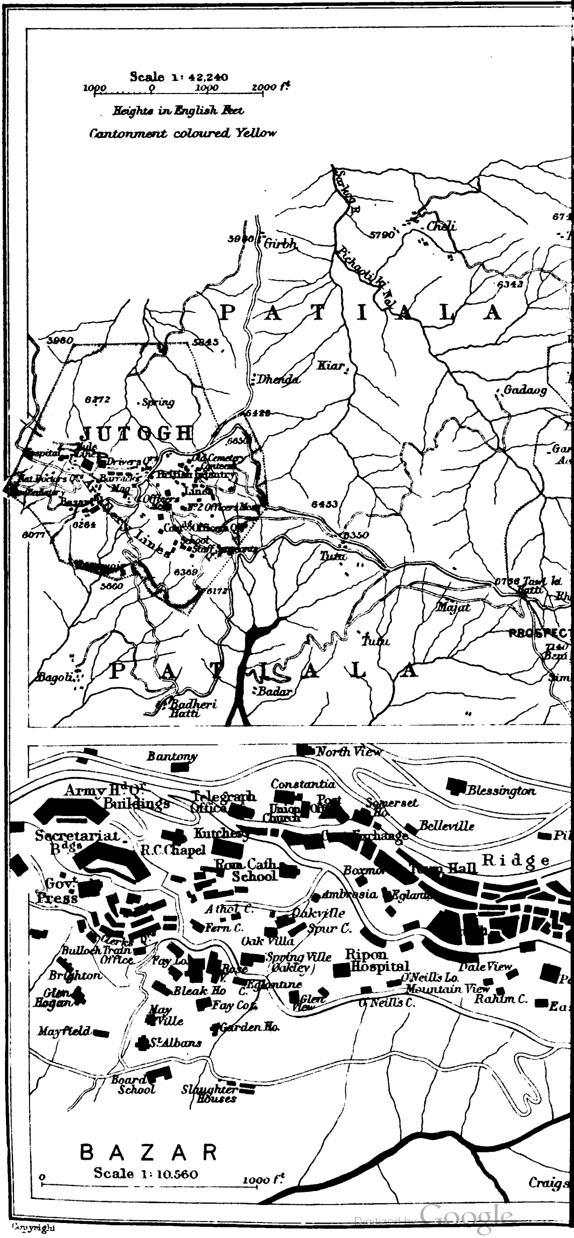

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road winds along the E. side alleys, and in places there are which gradually increase in ill the **Keri Ghat** D.B. is : This building is perched over scent of 1500 or 2000 ft. The akes about 7 hrs. by tonga. rom the plains the cold of the rather trying.

MLA. ✱ The land upon which ands was retained by the overnment as a sanitarium at of the Gurkha War in 1815-16, t of the surrounding district red to the natives. Lieut. cted the first residence, a wooden cottage, in 1819. ssor, Lieut. Kennedy, in 1822 rmanent house. Other officers he example, and in 1826 Simla settlement. In 1829 Lord spent the summer there, and t date the sanitarium grew in favour with Europeans. e government of Sir John in 1864, Simla has been ner capital for India. As he hot weather sets in, the nt officers and Viceroy quit for Simla, which is deserted in r. The European residences er a ridge in a crescent shape, s from W. to E. for a distance m.

foot of this ridge is a precipi- nt, in some places a complete f about 1000 ft., leading down , which is watered by several s the Gumbhar and the which are two waterfalls. ese there are the Pahar, the , and the Sarsa streams. bazaar road cuts off one la from another. The E. lled *Chota* Simla, the W. is . The ridge running N., with oaks and rhododen- alled *Elysium*. On the of the station is *Jutogh*, a y post on the top of a lofty hill. 1¼ m. to the E. s *Prospect Hill*, 7140 ft. el, which is the W. point ent of which we have . to the E. of this hill is Peterhoff, the old residence of the Viceroy, with Observatory Hill and the fine *Government House* on it 3 furlongs to the W.

The *United Service Club* lies 500 ft. due S. of Combermere Bridge on the slopes of *Jako*, a hill 8048 ft. above sea-level. The Bandstand is a little way to the S. of the Club; and the Mayo Orphanage is at the N.E. corner of Jako.

The **Public Institutions** at Simla comprise the Bishop Cotton School, the Punjab Girls' School, the Mayo Orphanage, a Roman Catholic Convent, and a handsome Town Hall, besides the **Government Offices**. These occupy several fine blocks of building. In one are the offices of the Accountant-General, the Public Works Secretariat, the offices of the Executive Engineer, the Superintendent of Works, the Director-General of Railways. Another building contains the Legislative and Home Departments, the office of the Surgeon-General of H.M. Forces, the Commissariat Department. Another block is occupied by the Judge Advocate-General's office, the office of H.E. the Commander-in-Chief, the Quartermaster-General's office, the Intelligence Branch, and the Revenue and Agricultural Departments. Above are the Adjutant-General's office, the Meteorological Department, the Survey of India, and many other offices. About 2 m. from these buildings is the Foreign Office. Not far from it is the General Post-Office and the Telegraph Office. In the Court House are the various law offices. The Town Hall contains the Municipal Offices and the Station Library. This building also has a theatre, a concert-room, and a fine ballroom. A few minutes' walk from the Town Hall is

Christ Church at the *foot of Jako Hill*.

The scenery at Simla is of peculiar beauty; it presents a series of magnificent views, embracing on the S. the Umballa Plains with the Sabathu and Kasauli Hills in the foreground, and the massive block of the Chor, a little to the E.; while just below the spectator's feet a series of huge ravines lead down into the deep valleys which

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score the mountain sides. Northwards the eye wanders over a network of confused chains, rising range above range, and crowned in the distance by a crescent of snowy peaks standing out in bold relief against the clear background of the sky. The rides and walks will furnish endless amusement to the visitor, who, however, will do well to be cautious, particularly as regards the animal he mounts. A number of people have been killed by falling over precipices at this station, and many more have had narrow escapes of their lives.

Anandale is a fairly extensive plain, in a valley 1200 ft. below the ridge on the N.W. of the station. The *Race-course* surrounds it, and it contains the *Public Gardens*, the *Cricket Ground*, and some very fine trees. This is the spot where all open-air meetings are held. West again of Anandale is the **Glen**, a charming wooded valley with some grassy slopes and fine timber. The dripping rock should be looked for in it.

The distances at Simla, taken from Christ Church, are—Round Jako, 5 m.; Boileauganj, 2¾ m.; to the end of Chota Simla, 2 m.

From Simla the traveller may make an expedition to, 4 m., **Mushobra**, a pleasant place to spend a few days, and to

Narkanda and **Kotgarh**, D.B. There he will be rewarded by seeing some grand scenery. The stages are as follows:—

Names of Stages.	M.	Above Sea-level.
Mahasu from Simla	10	8200 ft.
Phagu . . .	15	8200 ,,
Theog . . .	22	7700 ,,
Mutteana . .	33	7720 ,,
Narkanda . .	45	9000 ,,
Kotgarh . . .	54¾	6600 ,,

At **Phagu**, D.B., in the territory of the Rana of Kotah, is a magnificent view of the snowy range.

10 m. E. of **Theog** are the Kot Khai iron-mines.

Narkanda, D.B., splendid view.

53¾ m. **Kotgarh**.

[**Sultanpur**, the old residence of the Sultans of Kulla, in the **Kullu Valley**, is approached by way of Simla: it is a long and tedious expedition, but the scenery cannot be surpassed for grandeur, and the Deodar Forests abound in pheasants and other game. Farther up amongst the high peaks sportsmen will find ibex and bears.]

MARCHES FROM SIMLA TO SULTANPUR (KULLU).

District.	From.	To.	Height above Sea-level.	Accommodation.	Supplies.	Country.	Distance.
			feet.				ms.
Native Territory	Simla	Theog	7600	Vil. good bungalow	Abundant	Good road	18
	Theog	Mathiana	7600	,, ,, ,,	,,	,,	11
	Mathiana	Narkanda	9600	,, ,, ,,	,,	Fine view, good road.	11
	Narkanda	Kamaseu		,, ,, ,,	,,	All down hill.	8
	Kamaseu	Dalarsh		,, no bungalow	Limited	Cross Sutlej. Ascent and descent.	11
Seoraj	Dalarsh	Chawi		,, small bungalow	,,	Cross a ridge.	7
	Chawi	Kot		,, ,, ,,	,,	Cross valley, steep ascent and descent.	9
	Kot	Jeebhi		,, ,, ,,	,,	Cross Jalori pass (10,500 ft.)	11
	Jeebhi	Manglaor		,, ,, ,,	,,		8
	Manglaor	Larji	5718	,, ,, ,,	,,		8
	Larji	Bajaora		,, ,, ,,	,,		11
	Bajaora	Sultanpur	4043	,, good bungalow	Abundant		9

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ROUTE 11A

DELHI TO UMBALLA BY THE E. BANK OF JUMNA RIVER—MEERUT, SARDHANA AND SAHARANPORE, for DEHRA DUN AND MUSSOURIE.

13 m. **Ghaziabad** junc. sta. ✱ From this point the E. I. Rly. runs S.E. to Allahabad and Calcutta.

41 m. **Meerut** city sta.

44 m. **MEERUT** Cantonment sta. ✱ (The N.W. Rly. enters the cantonment at the S.W.) The **Cantonment** of Meerut is the headquarters of a division of the army, and is noteworthy from its size and importance, and because the Mutiny of the Bengal Army in Upper India began there. It was held all through the Mutiny by a few British troops, who kept order in the surrounding district. Meerut is an ancient city half-way between the Ganges and Jumna, and was raised from decay by British patronage. It is an extensive station, measuring 3½ m. from the railway on the W., to the Police Lines on the extreme E., traversed by the **Mall Road**, one of the finest and broadest roads in India, and 3 m. from where the Bulandshahar Road, on the S., leaves the sta., to the end of Church Street. The European Cavalry Barracks are of remarkable extent.

St. John's Church, completed 1821, in the Italian style, was the first church erected in the Upper Provinces of India. There are tablets in it to a great number of officers who have been killed in action or have died in Upper India.

The **Cemetery**, which lies to the N.W. of the church, is vast, and divided into two parts—the new being marked by crosses and English tombs, the old by cupolas and pyramids. The pillar, 50 ft. high, was erected to Sir R. Rollo Gillespie, who subdued the Mutiny at Vellore.

The **Central Jail**, completed in 1819, is capable of holding 4600 prisoners. The District Jail is a little farther to the E.

Temples, etc.—The *Suraj Kund*, commonly called by Europeans the "Monkey Tank," is to the W. of the Jail. "It was constructed by Jowahir Mull, a wealthy merchant of Lawar, in 1714. There are numerous small temples, dharmsalas, and *sati* pillars on its banks, but none of any note." The *Baleshwar Nath Temple* is the oldest in the district, and dates from before the Moslem invasion. The *Dargah*, in the Nau Chandi Mahallah, is said to have been built by Kutbudin, from the remains of a Hindu temple which he pulled down. The *Dargah of Shah Pir* is a fine structure of red sandstone, erected about 1620 A.D. by Nur Jehan, in memory of a pious fakir of that name. The *Jumma Musjid* is said to have been built in 1019 by Hasan Mahdi, Vazir of Mahmud Ghaznavi, and was repaired by Humayun. The *Makbarah* of Salar Masaud Ghazi is attributed to Kutbudin Aibak in 1191. There are two large *Imambarahs*, one near the Kamboli Gate, and another in the Zabidi Mahallah, and an *'Idgah*, on the Delhi Road, built in 1600. There is a mosque built by Nawab Khairandesh Khan in the Saraiganj. And besides those already mentioned, there are 62 mosques and 60 temples in the city, none of which, however, deserve any particular notice.

Before reaching Sardhana the Ganges Canal, made by Sir Proby Cautley, is crossed.

51 m. **Sardhana** sta., D.B., is connected with an adventurer named Sombre or Sumroo, of French or Walloon origin, who came out to India as a carpenter in the French navy. He became leader of a band of European deserters and native Sepoys, whom he brought to a state of discipline unusual in native soldiers. After serving under several native chiefs, but staying with none of them long, he joined one Gregory, an Armenian, who was high in the favour of Mir Kasim, the Nawab of Bengal. It was after the fall of Munger that he did his employer the base service of putting to death all the sixty English prisoners who had been collected at Patna (in 1763), a deed for which his name will ever be held in abhorrence. He next joined the Bhurtpur chief, and from him finally went over to Najaf Khan, from whom he received a grant of the Parganah of Sardhana, then valued at 6 lakhs a year and to him he remained

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faithful for the rest of his life. He died in 1778, and his Begam, originally a Cashmere dancing-girl, was recognised as his widow, and succeeded to his domains and the command of his troops. She became a Roman Catholic in 1784, and married a French adventurer named Le Vaisseau (1792), who having shown himself incompetent to rule was induced to commit suicide. The revolt which he had caused was quelled by the Begam, aided by an English servant, George Thomas, and by a son of Sumroo, Zafar yab Khan. At his death, 1802, the Begam gave his daughter in marriage to Mr. Dyce, one of her officers, afterwards known as Colonel Dyce Sombre, who in 1862 married Lady Mary Jervis, daughter of Earl St. Vincent, afterwards Lady M. Forester. The Begam was a woman of shrewd ability, and after keeping up a good understanding with the British Government, her forces were received into British pay.

E. of the town is a modern English mansion, built 1834, and called the Palace, with a grand flight of steps at the entrance. It stands in a garden of 50 acres, and is commonly known as the **Kothi Dilkusha.** Within will be found two framed inscriptions recording the charities of H.H. the Begam Sombre in Sardhana. There are portraits of the Begam and her friends. In one she is represented smoking, with Dyce Sombre as a child beside her. Also of George Thomas, General Ochterlony, Sir C. Metcalfe, Lord Combermere, Colonel Boileau, General Ventura, and the Begam's butler, etc.

The **R. C. Cathedral** is outside the town on the S. It is an imposing building, standing in an enclosure, surrounded by an ornamental wall. By the side entrance, on the rt., is the Begam's white marble monument, made at Rome. Close by is the **R. C. College,** a low masonry house, which was once the Begam's own residence. It is intended for the instruction of native priests, and endowed by the Begam. There are 50 pupils taught by the Italian priest and his curate. The Begam's or Sumroo estates lapsed to Government in 1835.

111 m. **Saharanpore** junc. sta.,* (R.) D.B. From here the Oudh and Rohilcund railway runs E. to Hardwar, Aligarh, Lucknow, Ajodhya, and Benares (see Rte. 16; good road to 42 m. Dehra Dun, p. 256).

This municipal city, with a pop. of 63,300, is the headquarters of the Jumna Canal establishment.

The town was founded in the reign of Muhammad Tughlak about 1340. It was called from Shah Haran Chisti, whose shrine is still much visited by Mohammedans. It was a favourite place of summer resort of the Mogul court. In the reign of Shah Jehan a royal hunting-seat, called Badshah Mahal, was built by 'Ali Mardan Khan, the projector of the **Eastern Jumna Canal.** Unhappily the canal was neglected during the decline of the Mogul Empire, and was never of much utility till the district came under British rule. Sir P. Cautley reconstructed it, since which time cultivation has spread on every side.

There is an Anglican church, consecrated in 1858; and an American Presbyterian church, and a Mission from that body. An old Rohilla fort is used as a Court-House. A handsome modern mosque has been erected on the plans of the Jumma Musjid at Delhi. The main attraction to the traveller, however, will be the extensive **Government Botanical Gardens,** where many valuable plants have been acclimatised.

Near the entrance by the N. gate is the Agricultural Garden, and beyond it to the E. the Medicinal Garden; beyond this to the S. is the Linnæan Garden. The main working divisions are the horticultural department, the Doab Canal tree nursery, the nurseries for cuttings, bulbous plants, fruit trees, and seedlings. There is a Hindu temple and a tank and wells. The S.E. gate leads to some *sati* monuments and chattris.

Saharanpore is celebrated as the station whence the **Trigonometrical Survey** of the Himalayas was commenced. The snowy peaks add much sublimity to the view to the N.

161 m. **Umballa** Cantonment sta. (see p. 190).

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ROUTE 12

UMBALLA TO LAHORE

17 m. **Rajpura** junc. sta. D.B. From here a branch line runs S.W. 16 m. to Patiala, and from that W. to Bhatinda on the Rewari-Ferozepur line.

33 m. **Sirhind** sta. The name of this town was formerly applied to a very extensive tract, which included the Umballa district and the native states of Patiala and Nabha. It is the place where many Afghan princes of Shah Shuja's family are buried; in Cunningham's *Archæological Survey*, vol. ii. p. 205, a very interesting account of it will be found.

It is mentioned by Firishtah as the most eastern possession of the Brahman kings of Kabul. After they were conquered by Mahmud, it became the frontier town of the Moslems, whence its name of Sirhind or Sar-i-hind, "Frontier of Hind." It must have been a place of importance as long back as 1191 A.D., when it was taken by Muhammad Ghori and retaken by Rai Pithora after a siege of 13 months. At that early date it had a separate governor.

For the century and a half that intervened between the accession of Akbar and the death of Aurangzeb, Sirhind was one of the most flourishing cities of the Mogul Empire. Many tombs and mosques are yet standing, and heaps of brick ruins surround the old city for several miles. In 1709 the city was taken and plundered by the Sikh chief Banda, who put the governor Vazir Khan to death in revenge for the murder of Guru Govind's family. In 1713, and again in December 1763, Sirhind was taken and totally destroyed by the Sikhs. Even to this day every Sikh on passing through Sirhind carries away a brick, which he throws into the Sutlej in the hope that in time the detested city will thus be utterly removed from the face of the earth. The finest and oldest building is the

Tomb of Mir Miran. It is of stone, and is surmounted by a large central dome on an octagonal base, with a smaller dome at each of the four corners on a square base. Each of the four sides is pierced by a recessed doorway with a pointed arch covered by a second loftier and larger arch. The dead walls are relieved by squares of blue enamelled tiles. The general effect is decidedly good, and altogether this tomb is one of the most pleasing and perfect specimens of the later Pathan or earlier Afghan architecture.

The **Largest Tomb** is a plain brick building. At the four corners are very small turrets, which look mean beside the lofty central dome of 40 ft. diameter which crowns the building. The next tomb in size is another red brick building, attributed to *Khoja Khan.* The great dome is 36 ft. in diameter outside. This building is probably of the 15th century. There is a pretty little octagonal **Tomb of Pirbandi Nakshwala** (or the painter). It is on open arches, and is surmounted by the pear-shaped dome of the Mogul period. The body of the building is profusely covered with paintings of flowers, and the roof with glazed tiles, arranged so that the melon-like divisions of the dome are marked by dark blue lines, and the intervals by coloured tiles laid herring-bone fashion, beginning with yellowish pale green at the top and ending with dark green at the bottom. The only mosque worth mentioning is that of *Sadan Kasai*, to the N. of the present town. The W. end has fallen down. The centre space is covered by a dome 45 ft. in diameter.

The *Haveli* or mansion of Sahabat Beg is perhaps the largest specimen of the domestic architecture of the Mohammedans of the Mogul Empire. It consists of 2 great piles of brick, each 60 ft. sq. and about 80 ft. high, connected by high dead walls.

The great *Sarai* of the Mogul emperors is to the S.E. of the city. It is now used as a public audience-hall by the Patiala authorities, and is called the *Amkhas.* General Cunningham believes that Sirhind was a flourishing town in 900 A.D. But its interest to the traveller consists in its being a good place for examining the

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Great Sirhind Canal (opened in 1882), the largest irrigation canal in the world. It draws its water from the Sutlej at Rupar (20 m. distant), and passing through Ludhiana and Patiala, with side branches to Nabha, Jind, and other native states of the Punjab, eventually joins the Jumna near Kurnal.

71 m. **Ludhiana** st., D.B. This is a municipal town and headquarters of a district of the same name. (Pop. 46,000, of whom much the greater portion are Mohammedans.) It is a great grain market, and famous for its shawls made from Pashmina wool, also for the manufacture of Rampur chudders. It is situated near the S. bank of the Sutlej, 8 m. from the present bed of the river. The Fort lies to the N.W. of the city, and a little to the S. of the Fort is the **Shrine of Pir-i-Dastgir**, or 'Abdu 'l Kadir Gilani.

The **Church** and **Public Gardens** are to the W. of the cantonment. There has been an American Presbyterian Mission here since 1840. Ludhiana was founded in 1480 by two princes of the Lodi family. In 1809 General Ochterlony occupied it as Political Agent for the Cis-Sutlej states, and from 1834 to 1854 the town was a military station. The troops were removed in 1854, but a small garrison was left to occupy the Fort.

The **Fort** is on an eminence. From the flag-staff bastion there is a good view of the Ferozepur road and the adjoining country, with the city to the E. There is an excellent well of good water in the Fort, and bomb-proof barracks for 500 men.

Most of the great battles of the first **Sikh War** were fought between Ludhiana and Ferozepur, including Moodki, Ferozehah, Sobraon, and Aliwal.

The road from Ludhiana to, 16 m., **Aliwal** is so deep in sand that 4 horses are required for a carriage. There is there an *Obelisk* inscribed "Aliwal, 16th January 1846;" repeated in Persian and Gurmukhi.

The battle of Aliwal was fought on the 28th January 1846 (see Cunningman's *Sikhs*, p. 312).

103 m. **Jullunder Cantonment** sta., ✲ D.B. A municipal city, cantonment, and headquarters of a district of the same name. The city itself (sta. 3 m. farther N.) has a pop. of 50,000, of whom the greater number are Mohammedans. Anciently it was the capital of the Rajput kingdom of Katoch before Alexander's invasion. Hiouen Thsang, the Chinese pilgrim of the 7th century A.D., describes the town as 2 m. in circuit. Two **ancient Tanks** are all that is left of the primitive city. Ibrahim Shah of Ghazni conquered the city, and under the Mogul Empire it formed the capital of the country between the Sutlej and the Bias. The modern city consists of a cluster of wards, each formerly surrounded by a wall. There is a fine *Sarai* built by Karim Bakhsh.

The **Church**, ½ m. W. of the artillery lines, is a long building without any tower.

The **American Presbyterian Mission** maintains an excellent school. The **Cantonment**, which is considered a healthy one, was established in 1846, and has an area of 7½ sq. m. Two regiments and a battery of artillery are stationed here.

The **Public Gardens** are in the military cantonment, and are nicely laid out.

It is a good district for sport. Pig-sticking can be obtained quite near; black buck are fairly plentiful, and there is very good snipe-shooting.

[The native state of **Kupurthalla** is 15 m. S.W. Good road.]

106. m. **Jullunder City** sta.

155 m. **AMRITSAR** junc. sta., ✲ D.B., about ¼ m. S. of the city. A branch line from here goes N.E. 67 m. to Pathankot for Dalhousie, etc. (see below).

Amritsar is a city with a pop. of 136,500. It is the wealthiest and, next to Delhi and Lahore, the most populous city of the Punjab, and the religious capital of the Sikhs. It is also the administrative headquarters of a district. It was founded in 1574 by Ram Das, the Guru of the Sikhs, upon a site granted by the Emperor Akbar around a sacred

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tank, from which the city takes its name, "Pool of Immortality." Ahmad Shah Durani destroyed it in 1761, blew up the temple, and defiled the shrines with bullock's blood. After his retirement the city was divided amongst the various Sikh chiefs, to each of whom was assigned a separate ward. However, it gradually passed into the power of the Bhanji Misl, who retained the supremacy till 1802. In that year Ranjit seized it, and roofed the great shrine with sheets of copper gilt, whence it was called the Golden Temple. He also built on the N.W. the Fort of Govindgarh in order to overawe the pilgrims, and surrounded the city with a massive wall, the greater part of which has been demolished since the British occupation.

Amritsar is a centre of manufacturing industry. Its staple was the weaving of **Cashmere shawls** from the inner soft wool of the goat, on which 4000 Cashmeris were engaged, but most of them are now employed in carpet factories. *Rampur chudders* are also made here, silk fabrics of solid texture and beautiful patterns, and carpets (see below). **Carving** in ivory employs many artists. The materials for these manufactures are, in a great measure, brought from all parts of Central Asia, and the merchants who bring them may be seen in their national and highly picturesque costumes about the town, but more especially in the caravanserais, which are well worthy of a visit; and there may be found Cashmeris, Afghans, Nepalese, Bokharans, Beluchis, Persians, Tircomans, Tibetans, Yarkandis, and others. Besides the raw materials they bring fine specimens of their own national manufactures and embroideries, which may be purchased from dealers in this town as well as in the other chief cities of India. Amritsar is also the depôt for piece-goods, copper, brass, etc., for the Central Asian markets.

The City has 12 gates, of which the only old one is that on the N. side facing the Ram Bagh. On his way to the Great Temple, called the Darbar, or Golden Temple, in the centre of the town, the traveller passes 2 large modern **Sarais**, the **Carpet Factory**, which surpasses any other in India, and more than one small mosque; then through a deep archway in the centre of the municipal buildings he enters the **Kaisar Bagh**, where stands a white marble statue of H.M. the Queen. At the entrance to the temple precincts stands the **Clock Tower**, which overlooks the tank and the temple in the centre. The view from here is wonderfully picturesque. Before visiting the temple it will be necessary for the visitor to take off his boots and put on soft slippers provided for him at the entrance on payment of a trifle. It is also necessary for a policeman to accompany him, in accordance with Government rules. The Sacred Tank is surrounded by a tesselated pavement[1] of white marble 24 ft. broad, with ribs of black and brown, brought from Jeypore. It is 470 ft. sq.[2] The buildings surrounding it are called **Bungahs**, and are the houses of great chiefs who come to worship. To the N.W. of the Darbar Temple is that of Takht Akal Bungah Sahib (see below), with a gilt dome, and adjoining it, to the S., is the bungah of Dhiyan Sing, a plain brick building. Next to it on the S. is the gorgeous bungah of Sher Sing, and in the same direction beyond it and beyond the small square in which are all those already mentioned, is the bungah of Lehna Sing. In the N.E. is the white bungah of the Rajahs of Patiala and Nabha, and beyond, outside the enclosure, to the E., are the two gigantic minars of Mangal Sing's family, called the Ram Garhiya Minars (see below).

The **Darbar** or **Golden Temple** stands in the centre of the tank on a platform 65 ft. sq. It is approached from beneath an archway on the W. side by a white marble causeway 204 ft. long, flanked on either side by gilded standard lamps.

Except for the lower part of the walls, which are of white marble (decorated with modern inlaid work), the whole of

1 Along this pavement sit hawkers who sell beads and miniature spear-heads and quoits, which the Sikhs are now content to wear in their puggeries in place of the real weapons.

2 See Sir G. Birdwood's *Industrial Arts*.

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the building is encased in gilded copper, its sides inscribed with verses from the *Granth*, written very distinctly in the Punjabi character. It is entered by 4 doorways, one on each side. The doors are plated with silver finely wrought. That on the N. side is the only one through which Europeans may pass.

The scene within is a most picturesque one. The walls are richly gilded and painted with representations of flowers, etc. On the E. side is seated the high priest, either reading from a copy of the *Granth* which lies before him on an ottoman, or waving a *chauri*, whilst pilgrims enter and throw offerings of cowries, money, or flowers into a sheet spread in the middle of the floor to receive them: then taking their places around it they sit down and join in chanting verses of the sacred volume to the music of stringed instruments.

Cups of sugar are presented to the visitor, who may in return make an offering of 1 r. On the roof above there is a small but richly decorated Shish Mahal or pavilion, where it is said the Guru used to sit. The brooms kept to sweep it out are made of peacocks' feathers.

Returning to the gateway, which has doors covered with massive silver plates, a staircase will be found to lead up to the **Treasury**, in which is a large chest. This place has 31 pillars or poles of silver 9 ft. long and 4½ in. in diameter, and 4 larger ones. In the chest are kept 3 gilt maces, a *pankhah*, 2 *chauris*, all with gilt handles, a *canopy*, weighing 10 lbs., of pure gold, set with emeralds, rubies, and diamonds, a pendant of gold, a coloured plan of the temple and a magnificent diadem of diamonds with strings of pearls worn as pendants; this was worn by Nau Nihal Sing. There is also a sort of gilt arch 6 ft. high. All these are used when the *Granth* is carried in procession. In one corner a large heap of Cowry shells will be observed. They are offerings made by pilgrims.

On the W. side of the small square facing the gateway is the **Akal Bungah**, with its gilt dome. This temple was built in the time of Arjun, the fifth Guru. A low staircase leads to a room with a projecting window. In the room is a gilt ark, on the floor of which are a number of things covered with a cloth; this is partly removed, and a large sword is taken out and put into the visitor's hand. It is a falchion 4 ft. long and widening towards the end. It is said to be the sword of Guru Govind; a mace also is shown, which was wielded by one of the Gurus. In the ark are also the vessels for initiating new members into the Sikh Confederacy; the rite of initiation is called *Pahal*. There is the *Charan Pahal*, in which the novice drinks the water that has washed the feet of the Guru, and has some of it sprinkled on his hair. There is too the *Shamshir Pahal*, in which the novice drinks water poured on a sword, and has some of it sprinkled over his hair.

The visitor by passing round to the S. side of the enclosure can reach the **Darbar Garden**, as it is called. It is 30 acres in extent, and contains pomegranate, orange, and other fruit trees, a tank called Kaulsar, and several small pavilions. At the S. end of the garden is the picturesque **Atal Tower**. The lower room is richly painted, and is 30 ft. in diameter inside. Devotees on entering shampoo the step of the shrine with their hands. A staircase leads up to 7 galleries; there is then a wooden ladder which ascends to an 8th,—the entire height of the building is 131 ft.

This tower is dedicated to Atal Rai, the younger son of Har Govind, who is said to have been reproved by his father for raising the deceased child of a widow to life. His father said that his supernatural powers ought to be displayed in purity of doctrine and holiness of life, and not in miracles, whereupon Atal Rai said that as a life was required and he had withheld one, he would yield up his own. He then lay down and died; see Cunningham's *Sikhs*, p. 58.

Outside the Temple enclosure on the E. are the **Ramgarhiya Minars**, vast and grand, but not handsome. The one to the N. may be ascended. At

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the top there is a good view, to the N.W. taking in a white temple to Shiva at the extremity of the city, built by Sardar Tej Sing. To the N.E., at 1 m. off, **St. Paul's Church** is seen peeping out among woods, close to the D.B. Govindgarh Fort appears to the W. by N.

On the return drive pass out of the Ram Bagh Gate (the only remaining old one) of the city to the Kotwali Chauk. The Kotwali, or Police Office, has a handsome front. To the left is the mosque of Muhammad Jan; it has three white domes and slender minarets. Farther to the N. is the 'Idgah; and close to it is the mosque of Khan Muhammad. To the right is a fine tank, and ½ m. to the S. are the **Public Gardens**, which are about 40 acres in extent. In the centre is a pavilion in which Ranjit Singh stopped when he came to Amritsar. The grounds are well laid out, and the creepers are beautiful.

The **Fort of Govindgarh** is a short distance to the N.W. of the city. It is garrisoned with a battery of artillery and a company of British infantry. It was built by Ranjit Sing in 1809, but the fortifications were traced by the French officers in his service on scientific principles. There is nothing very interesting to the traveller.

Amongst other places worthy of a visit if time permits are the *Hall Bazaar*, the *Santook Shar Tank*, and the *Government* and *Church Mission Schools*.

[14 m. to the S. of Amritsar is **Tarn Taran**, D.B., a place which is esteemed very holy by the Sikhs. The traveller will pay 15 rs. for his hired *shigram*, and leave the city by the Chativind Gate, which is the one to the S.E. After 50 yds., the Hasli Canal is crossed; the road beyond is bad.

From this the **Temple** and **Tower**, which are the sights of the place, are a third of a mile distant. They are situated on the E. side of a magnificent tank, which is kept full of water from the Bari Doab Canal. This tank was made by Ranjit when he built the temple. The visitor will have to take off his shoes and put on cloth slippers before descending into the enclosure. The lower room of the temple has been handsomely painted with representations of trees, while the outside walls have paintings of gods and goddesses. The room has a corridor round it, on the S. side of which is the *Granth*, enveloped in silk wrappers, and fanned by an official with a *chauri*.

This place was the residence of the Guru Arjun, and is older than Amritsar; unlike the temples at that city, it has no writings on the walls. There is a small pavilion with open sides on the roof. The tank is said to possess miraculous powers to cure the lepers who can swim across it. At its N. corner is a tower built by Nau Nihal Sing.

The neighbourhood is famous as the stronghold of the Sikhs, and the former recruiting-ground for their army. There is a leper asylum outside the town, and a suburb inhabited by those infected with the disease, from which it is said the Guru Arjun himself suffered.]

[At Amritsar passengers for Dalhousie, Chamba, Kangra and Dhurmsala change on to the Amritsar-Pathankot Rly.

67 m. **Pathankot** terminus sta. (R.), D.B. A picturesque town with a 16th cent. Fort. Here a tonga may be procured for, 34 m., **Doneira**, D.B. Thence by pony or dooly (in 12 hrs. from Amritsar) to, 22 m., **Dalhousie**, ✱ a charming hill-station and sanitarium 7700 ft. above the sea, surrounded by forests. The scenery is very fine, especially in the neighbourhood of **Chamba**, D.B., 12 m. distant.

The scenery in the **Kangra Valley** (about 24 m. in the direction of Simla), where tea is grown, is remarkably fine. A high ridge separates the Kangra from the Kullu Valley E. (see Simla, Rte. 11).]

184 m. **Meean Meer** sta. This is the military station of Lahore.

187 m. **LAHORE** junc. sta., ✱ D.B. (R. good). Lines run N.W. to Rawal Pindi and Peshawar, and S.W. through Sind to Karachi. The rly. *workshops* are very extensive, covering 126 acres; over 2000 men are employed. Good houses,

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swimming bath, theatre, recreation ground, and church are provided for the employés. A tramway runs from the rly. sta. to the native town 1 m. W.

The traveller wishing to see something of Lahore in a short time should secure a conveyance at the rly. sta. He should then drive to the so-called **Charing Cross** at the cross-roads near the Punjab Club, and driving E. along the Mall will pass (in the order in which they are named), rt. the entrance to the **Lawrence Gardens**; l. the **Punjab Club**; rt. the combined **Lawrence** and **Montgomery Halls**; l. **Government House**, the residence of the Lt.-Governor; l. **Aitchison** or **Chiefs' College**, 3 m. further in the same direction is the **Meean Meer Cantonment** (p. 206). Driving along the Mall W. from Charing Cross he will pass several good shops; l. **Nedou's Hotel**; l. Lord **Lawrence's Statue**; rt. the **Cathedral**; l. the **Chief Court** and the Accountants-Gnl.'s Office; several **Banks** and then rt. the **Telegraph Office**. Near a slight turn in the road are l. the **Old** and **New Museums**, and the **Post Office**, and beyond, the entrance to the **Anarkali Gardens**. Turning N. the **Government College** and **Small C. Courts** are passed rt.; l. **Deputy Commissioner's** Court, **Model School** and **Government School**. Further E. are the **Hospital, Mayo Hospital**, etc. Slightly deflecting N.W. the **Cemetery** is passed l., and a little further on the road divides; that leading to **Shah Dara** (p. 206) across the bridge of boats, that rt. works round by the **Fort**, and the N. wall of the city back to the rly. sta.

In the new Public Buildings of Lahore an attempt has been made to adopt Hindu and Mohammedan styles of architecture to the requirements of modern buildings.

Lahore[1] is a municipal city, capital of the Punjab, headquarters of the Lt.-Governor and the Punjab Govt., and the seat of an episcopal see, and headquarters of a district of the same name (pop. 176,700). Tradition says that Lahore was founded by Loh, the elder son of Rama; no mention of it, however, is made by Alexander's historians, and no Græco-Bactrian coins are found among the ruins.

The first reference to it is in the Itinerary of the Chinese pilgrim Hiouen Thsang, in the 7th cent. It seems then to have been governed by a family of Chauhan Rajputs, from whom it was wrested by the Moslems of Ghazni, but it did not attain to magnificence till the reign of the Moguls. Akbar enlarged and repaired the fort, and surrounded the town with a wall, portions of which still remain, built into the modern wall of Ranjit Singh. Jehangir also often resided at Lahore, and during his reign Arjun Mall, Guru of the Sikhs, compiler of the *Adi Granth*, died in prison here. The mausoleum of Jehangir is at Shah Dara, 4 m. from Lahore (see below). Shah Jehan built the palace of Lahore. Aurangzib built the great mosque, but in his time the city began to decline, and was much ruined by the invasions of Ahmad Shah Durani.

Under Ranjit Sing Lahore regained some of its former splendour, and since the period of the British rule, which commenced in 1849, buildings have greatly multiplied. Modern Lahore covers an area of 640 acres, and is surrounded by a brick wall 15 ft. high. The moat has been filled in and changed to a garden, which encircles the city on every side except the north. A metalled road runs round the rampart, and gives access to the city by thirteen gates.

Within the ramparts that surround the city, in the N. part of the enclosure, and N. of the city itself, is the *Citadel*, usually called the Fort. The **Ravi** river flowing W. once washed the walls of the city, and in 1662 made such encroachments as to necessitate the construction of a massive embankment 4 m. long. It now sweeps round Lahore and passes to the S. at about 1 m. W. of the city.

The **Tomb of Anar Kali**, "Pomegranate Blossom" (a name given to a favourite lady in the harem of Akbar, who was also called Nadirah Begam, or Sharifu-nissa), is an octagon cased in plaster and surmounted by a dome. It was for many years used as the church of the civil station. The cenotaph, now placed at the E. end of the central chamber, is for some reasons one of the most interesting things to be seen in Lahore. It is of the purest white marble, and the words carved on it are so exquisitely formed as to surpass anything of the kind in India. On its face and sides are inscribed the 99 names of God. On the side, below the names of the Deity, is written *Majnun Salim Akbar*, "The profoundly enamoured Salim, son of

[1] Thornton's *Lahore*, and Syad Mahammad Latif's *Lahore* give very full accounts of the place.

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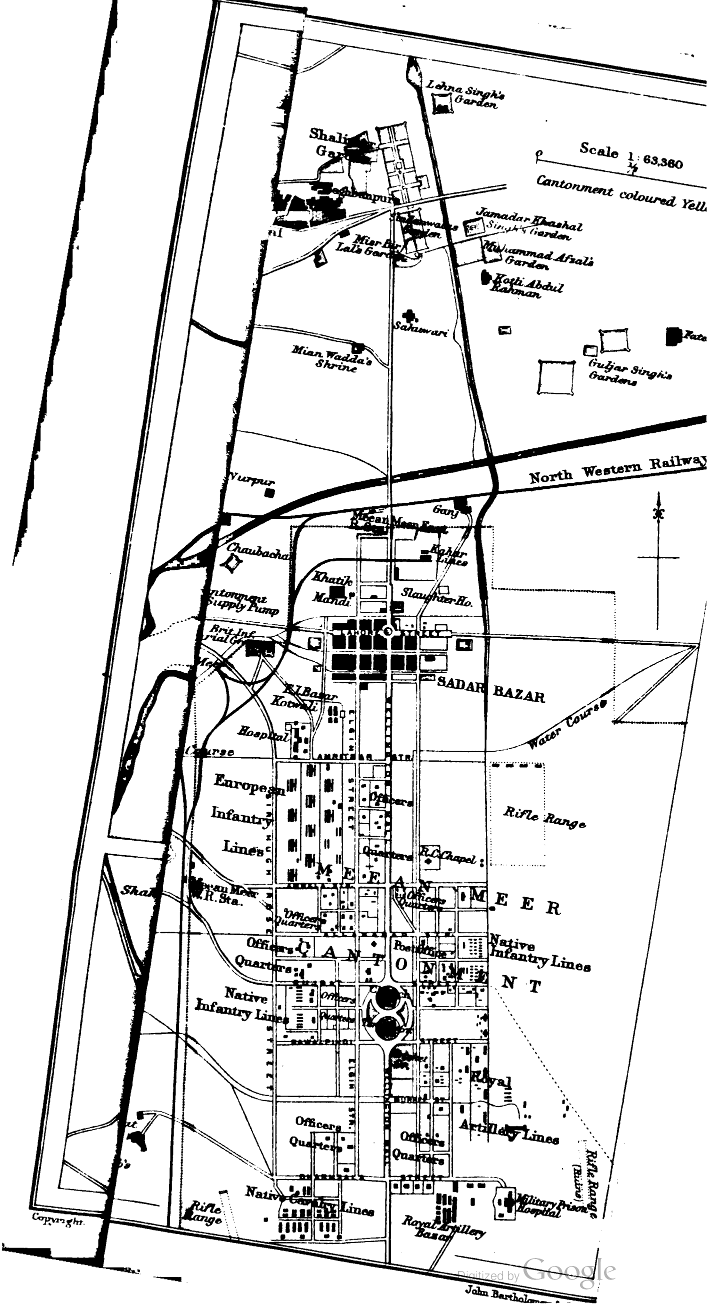

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Akbar," Salim being the name of Jehangir. Then follows a Persian verse. The date, given in letters and in figures, corresponds to 1599. Akbar died on the 13th October 1605, so that this tomb may have been erected about five years before his death. On the W. side is another date, above the words "In Lahore," corresponding to 1615, and is probably the date of the building of the tomb, while the other refers to the death of Anar Kali. The story is that Anar Kali was beloved by Salim, and was seen by Akbar, his father, to smile when the Prince entered the harem. As a punishment for this it is said that she was buried alive; and the distich engraved on her sarcophagus certainly indicates that Salim was her lover.

The **Cathedral** is a cruciform building of brick, occupying a very central site E. of the Telegraph Office.

The old building, called the *Shah Chiragh* is used as the **Accountant-General's Office**—the additions were designed by Mr. Oldrid Scott.

½ m. N. of the Cathedral are the *Mayo Hospital*, the *Medical School* (the largest in India), the *Lady Aitchison Hospital*, and the *Training Home for Nurses*.

The **Museum**, called by the natives 'Aja'ib Garh, is near the Anar Kali Gardens. On a raised platform in front of the entrance to the old building is the famous gun called the Zamzamah, "Hummer," but the word also means a lion's roar. The Sikhs called it the Bhangianwali Top, that is the cannon of the Bhangi confederacy. The gun was made by Shah Wali Khan, Vazir of Ahmad Shah Durani, and was used by him at the battle of Paniput. After Ahmad Shah left India it came into the hands of the Bhangi Misl, and Ranjit eventually got possession of it, and used it at the siege of Mooltan in 1818. It was then placed at the Delhi Gate of Lahore until 1860, when it was removed to its present site. The Persian inscriptions on it give the date of casting, 1762 A.D.

The Museum contains specimens of the antiquities, arts, manufactures, and raw products—vegetable, mineral, and animal—of the Punjab.

In the archæological department there is a stone with an inscription of the time of King Gondophares, who is said to have put St. Thomas to death; the bases of 2 pillars brought by General Cunningham from Shah ka Dera, which he thinks to be the ancient Taxila; numerous Buddhist sculptures from the Yusufzai country and elsewhere, in which Greek influence is plainly discerned; an "ancient Hindu" (more probably Buddhist) pillar about 9 ft. high, with a huge head projecting on one side, dug up near Jhelum; also two old brass cannon found buried in a mound of Anandpur in the district of Hoshiyarpur, thought to be of the time of Guru Govind. There are only two relics of the prehistoric age. They are two finely finished celts found in Swat, of porphyritic greenstone. The coins are kept in a strong box, and can be seen on application to the Curator.

There is a series of portraits, representing princes and chiefs of the Panjab; they are by an Indian artist, and as specimens of art cannot be much praised. Among ornaments worn by the people may be noticed the *perak*, a sort of coif used by maidens in Lahaul and Spiti, in which a number of turquoises are sewn. There is also a good collection of musical instruments of the country; specimens of pottery and Punjab glass, and of the *Koftgari* work of Gujrat and Sialkot; cups and ornaments of vitreous enamel from Bahawalpur; silver inlaid in pewter, and perforated metal-work from Delhi. Observe too a dagger with small pearls set loosely in the blade.

There are good specimens of the silk manufactures of Bahawalpur and Mooltan, and the satinettes are excellent. Also a curious embroidery of soft floss silk on cotton called *shishdar phulkari*, interspersed among which are small mirrors; rude idols hideously painted, which were worshipped by the ladies of the Sikh Court; an exhibition of the leathern ware of the Panjab; a collection of ethnographical heads by Messrs. Schlagentweit; lay figures habited in the costumes of the people of Lahaul,

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Spiti, and **Ladakh**; and Thibetan curiosities, such as prayer-wheels.

In the mineral section will be seen the model of the *Koh-i-Nur*, made for the Exhibition of 1851. According to the Hindus, this diamond belonged to Karna, King of Anga, and according to the Persians, it and its sister diamond the Darya-i-Nur, or "Sea of Light," were worn by Afrasiyab. The Sea of Light is now at Teheran in the Shah's treasury, which contains the finest jewels in the world. It is said that Nadir brought the Koh-i-Nur from Delhi, and when he was killed it fell into the hands of Ahmad Shah Durani, and from him it descended to Shah Shuja'a, his grandson, from whom Ranjit took it on the first of June 1813. In 1849 it was made over to the British, and delivered to the Queen in 1850. It was re-cut in London by Costa of Amsterdam, at a cost of £8000, and its weight was diminished from 186 carats to 102¼.

There are also specimens of the mineral resources of the country. Among them will be seen iron ore from Bajor. It is a magnetic oxide of singular purity. Antimony and lead are also shown, and gold found in the sands of the Panjab rivers in small quantities. Specimens of rock-salt of two kinds, one from the hills between the Jhelum and the Indus, and the other from the hills beyond the Indus are shown. There is a fair collection of birds and insects.

Lahore possesses a flourishing **School of Art**, under the superintendence of the Curator of the Museum.

The **Punjab Library**, is said by some to have been built by Vazir Khan, by others by Ilahi Bakhsh. It is a handsome building, with four white cupolas, and contains some valuable books.

Not far off is the shrine of a Mohammedan saint called **Mauj-i-Darya**. Over the door is a Persian inscription which says it is the tomb of Saiyad Muhammad Shah Mauj-i-Darya, son of Nuru'llah, who was a spiritual guide in the time of Akbar.

W. of the new Museum is the **Town Hall**, opened by H.R.H. the late Duke of Clarence in 1890.

The **Native Town** and **Fort**.—The picturesqueness of the old town must appeal to every one, but to artists it will be found of especial interest. The balconies and projecting oriel windows of the irregular brick houses, together with the variety and colour of the costumes of the people, form a striking picture. Travellers should not fail to drive through the bazaars on their way to (or from) the Fort, entering by the Delhi gate.

A narrow street leads to an inner gate which opens into a *chauk* or square, where is the very beautiful **Mosque of Vazir Khan**. It was built in 1634 by Hakim 'Alau-din of Chiniot, Vazir of the Emperor Shah Jehan. The brick walls are covered with beautiful inlaid work called Kashi or Nakkashi. It is a kind of mosaic of glazed pottery and tiles. The colours of the tiles are burnt in, and they are set in hard mortar. Over the noble entrance is written in Persian, "Remove thy heart from the gardens of the world, and know that this building is the true abode of man." It was completed in the reign of Shah Jehan. The architect was Hidayatu 'llah, the faithful servant of Vazir Khan. In the centre front of the mosque is the Moslem creed, and in panels along the façade are beautifully written verses from the Koran. A Persian inscription gives the date 1646 A.D. From the gallery round the minaret, about 3 ft. broad, there is a very fine view over the city, which is truly Oriental and picturesque.

Leaving the mosque of Vazir Khan, and proceeding along a street remarkable for balconies richly carved, the visitor will come to the **Sonai Musjid**, or Golden Mosque, which has three gilt domes, and was built in 1753 A.D. by Bikhwari Khan, a favourite of the widow of Mir Mannu, a lady who governed Lahore some time after her husband's death. He is said to have displeased the lady, whose female attendants beat him to death with their shoes. The situation of this mosque at the junction of two streets is picturesque.

In a courtyard behind the mosque is a large **well**, with steps descending to the water's edge. It is said to have been

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ing by Arjan, the fifth Guru. Passing along the narrow winding street, the visitor will now come to an open space called the Hira Mandi, whence is a fine view of the Fort and the Jumma Musjid; and turning to the right, under a gateway between the fort and the mosque, he will enter the pretty garden called the **Hazuri Bagh**. On the rt. (E. side) is the high crenellated wall of the Fort, and in its centre is the **Akbari Darwazah** (or Hazuri Bagh Gate), built by the Emperor Akbar. It was formerly the entrance to the citadel, but is now closed. The towers of this building will attract attention by the peculiarity of their design. The Hazuri Bagh forms an outer court to the mosque. In its centre is the *Barahdari*, a beautiful pavilion, built by Ranjit with white marble taken from the tombs of the Emperor Jehangir and the Empress Nur Jehan at Shahdara.

On the farther (W.) side of it is the **Jumma Musjid**, raised on a lofty platform supported by arches. A vast flight of steps leads up to the gate of the mosque. In a chamber above the archway are preserved the dusty relics of the Prophet and his family. They consist of turbans of 'Ali and of his sons Hasan and Husain, a cap with Arabic writing on it, the prayer-carpet of Fatima, a slipper of Mohammed, and the mark of his foot impressed in a stone. There are also a vestment of the Prophet, his prayer-carpet, and a green turban. Besides these there is a hair of the Prophet's beard, of a red colour. There were a dozen formerly, but all have perished except this one. There is also some red earth from Karbala. There is a decayed tooth, which is said to have belonged to one of the Imams. The mosque was built by Aurangzeb with the funds derived from the confiscated estates of his eldest brother Dara Shikoh, whom he killed. It has consequently never been liked as a place of prayer. The revenues of Mooltan were assigned for its support. Over the entrance is written the Moslem creed, and then in Persian the date =1674.

Of the four minarets, all of which are disfigured by the loss of one story, only that to the S.W. is open. The cupolas were so much injured by an earthquake that it was necessary to take them down.

The mosque is built of red sandstone, and the façade of the mosque proper is beautifully adorned with white marble flowers. It has 1 large and 10 smaller archways facing the court, and is surmounted by 3 white marble domes.

The mosque is now very much neglected, from the reasons above described. Ranjit Sing made a magazine of it. Its magnificent proportions excite admiration, and the quadrangle being overshadowed by fine trees produces an unusual and very pleasing effect. It was not till 1856 that the mosque was restored to the Mohammedans as a place of worship.

On the N. side of the Hazuri Bagh are the cremation places of Ranjit, the Samadh of Khark Sing, and of Nau Nihal Sing.

The glittering white building rather out of keeping with the solemn mosque, its neighbour, is the **Ranjit Sing's Samadh**, restored in part 1840. It faces the W. wall of the Fort, and is a square stucco building on a high platform of marble. The ceilings are decorated with traceries in stucco inlaid with mirrors. The arches of the interior are of marble, but strengthened with brick and *chunam*, and clamped with iron, by order of Sir D. M'Leod when Lieut.-Governor of the Panjab. In the centre is a raised platform of marble, on which is a lotus flower carved in marble, surrounded by eleven smaller flowers. The central flower covers the ashes of Ranjit; the others those of four wives and seven concubines who became *satis* and underwent cremation with his corpse.

N. of this mausoleum, and by the side of the road leading from the Roshanai Gate to the plain, outside the Fort, is the **Shrine of Arjan**, the fifth Guru, and compiler of the *Adi Granth*, which is read in Ranjit's Samadh daily, in a huge volume over which attendants reverently wave *chauries*.

Facing this building is the Roshanai Gate of the **Fort**. A steep incline, made by the English, leads into the interior, but before ascending it, the

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attention of the visitor will be arrested by the peculiar decoration of the walls of the **Palace of Akbar**, which faces him. The façade is inlaid with a mosaic of encaustic tiles, representing grotesque figures of men, horses, and elephants, engaged in hunting, and also the angels, who, according to old Persian mythology, preside over the days and months. In spandrels over arcaded compartments in front of the part of the palace attributed to Jehangir are four representations of the rising sun. Other spandrels show cherubs like those in Christian churches, which were perhaps borrowed from the Jesuit church established by Portuguese missionaries at Lahore. In support of this it may be said that Bernier mentions that Jehangir, in compliment to the missionaries, placed an image of the Virgin in a prominent position. It is worth while walking round the walls to the l. to study these designs.

The *Palace of Akbar* is on the extreme E. of the Fort. To it succeeds a part built by Jehangir, and then a curtain wall between two hexagonal towers ascribed to Shah Jehan, to which Aurangzib and the Sikhs made additions.

Near the top of the incline, l., is the **Moti Musjid**, or Pearl Mosque, of white marble, with three domes. Over the arched entrance into the outer court are a Persian inscription and date corresponding to 1598 A.D. The inner door has four large padlocks and four strong chains. Ranjit Singh kept his treasure here, and the British use it for the same purpose. Several sentries are posted in the inner court, in the passage, and at the outer door.

Proceeding to the E., the visitor will come to a small Sikh temple built by the order of Dulip Sing's mother.

Close to the Moti Musjid is the **Shish Mahal**, or Palace of Mirrors, which is the joint work of Shah Jehan and Aurangzib. The E. wall of this building did not exist in Ranjit Singh's time, and there was an extensive court into which he used to pass from the Moti Mosque, through a handsome folding-door studded with gilt bosses.

In the centre of the W. side of the quadrangle is a beautiful white marble pavilion called **Nau Lakha**, as it is said to have cost 9 lakhs or 900,000 rs. This beautiful work of art is inlaid after the fashion so well known at Agra. Between the pillars on the S. side of the quadrangle walls have been erected, and thus an Armoury (see below) has been formed.

The Shish Mahal was the place where the sovereignty of the Panjab was transferred to the British Government. Here too Ranjit Singh held his receptions. In the small rooms leading to the upper tower the ceilings are cut into geometrical patterns. These paintings and the mirror work with which the walls and ceilings are ornamented were done by the Sikhs, and ill agree with the chaste beauty of the Mogul architecture. The windows look out towards the *Badami Garden* to the N. On this plain Ranjit Singh used to hold reviews. There used to be fountains in the centre of the quadrangle, and their basin still remains. In the inlaid work of the pavilion there were formerly valuable stones, but these have been all picked out.

In the **Armoury** the visitor will remark the round shield of Guru Govind. It is of rhinoceros hide, and has a single boss. His battle-axe is also shown, the blade of which is of fine Damascus steel. Here too will be seen the arms taken from the Sikhs by the English; some of the helmets are inscribed Akal Sipahi. The long gauntleted swords are merely used in fencing. There are many cuirasses which belonged to the regiments commanded by French officers, with brass cocks upon them. There are also rings of steel which were used as missiles in war, particularly by the Akalis. The crests of these soldiers, called Jikars, in the shape of a bar passing through two semicircles, and crowned with a ball, are exhibited. There are also some cannon with barrels which turn like those of a revolver, and a number of camel guns and an obus, inscribed in Persian, "Fath ya shahid, 1815. Victory or death." Many coats of mail will also be observed.

Parallel with the tower of the Shish

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Iahal was another tower called Saman Burj, of great height.

Pass now in an E. direction to the **Diwan-i-Khas**. It is a beautiful building of white marble, supported on 32 columns, and is now used by the English as a church. There is an aperture in the Jali or perforated screen, on the N., about 2 ft. sq., at which the Emperor sat and heard his *Arzbegi* read the petitions, from the roof of a building now ruined, 24 ft. below.

To the E. of this is the **Akbari Mahal**, an ornamented Hindu pavilion, now used as the apothecary's quarters.

From the Diwan-i-Khas 67 steps lead down to the ditch between the outer wall and the N. wall of the palace; about 20 yds. from this you pass S. to the *Khwabgah-i-Kalan*, which is of red sandstone, but has been whitewashed. The architraves of the pillars are well carved in the Hindu fashion with representations of elephants and birds, as are also those of the Akbari Mahal.

Near the centre of the Fort is the **Diwan-i-'Am** (now used as barracks). The building is of red sandstone, supported in the centre by 12 columns. The outer arches have been filled in to form walls, and the whole has been whitewashed. In the centre is the Takhtgah, or "throne place," where the Emperor sat. The ascent is by 12 steps, and there are several rooms behind. In the front of the building are the remains of a red sandstone railing, inside which only the nobles could come. N. of this, where now stands a clump of trees, was a tomb, out of which a holy man used to warn the Emperor that he was mortal.

To the E. is the **Hospital**, a building which was erected by Chand Kauwar for her residence, and there she was confined by order of Sher Sing, and put to death according to his commands by her handmaidens. E. of the Diwan-i-'Am and adjoining it is the house of Sher Sing, which was four stories high, but only two now remain.

The **Central Prison**, S. of Government House, and at the extreme S. of the Civil Station, is one of the best managed in India, and is capable of holding 2276 prisoners. It is unnecessary to describe the building.

During the Mutiny, 80,000 cartridges were made by convict mutineers, besides thousands of sandbags for the siege of Delhi. The most notable manufactures in the prison are rugs and carpets. The carpets (only made to order) resemble those of Persia, and tradesmen in London and America purchase them annually to a large value.

In the **Lawrence Gardens**, which cover 112 acres, are large varieties of trees and shrubs of different species. The visitor will remark the *Pinus longifolia*, the Australian gum tree, and the carob tree of Syria. There is also a menagerie.

At the N. side is the **Lawrence Hall**, built in memory of Sir J. Lawrence in 1862, fronting the road; and the **Montgomery Hall**, built in 1866, in memory of Sir R. Montgomery, facing the central avenue of the gardens. A covered corridor connects them. Montgomery Hall contains portraits of Sir Henry Lawrence and the Lt.-Governors of the Province, and other celebrated Anglo-Indians.

Government House is at no great distance from the Lawrence Gardens to the N. It was the tomb of Muhammad Kasim Khan, cousin of the Emperor Akbar. He was a great patron of wrestlers, and his tomb used to be called *Kushtewala Gumbaz*, or Wrestler's Dome. There are some noble trees in the grounds, and a good swimming bath.

Near the S.W. corner of the Civil Station is a building called **Chauburj**, "Four Towers," which has been a gateway to a garden, with 4 minars, whence its name. This beautiful building is faced with blue and green encaustic tiles. The greater part of the dome has fallen.

EXPEDITIONS FROM LAHORE.

Shalimar Gardens are 6 m. E. from the milestone near the Tanksal Gate of Lahore, whence the measurements are made to Peshawar and other places. About ½ m. before reaching them is the gateway to the **Gulabi Bagh** or Rose Garden, laid out in 1655 by Sultan Beg, Admiral of the fleet to Shah Jehan.

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The Nakkashi work of coloured tiles on the gate is very beautiful, and hardly inferior to that on Vazir Khan's Mosque. On the gateway is inscribed in Persian :

Sweet is this garden, through envy of which the tulip is spotted,
The rose of the sun and moon forms its beautiful lamp.

Opposite to the Gulabi Bagh, across a field, is the **Tomb of 'Ali Mardan Khan,** the celebrated engineer, who also laid out the Shalimar Gardens. Its lofty archway retains traces of exquisitely coloured tiles. Fifty yds. S. of this is the octagonal tomb of 'Ali Mardan, built of brick.

There are many dargahs and gardens, to which on holidays crowds of people go on pilgrimage.

The *Shalimar Gardens* were laid out in 1637 A.D. by order of Shah Jehan. They are divided into three parts, in tiers of various levels. The whole extent is about 80 acres, surrounded by a wall, with a large gateway and pavilions at each corner. Canals traverse the garden, and there is a tank in the centre, with an island and a passage across to it. There are 100 small fountains in the first garden, and double that number in the tank. The trees are chiefly mangoes, and the garden is laid out in monotonous square beds. Once, when the cement was intact and the frescoes new, it must have been a very pretty place, but now it is decayed and shabby.

On the opposite side of the road are two other gardens, the **Sindanwalas** and **Misr Birj Lal's**; and to the E. there is also **Jamadar Khushhal Sing's** garden, and across the road to the N.E. **Lehna Sing's.**

The military cantonment of **Meean Meer** is situated 5 m. to the S.E. of the Civil Station.

The cantonment contains a garrison of 1 Brit. regt., 2 batteries, 2 native line regiments, and 1 native cavalry.

About ¾ m. to the N.W., on the rt. of the road leading to the cantonment is the *Shrine of Meean Meer*, a saint from whom the cantonment has its name. It stands in the centre of a quadrangle, 200 ft. sq., on a marble platform. Ranjit took away much of the marble for his barahdari in the Hazuri Bagh, and to make amends had the inside painted with flowers. Over the entrance are an inscription in Persian and date = 1635 A.D. The left side of the enclosure is occupied by a mosque.

Returning towards the city, the traveller will pass on the right the village of **Shahu-ki-Ghuri,** where are a number of large tombs, some with cupolas, but all more or less ruined. W. of the village, at 300 yds. from the main road, is the most venerated tomb in Lahore or its vicinity. It is called the **Tomb of Bibi Pakdaman,** "The Chaste Ladies." This saint was the daughter of the younger brother of 'Ali by a different mother. Her real name was Rukiyah Khanum, and she was the eldest of six sisters, who are all buried here, and who fled with her to Baghdad, after the massacre at Karbala; she died in 728 A.D., at the age of 90. The road is narrow and bad. The place is remarkable for a number of very old *Wanr* trees. It is expected that the visitor will take off his shoes. There are five enclosures, and the tomb of Rukiyah is in the fifth. It is of brick, whitewashed.

Shah Dara is situated beyond the Bridge of Boats on the right bank of the Ravi, about 1¼ m. to the N. of the railway bridge over that river. The journey by rail is 5 m. to the Shah Dara sta., from which the **Tomb of the Emperor Jehangir** is 1¼ m. It is more convenient to go in a carriage (about 5½ m. drive).

After crossing the railway a domed building will be passed on the l. This is the tomb of Asif Khan (see below); and shortly after an enclosure will be entered which has been the sarai or outer court of the mausoleum. An archway of white marble, and 50 ft. high, leads into the court of the mausoleum, which forms a garden. The passage to the tomb is paved with beautifully streaked marble from Jeypore and other places. The cenotaph is of white marble, inlaid with pietra dura work, and stands in the centre of an octagonal chamber. On

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the E. and W. sides are the 99 names of God, most beautifully carved, and on the S. side is inscribed, "The Glorious Tomb of His High Majesty, Asylum of Protectors, Nuru-din Muhammad, the Emperor Jehangir," 1627 A.D. On the four sides are exquisite screens of lattice-work.

Just outside the entrance, and to the right of it, is a staircase which leads up to the flat square roof of the building, covered with a magnificent tessellated pavement. At each corner is a minaret, 95 ft. high from the platform. A marble parapet ran round the pavement, but was taken away by Ranjit Singh; it is being gradually restored. The minarets are four stories high, and are built of magnificent blocks of stone 8 ft. long. From the top there is a fine view to the S.E. over the Ravi to the city.

The **Tomb of Asaf Khan**, brother of the Empress Nur Jehan, stands in an enclosure immediately to the W. of the sarai. It is an octagon surmounted by a dome. It has been utterly ruined and almost entirely stripped of the lovely Nakkashi work which once adorned it. In the portals some fragments still remain to show how glorious it once was. The cenotaph is of white marble. The Tughra writing on it is extremely fine, and resembles that on the tomb of Jehangir.

Before crossing the railway, is seen r. the tomb of **Nur Jehan**, wife of Jehangir, a plain building of one story, with four main arches and eight oblong openings in the centre, with three rows of arches beyond. It is in ruins.

18 m. W. of Lahore is **Shekohpura**, the hunting-seat of Dara Shikoh, the eldest brother of Aurangzib.

The road crosses the bridge over the Ravi, and at about 4 m. enters a dreary tract of long grass and jungle. A bridge over the Bagh Bachcha, a branch of the Ravi, is then passed. At Mandiali Road Chauki there is a good D.B., standing 100 yds. back from the road on the rt., with a pretty little garden. Here horses are changed.

On the l. of the road is a garden-house, built by Rani Nakyana, queen of Ranjit Sing. At the S.W. corner of the garden is her *Samadh*, an octagonal building. The walls are painted with Hindu mythological pictures. That in front is of Krishna dancing the Ras mandal with the Gopis. Over the door is a picture of the ten Gurus, with an inscription. Across the road is a very clean and comfortable house which belongs to the Raja, and is lent by him to travellers.

The village of Shekohpura contains a fine old fort.

There is good shooting here. About 3 m. from the town is a large tank surrounded by flights of steps with a three-storied *barahdari* in the centre. A tall minaret stands near an entrance gateway N. of the tank.

ROUTE 13

LAHORE TO PESHAWAR (N.W. Rly.)

Lahore to Peshawar is 278 m. by the North-Western Railway, and the time occupied in transit 17 hours.

5 m. **Shah Dara sta.** The tomb of the Emperor Jehangir, $1\frac{1}{4}$ m. off, is described on p. 206.

42 m. **Gujranwala** sta. (R.) D.B. This is the birthplace of Ranjit Singh. At $\frac{1}{4}$ m. beyond the station is the *Samadh of Maha Sing*, father of the great Ranjit. It is an octagonal building, 81 ft. high to the top of the gilt ornament on the summit. Within are the sculptured rosettes or knobs which mark where the ashes are deposited. The large rosette surrounded by twelve smaller ones, is inscribed Sarkar Ranjit Sing. That nearest the entrance is in memory of a blue pigeon that fell down into the flames in which Ranjit and his concubines were being consumed. Other rosettes mark the ashes of Maha Sing Padshah, Maharaj Sher Sing, and Sarkar Nau Nihal Sing Ji. There is a narrow but lofty pavilion, covered with mythological pictures, among which is one representing Duryodhana ordering Draupadi to be stripped. As fast as the clothes were pulled off her she was supernaturally re-clothed. At 100 yards to

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the E. is the pavilion of Maha Sing, a handsome building, now used as the reading and meeting room of the Anjuman of the town. Close to the market-place is the **house where Ranjit was born.**

N.E. of the town is the *Barahdari*, or pavilion, of Ranjit's famous general, Hari Sing. It stands in 40 acres of garden and grounds. To the E. is a pavilion 12 ft. high, full of small niches for lamps. On the E. wall is a painting of warriors and elephants, now almost gone. At 70 yds. to the N. of the house is the samadh of Hari Sing. A number of trees have grown through the platform and are breaking it up. At the S.W. corner is a pavilion in which countless green parrots have their nests. The place where the ashes lie is marked by a knob shaped like a budding flower. There are no *sati* knobs. The first picture on the wall inside is a portrait of Hari Sing hawking, with a string of ducks passing over his head. The district is famous for oranges.

62 m. **Wazirabad** junc. sta. (R.), D.B. (15,200 inhab.) From here a line runs N.E. to *Sialkot* and *Jummoo* (see below). This place, founded by Wazir Khan in the reign of Shah Jehan, became, under the rule of Ranjit Singh, the head-quarters of General Avitabile, who built a completely new town on the plan of a parallelogram, and surrounded by a wall. A broad bazaar runs from end to end. Close to the town is one of the most famous **gardens** in the Panjab, laid out by Dewan Thakur Das Chopra. At Wazirabad is the great *Alexandra Bridge* over the Chenab, opened in 1876 by the Prince of Wales.

The Chenab is here a most difficult stream to deal with. The floods rise 11 ft. above low-water level, and the velocity of the current then exceeds 10 m. an hour. The stream is more than 50 ft. deep, and drives the sand in all directions; but the training works in connection with the bridge have modified the action of the river and confined it.

[An expedition may be made by branch line from Wazirabad to

27 m. **Sialkot** sta., D.B. A town with military station 1 m. N. (inhab. 55,000). The *Church* is a striking object, having a steeple 150 ft. high. There is also a fort. The rly. continues to

52 m. **Jummoo** sta., D.B. This is the winter capital of the Jummoo and Cashmere state, which extends over an area of 79,783 sq. m., with a pop. (1891) of 2,507,240 persons. See Cashmere, p. 215.

The **Old Palace** at Jummoo, at the E., close to the city wall, has no pretensions to beauty. It is entered by a large irregular quadrangle, on the rt. side of which is a vast reception-room. The verandah of the small dining-room overlooks the Tavi, and beyond the river are hills covered with jungle, in which are many wild beasts.

To the N.W. of the city is a *Pagoda* covered with plates of copper-gilt. A little to the E. of it is the new palace which was built for the Prince of Wales's visit. Close by to the E. is the old parade-ground, with the hospital and college to the S.E. The *Gumit Gateway* is that by which the city is entered from the S. in coming from the river Tavi. A short distance before reaching it is the chief temple. 2 m. S. of this gate is a fine garden belonging to the Maharaja. From the Gumit Gate there is a descent of 70 ft. down a rough road paved with stones, then the path lies through thick woods.

The much frequented trade-route to Srinagar and the Cashmere valley starts from Jummoo (see Rte. 13 A).

71 m. **Gujrat** sta. This pretty town is the administrative headquarters of a district of the same name. The town (18,000 inhab.) stands on the ancient site of 2 earlier cities. The second, according to General Cunningham, was destroyed in 1303 A.D. Two centuries after this Sher Shah was in possession of the country, and either he or Akbar founded the present town. Akbar's fort stands in the centre of the town. It was first garrisoned by Gujars, and took the name of Gujrat Akbarabad. Akbar's administrative records are still preserved in the families of the hereditary registrars. In

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1741 the Ghakkars established themselves at Gujrat, and in 1765 the Sikhs acquired the country. The **Civil Station**, in which is the D.B., lies to the N. During the reign of Shah Jahan, Gujrat became the residence of a famous saint, Pir Shah Daulah, who adorned it with numerous buildings. Here are a Church of Scotland Mission Church and Schools.

The **Battle-field.**—The decisive battle of Gujrat was fought on the 21st of February 1849. The village of Kalra is 2½ m. S. of the D.B. It was the key of the Sikh position. It is a village of 70 houses in a flat plain, where there are no natural advantages to assist an army in maintaining its position. Thence the Sikhs retreated round the W. and N. sides of the town of Gujrat. Lord Gough's camp on the 18th and 19th of February was 9 m. to the S. of Gujrat, near the Chenab river. Thence he advanced with seven brigades of infantry and a body of cavalry on each flank.

The advance began at 7 A.M. The artillery went to the front and poured their fire on the Sikh army, which was drawn up a little to the N. of Kalra, and consisted of six brigades of infantry, with 59 guns, and four great bodies of Sikh cavalry, with 4000 Afghan horse (whereas the English army consisted of 25,000 and nearly 100 guns). The heavy English guns opened on the Sikhs at 1000 yds. and crushed their lighter metal. As the Sikh fire ceased, the English field batteries were constantly pushed forward. By 11.30 A.M. most of the Sikh guns had been withdrawn, dismounted, or abandoned. The British infantry then advanced, deployed, and carried the position.

Next day General Gilbert, with 12,000 men, pursued the enemy, and at Rawal Pindi received the submission of the entire Sikh army. Thus ended the second Sikh war.

In the cemetery at *Shah Jehangir*, called after a Fakir of that name, are the tombs of those who fell in the battle. Beyond to the E. are two mosques, one of which is rather remarkable. Gujrat is one of the starting places for Cashmere. (See Rte. 13A.)

83 m. **Lala Musa** junc. sta. (R.) A branch line runs W. on the left bank of the Jhelum river to Kundian junc. on the *Sind-Saugar Rly.* (Rte. 14). A traveller having time at his disposal can from this line visit the battle-field of Chilianwala, the salt-mines near Pind Dadan Khan, and the fountain and temples at Katas.

103 m. **Jhelum** sta. (R.), D.B., is a modern municipal town, and the administrative headquarters of a district of the same name, but appears to have been built on an ancient site. The Civil lines and Cantonment lie 1 m. E. and W. of the town respectively. Many ancient pillars have been dug up near the rly. sta., and amongst them one with a human face in the Greek style, which is now in the Lahore Museum. One is to be seen in the railway engineer's compound. Jhelum is also a starting place for Cashmere. Rte. 13A.

[**Rotas** is 11 m. N.W. of Jhelum. Carriage-road to the Kahan river, 8 m., and after that cart track along the river, and below barren hills 200 ft. high a bridle-path. This famous fort stands on a hill overlooking the gorge of the Kahan river. Its walls extend for 3 m., in places from 30 to 40 ft. thick, and enclose about 260 acres. It was built by Sher Shah as a check on the Ghakkar tribes.

The fort is partly hidden by the hills, stands high (130 ft.) above the ravine, and it is quite possible to miss the gateway, which is to the left of the river. The entrance, up a steep path, is by the Khawas Khan Gate, on the N.E. of the hill. The Suhali Gate (where is the D.B.) is on the S.W., and is reached through the town, with a deep fissure on the lt., and on the rt. an inner wall with a lofty gateway, called after Shah Chand Wali. Within this stand the ruins of Man Sing's palace, built after he reduced Kabul. The S.W. corner consists of a lofty barahdari, in which is a stone finely carved with figures of birds, etc. The S.E. corner is 150 ft. off, and consists of a smaller barahdari, about 25 ft. high. The wall between the two is gone. There were twelve gates to the

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fort, but they are now nearly all in ruins. The Shisha Gate (an inner gate) was so called from the Harim's Hall of Mirrors, which adjoined it.]

157 m. **Labani** sta. (a flag-station only) is the nearest point to Manikyala Tope, which is 2 m. distant.[1]

[**Manikyala** was first noticed by Mountstuart Elphinstone in 1815, and afterwards thoroughly explored by Gen. Ventura in 1830. In 1834 the stupa was explored by Gen. Court, and 30 years after by Gen. Cunningham. The date is uncertain. There are coins taken from it of Kanishka and Huvishka, which date from the beginning of the Christian era, but with them was found a coin of Yaso Varmma, who reigned not earlier than 720 A.D., and many silver Sassano-Arabian coins of the same period. Cunningham thinks that the stupa may have been originally built by Huvishka, who deposited coins of his own reign and of his predecessor Kanishka, and that the stupa having become ruinous was rebuilt in its present massive form by Yaso-Varmma, who redeposited the relic caskets with the addition of a gold coin of himself and several contemporary coins of Arab governors.

The dome of the stupa is an exact hemisphere, 127 ft. in diameter. The outer circle measures 500 ft. in circumference, and is ascended by four flights of steps, one in each face, leading to a procession path 16 ft. in width, ornamented both above and below by a range of dwarf pilasters, representing the detached rail of the older Indian monuments.

Mr. Fergusson says: "It is, indeed, one of the most marked characteristics of these Gandhara topes that none of them possess, or ever seem to have possessed, any trace of an independent rail; but all have an ornamental belt of pilasters, joined generally by arches simulating the original rail. This can hardly be an early architectural form, and leads to the suspicion that, in spite of their deposits, their outward casing may be very much more modern than the coins they contain."

The circular gallery which runs round the great stupa is 6 ft. 2 in. from the ground, and 10 ft. broad. The row of pilasters that go round the hemisphere are 4 ft. high. The building is made of round rough stones, a foot in diameter, and the mortar is of an inferior kind. The whole was faced with smooth stones. The opening or tunnel made by Gen. Ventura is on the E. side, facing the present path to Manikyala. The stones were not disturbed, but the tunnel was dug under them.

At 2 m. to the N. of Ventura's tope is **Court's tope**. Here the earth is of a bright red colour, and therefore Cunningham identifies this stupa with that mentioned by Hiouen Thsang as "the stupa of the body-offering;" while at 1000 ft. to the S. of it is Hiouen Thsang's "stupa of the blood-offering," which that pilgrim ignorantly attributed to its being stained with the blood of Buddha, who, according to a curious legend, is said to have offered his body to appease the hunger of seven tiger cubs. The stupa of the body-offering was opened by Gen. Court, who found in a stone niche, covered by a large inscribed slab, three cylindrical caskets of copper, silver, and gold, each containing coins of the same metal; four gold coins of Kanerke were found in the gold box; in the silver box were seven silver Roman denarii of the last years of the Republic, the latest being M. Antonius Triumvir, and therefore not earlier than 43 B.C. The eight copper coins in the copper box were all Indo-Scythian, belonging to Kanishka and his immediate predecessors.

The inscription has been deciphered and translated by Mr. Dowson, who made out the date to be the eighteenth year of Kanishka, and that it was the record of the monastery of the Huta-Murta, or "body oblation," including, of course, the stupa in which the inscription was found.

Cunningham ran trenches across the mound, which now represents the monastery, and brought to light the outer walls and cells of the monks, forming a square of 160 ft. In the middle were

[1] Cunningham's *Arch. Rep.* vol. ii. p. 152; Fergusson's *Hist. of Arch*; James Prinsep's *Journal*, vol. iii.

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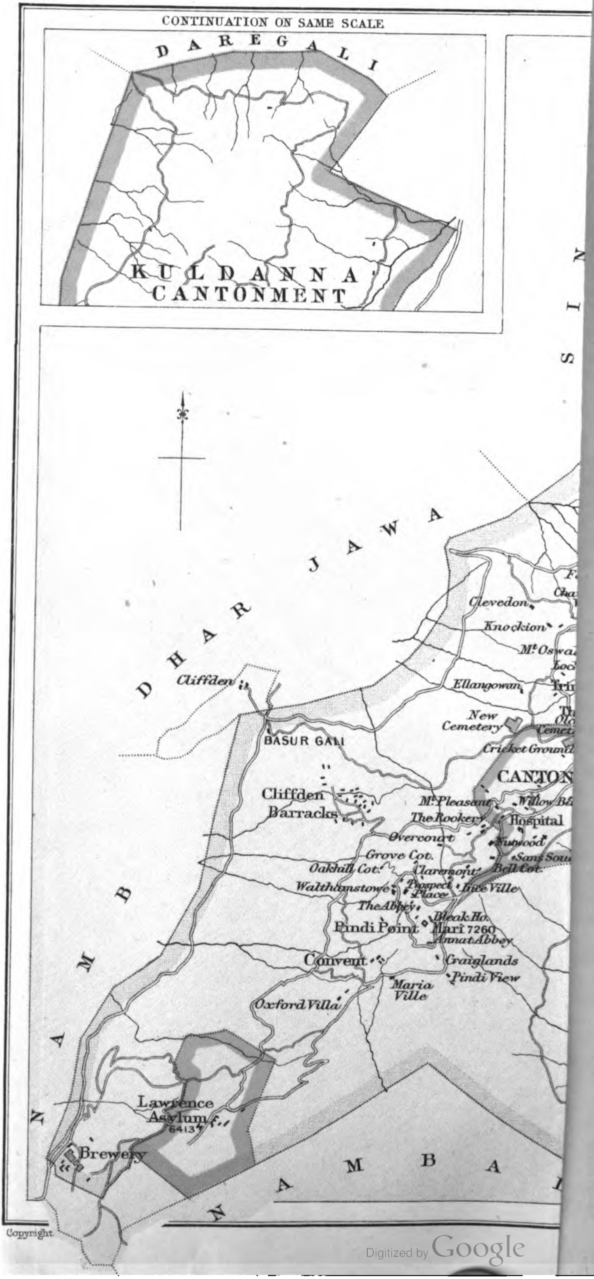

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ll rooms 11 ft. sq., which were hrines for statues.

more than 1 m. due S. of pe is the mound of **Sonala** ch stands on the highest and picuous of all the sandstone d is thickly covered with Mo- n tombs. This mound is 118 00 ft. broad, and 13 ft. high. 400 yards to the S.E. is a ridge, called **Pari-ki-deri**. vered with Moslem tombs, nningham found the walls of ry; and in the centre of the adrangle he found the base- temple 30 ft. sq.

tance of the stupa of Manik- n Labani is 2 m. The road a few hundred yds. along the runk Road, and then turns N. gh ground.]

m. **Rawal Pindi** Cantonment a. ✱ (a branch line runs W. to lgarh on the Indus river, 78 m.),) This is a modern municipal and headquarters of a district. the largest military station in It has lately been surrounded hain of detached forts. The city pop. of 36,000, the majority of are Mohammedans. It re- d its name from Jhanda Khan, a kar chief, who restored the town tehpur Baori, which had fallen to during an invasion of the Moguls in the 14th century. The *Church* is about 200 yds. from the D.B., and here is Bishop Milman's tomb. The *Fort* is a little less than 1¾ m. from the D.B. to the S.S.E. The town has nothing very remarkable in it. The *Public Garden* here is a park of 40 acres, with a low forest, well preserved. General Cunningham, *Arch. Rep.* vol. ii. p. 152, says that, in excavations near the Jail, amongst other interesting discoveries was that of an oil-lamp of classical shape with an Aryan inscription, said to be now in the British Museum, and a cup of mottled sienna-coloured steatite. Several didrachms of Hippostratus and Azas and a didrachm of Apollodorus have been picked up on the Old Parade-ground.

[Rawal Pindi is the starting-place for the *Hill-station of* **Murree**. ✱ It is 37 m. by a carriage-road,—a journey of 5 hours. It is the great northern sanitarium of the Panjab, and the summer resort of the General in command at Rawal Pindi. The site was selected in 1850, and in 1853 barracks for troops were erected. The houses are built on the summit and sides of an irregular ridge, and command magnificent views over forest-clad hills into deep valleys, studded with villages and cultivated fields, with the snow-covered peaks of Cashmere in the background. The climate is well adapted for Englishmen, the lowest recorded temperature being 21°; the highest, 96°.

The stationary pop. is only about 3000, but in the height of the season it rises to 14,000 or 15,000. The station is 7507 ft. above the sea-level. The loftiest peaks behind the sanitarium attain a height of over 9000 ft. There is very little game now to be found in the hills. Situated at convenient sites along the ridge in the direction of *Abbotabad* are several "Hutted Camps" for the British troops in summer.

Rawal Pindi is also the starting-place for **Cashmere** by Murree and the Jhelum Valley. This is the best route into the country (see p. 216).]

Margala is passed 3 m. before reaching the station of Kala ke Sarai. On an eminence to the S. is the monument of General John Nicholson:

"Erected by friends, British and native, to the memory of Brig.-Gen. John Nicholson, C.B., who, after taking a hero's part in four great wars, fell mortally wounded, in leading to victory the main column of assault at the great siege of Delhi, and died 22d September 1857, aged 34."

194 m. **Kala ke Sarai** sta., D.B. At 6 m. from this place is the beautiful village of *Wah*.

203 m. **Hasan Abdal** sta., D.B., famous for the so-called *Lalla Rookh's* tomb, which is close by; also on account of the spring of *Babi Wali*, or as the Sikhs call him, Panja Sahib. This is one of those attractive places to which each religion in succession has attached its legends, and it has been appropriated in turn by Buddhist, Brahman.

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Mohammedan, and Sikh. The shrine of this saint is on the peak of a lofty and precipitous hill, at the N.W. foot of which numerous springs of limpid water gush out of the ground and form a rill which falls into the Wah rivulet, ½ m. to the W. of Hasan Abdal.

At the E. entrance into the town on the right hand, about ½ m. from the D.B., is the *tomb of one of Akbar's wives*, which the ignorant people say is that of Nur Jehan. The road to it passes through roughly paved streets, and then leads down to a clear rapid brook, crossed by stepping-stones, a few yds. beyond a *Sikh temple*, near a beautiful pool of water, canopied with mulberry and pipul trees of large size, and full of mahsir, some of them as big as a 20 lb. salmon. Walk now 250 yds. along the stream, past some ruins of the time of Jehangir, and past another pool to the **Tomb**, which is very plain, and stands in a garden surrounded by a wall, with four slim towers, one at each corner: the enclosure is well filled with trees, amongst which is a cypress more than 50 ft. high.

From Hasan Abdal branches off one of the roads to Cashmere (Rte. 13A) *via* **Abbotabad**, D.B., a pretty hill-station (4200 ft.), and headquarters of the Frontier Force Command, famous for its gardens. It is named from Lieut. James Abbot, who reduced the district to order in 1845-8.

232 m. **Attock Bridge** sta. (or Attak), D.B., 1½ m. below the town and Fort. Attock has seen the passage of every conqueror who has invaded India from the N.W. from the time of Alexander the Great downwards; but independent of historical interest, the place is inviting to the traveller as being one of the most picturesque in India.

It is a small town and fortress of some military importance, and headquarters of a subdistrict of the same name (pop. 2000). The **Fort**, situated on a commanding height, overhanging the E. bank of the Indus, and a little to the S. of the point where it receives the *Kabul river*, is very extensive and has a most imposing appearance. It was built by the Emperor Akbar in 1583, who also established the ferry which it commands. Ranjit Sing occupied the place in 1813, and it remained in the hands of the Sikhs till the British conquest of 1849. It is now held by a small European detachment. Leave can be obtained to walk round the ramparts: this is well worth doing on account of the picturesque views to be obtained.

The Indus is crossed here by a very fine *Iron Railway Girder Bridge*, which was difficult to construct owing to the rapidity of the current and the height above the water. The rails are on the top of the girders, and there is a passage for road-traffic below. Each end is protected by a fortified gate. The river has been known to rise 90 ft. in flood near the Fort, where the channel becomes very narrow.

To the N. of the Fort and on the S. side of a small ravine, overlooking the united river, at the height of 300 ft., is an old sarai, converted into the artillery officers' mess-room.

Another ravine to the S. divides the sarai from the higher hill on which is the Fort. The general view is certainly one of the finest in India. To the N. are seen the snow-capped peaks of the Hindu Kush.

S. of the Fort is a third ravine, which separates it from the village of Mullah Tolah.

The hills that line the river near Attock have round towers and ruined forts dotted about them, and the Attock Fort seen from them resembles some old baronial castle. It crowns a rock 800 ft. high, and descends a considerable distance down its sides.

Outside the Fort to the W., and 50 yds. down, is the tomb of a Diwan of the saint 'Abdu 'l Kadir Gilani. It stands in a small enclosure on the edge of a cliff.

[Persons wishing to undertake the somewhat rough journey down the Indus from Attock, viâ *Khushalgarh*, *Makhad*, Kalabagh, Kafir Kot, to Dera Ismail Khan, D.B. (5 days), should apply some days beforehand to the Assistant Commissioner at Attock, asking him kindly to make arrangements for procuring a native boat and crew for the voyage. Dera Ismail Khan is 10 m.

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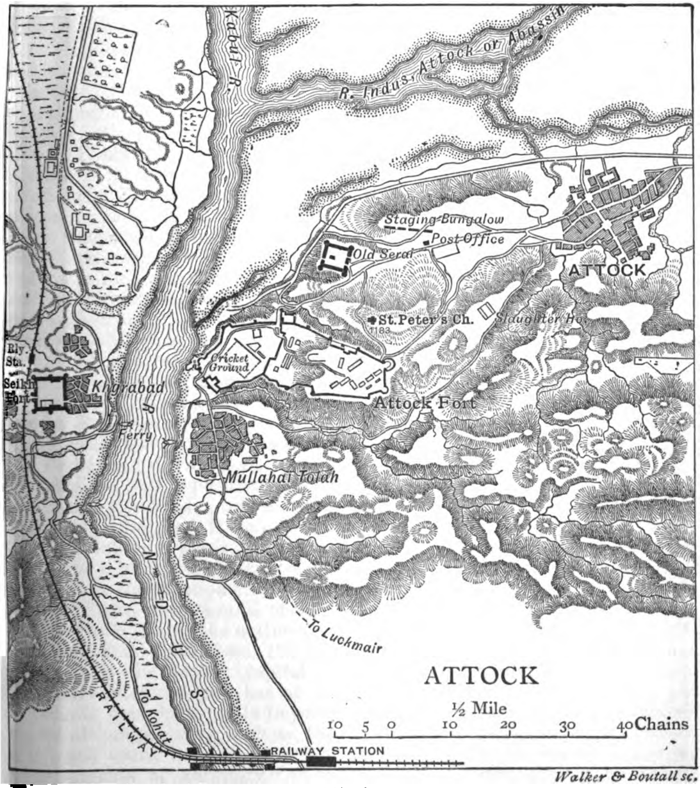

Attock.

To face p. 212.

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from Bhakkur sta. on the Sind-Saugar Rly.]

235 m. **Khairabad** sta. (R.)

251 m. **Nowshera** sta., D.B., is the headquarters of a subdistrict of the same name in Peshawar district, on the right bank of the Kabul river. The cantonment is on the banks of the river. About 2 m. distant on the Grand Trunk Road is a ruined fort built by the Sikhs.

Mardan (18 m. from Nowshera) is the headquarters of the *Corps of Guides* belonging to the Punjab Frontier Force.

267 m. **Pabbi** sta. [18 m. from here is **Cherat**, D.B., a hill cantonment and sanitarium for Peshawar, 4500 ft. above sea-level. It is on the W. of the Khatak range, which divides the districts of Peshawar and Kohat. It was first tried in 1861, and since then troops have been annually moved up with great benefit to their health. The temperature seldom exceeds 90°, even in the hottest season. A tonga runs between Pabbi and the foot of the hills, whence a bridle-path of about 5 m. leads into Cherat.]

276 m. **Peshawar City** sta.

278 m. **Peshawar Cantonment** sta., ✱ D.B., Peshawar (84,000 inhab., chiefly Mohammedans), an important frontier and garrison city of India, is both interesting and picturesque. It stands upon a plain, stretching towards the mountains, on the l. bank of the Bara stream, 13½ m. S.E. of the junction of the Swat and Kabul rivers, and 10½ m. E. of Jamrud Fort, which guards the entrance of the Khaiber Pass. (To Kabul 190 m.)

Peshawar is the ancient capital of the Gandara Province, and has at all later periods been historically important; but although dating back to the 5th and 6th cent., it retains scarcely any monuments of antiquity. The modern city has but slight architectural pretensions. The houses are built of small bricks or mud, held together by a wooden framework, and the streets are irregular and tortuous; the whole being surrounded by a mud wall 10 ft. high. It is not fortified, though surrounded by watch-towers, which are now in ruins or have been converted into police posts. The *Ghor Khatri*, successively a Buddhist monastery and Hindu temple, is now the Tehsil. On rising ground just outside the city, N., is a square fort of sun-dried bricks, with walls 92 ft. high. From it there is a very good view of the Peshawar Valley and hills. To the W. is the *Jail*.

Peshawar has a great transit trade from Kabul and Bokhara and Central Asia. The **Bazaars** are well worth a visit, both for the objects they contain—many of them not seen in Central India—and for the fierce-looking and picturesquely-dressed natives who frequent them, from Afghanistan and the surrounding districts, as well as from the centre of Asia. The traveller should drive through the town to the **Old Palace**, whence there is a lovely view in the early morning.

The speciality of Peshawar is bright-coloured scarfs called *lungis*. Wax-cloth work and some ornamental needle-work are also made here, as well as knives and small-arms. The cemeteries are very numerous, and quite surround the city. The Grand Trunk Road approaches Peshawar from the E., when, after passing the city to the N., it meets the Circular Road, which goes quite round the cantonment. Just where it comes parallel with the city is the missionary burial-ground.

The **Cantonments**, 2 m. W. of the city, are pleasantly situated on a slope looking towards the Khaiber Pass, and occupying one of the highest sites in the valley. They contain a *Public Garden*, and the main roads are lined with avenues of trees. Leaving the Fort and taking the Circular Road, the *Race-course*, the *N.I.*, *Art.*, the *B.S.*, and *Nat. C.S. Lines* are passed in succession.

There are *Anglican* and *R. Catholic Churches*. At the *Mission* connected with the Church Missionary Society there is a school where a large number of natives are educated. At the Mission-house there is a considerable library and a good collection of Buddhist remains. They maintain also two guest-houses for natives free of all charge. In the city is the pretty Mission church.

One of the many victims of the fanatical Afghans was Lieut.-Col. Mackeson, C.B., Commissioner of Peshawar, murdered in 1853. An obelisk 30 ft. high, in the centre of the Mall,

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marks the spot where he is buried. The Deputy-Commissioner's house is the same which Herbert Edwardes occupied in 1857, when he and Nicholson and General Cotton decided on disarming the native troops.

Hunting is carried on throughout the winter, when the climate is often very cold, and it is necessary to be provided with warm clothes.

(1) The Khaiber (Khyber) Pass.

This expedition should not be omitted, as no description can convey a real impression of the Pass, its natural strength, and the wildness of the scenery. Before starting, the traveller must apply to the Political Officer in charge for a permit. He can arrange to be driven to Ali Musjid (16 m.) but must ride the rest of the way to *Lundi Kotal*. The Pass is open only on Tuesday or Friday for the benefit of caravans, when it is guarded by the corps of *Khaiber Rifles*, Afridis enlisted for the purpose. Several fortified posts, the chief of which are Ali Musjid and Lundi Kotal (1700 ft. above sea-level), are held by them. The Pass is quite safe to Europeans under their escort. The traveller will probably accompany a long convoy of camels, oxen, asses, heavily laden with well-poised loads, climbing the defile.

10½ m. by road, **Jamrud**, D.B., is the first place from which the Khaiber Pass may be seen. The carriage-road to this place runs due W. from the Inf. Lines. At night it is not safe to go beyond the cantonment Police Post.

The *Fort of Jamrud* was thoroughly repaired by Hari Sing, and gallantly held by him against the Afghans till April 1837, when he was killed in battle against troops sent by Dost Muhammad. The fort has three encircling walls of stone, and stands on ground raised about 100 ft. above the valley.

The **Pass** is a narrow winding defile wending between cliffs of shale and limestone rock 600 to 1000 ft. high, stretching up to more lofty mountains beyond. 3 m. from Jamrud is a village on the top of a hill to the S.W., called *Kadam;* and there is another at the very entrance to the Pass, cal *Arran.*

On 5th April 1842, the K had blocked the Pass with a stones, mud, and bushes, and the height on both sides wi men. But our disciplined clambered round the heig the greatest agility, took the the rear from above, and them. It was now time for Gen to advance with his main b the Pass—clearing the barrica them. It was well that th taineers had been driven off, fo had a long convoy of provis ammunition for Sale's garris his care, and nearly a whole consumed in reaching the Fo Musjid, evacuated by the enem morning. The heights being and held by our force, Jellala relieved the next day; and after they sallied forth and Muhammad Akbar's force, 600 burning his camp and recap standards and 4 guns taken f English. During the second War (1879) Ali Musjid was t of heroic fighting on both si fort shows traces of three periods, Buddhist, early medan, and British.

(2) **Bara**, D.B.—A visit ma to Bara, from which place water has now been brought t war. There is a mud fort at 6 of the cantonment, close to from which the water comes.

The conduit which brings t is made of blocks of concre intervals of ½ m. there ar towers for ventilation. There siderable cultivation on the ro Pusht-i-Khar, half-way betwee war and Bara, is an aqueduct In Bara Fort there is a bung the engineer officer. At 300 the W. of the fort is the reserv

There are other forts at the of the passes, such as Michn kadar, and Abazai, but permi visit them are necessary.

(3) Persons accustomed to a in the saddle would enjoy a rid from Peshawar through the K

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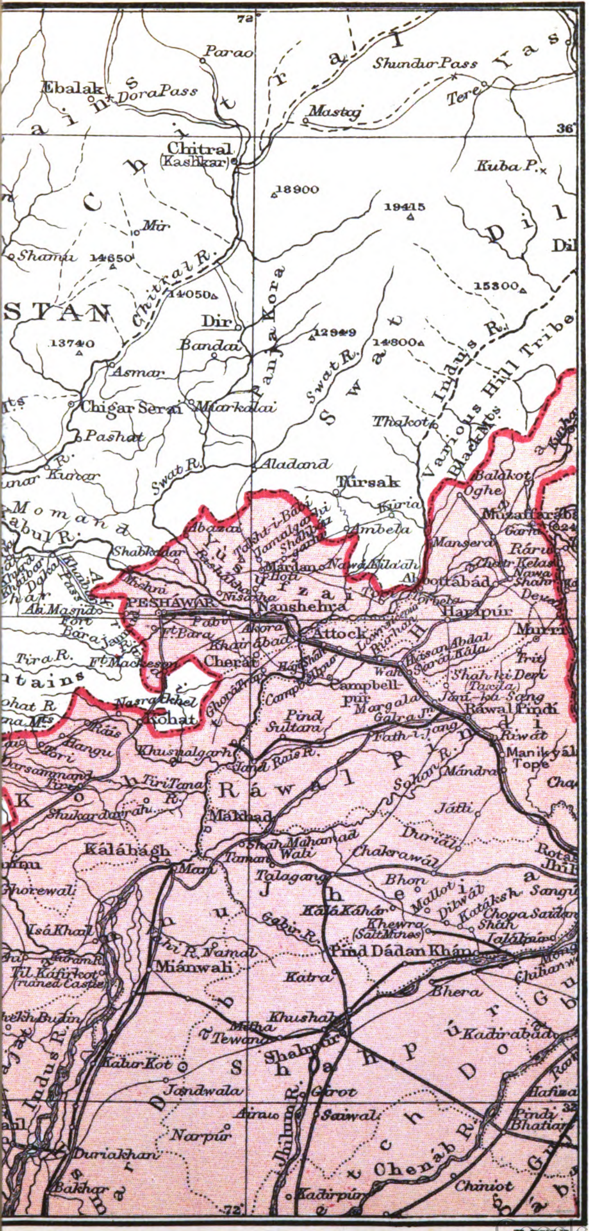

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to **Kohat** (1767 ft.), D.B., near the N. bank of the *Kohat Toi River*, 2 m. from the S. base of the Afghan mts. The cantonment and civil station are to the E. and N.E. of the native town.

ROUTE 13A

CASHMERE (also spelt Kashmir)

General Description.—The *valley* of Cashmere is an oval plain, some 84 m. in length and 20 to 25 in breadth, at an average height of about 6000 ft., and entirely surrounded by the lofty snow-clad ranges of the Karakoram and Himalaya. Up to the end of May, and sometimes by the beginning of October, there is a continuous ring of snows around the valley; amongst which may be mentioned, N. of the Wular Lake, Nanga Parbat, 26,620 ft.; E., Haramakh, 16,900 ft., and Amarnath, 17,320 ft.; S., the Panjal range with peaks of 15,000 ft.; and W., Kazi Nag, 12,125 ft. These are all visible from the valley. Farther distant, but still in the territory of H.H. Maharaja Sir Pratab Sing, of Jummu and Cashmere, G.C.S.I., are many peaks of over 20,000 ft., the highest of which is probably Mt. Godwin Austen, 28,278 ft. The Chitral State is feudatory to Cashmere; its highest peak, Agram, 25,426 ft., is about 200 m. N.W. of Srinagar, in the Hindu Kush range.

The valley of Cashmere is watered by the Jhelum and its tributaries, which find an outlet in the narrow gorge at Baramula, and finally join the Indus in the Punjab. The soil is fertile. Rice and maize are the chief crops; then come wheat, barley, and orchard or garden produce. The saffron (*Crocus sativus*) is famous for its bouquet, and its cultivation is an ancient industry. The floating gardens of the Dal lake are made of long strips of the lake reed, which are moored at the four corners by poles driven into the lake bed; then heaps of weed and mud are formed into cones, and placed on the reeds. Melons, tomatoes, and cucumbers grow upon these cones with astonishing vigour. The *singhara*, or water chestnut, grows wild in the Wular and Dal lakes; the kernel, which is white and mealy, is either ground into flour, or parched, and one pound of kernel is sufficient for a day's food. All the fruits and vegetables of temperate climes grow well in the valley. The mulberry, bitter cherry, plum, apple, pear, grape, walnut, and pomegranate are indigenous; the apricot and peach have spread all over the valley since their introduction. The forest trees grow to a great size. The principal among them are the deodar (the best, but not common), the blue pine, spruce, and silver fir; the elm, walnut, poplar, maple, willow, plane (or *chenar*), mulberry, and horse-chestnut.

The climate is delightful in the early summer. In July and August, although the thermometer does not rise above 80° or 85°, the stillness of the air causes the heat to be oppressive in the valley, and then the mosquitoes make up for their comparatively mild sting by their enormous numbers. At this period visitors are glad to ascend to the upland plateaus, Gulmarg; Sonamarg, in the Sind valley; Nagmarg; Pailgam, at the head of the Liddar valley, and Gurais. The pleasantest months in Srinagar, with a latitude of 34°5 north, are April, May, June, October, and November. The spring months are showery, July and August are sometimes rainy, and the snows set in about Christmas time. The cold in winter is sometimes severe. In 1890-1 the thermometer fell below zero. In January and February 1893 there was skating all over the Dal lake.

One of the latest writers, Mr. Walter Lawrence, says: "The valley contains nearly everything which should make life enjoyable. There is sport varied and excellent, there is scenery for the artist and layman, mountains for the mountaineer, flowers for the botanist, a vast field for the geologist, and magnificent ruins for the archæologist. The epicure will find dainty fruits and vegetables cheaper here than perhaps in any part of the world, while the lounger can pass delightful days of

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dolce far niente in the mat house-boats moored under the shady chenar tree."

The population of the valley is 814,241, of whom 118,960 inhabit the capital, Srinagar. The Mohammedans number 757,000, and the Hindus 52,000. The Hindus worship the likeness of Her Majesty the Queen Empress. They regard as divine the sovereign *de facto*, but in the case of the Mogul Aurungzeb they made an exception, and his likeness was never worshipped, for he was a persecutor of the Hindus.

History.—For many centuries Cashmere was ruled by Hindu princes, who were succeeded by Tartars. In 1587 the country was conquered by the great Mogul Akbar and annexed to his Indian Empire. Akbar built the fort on Hari Parbat hill. His successor, Jehangir, made many expeditions to Cashmere, where he planted chenar trees, and constructed lovely pleasure-gardens. In 1753 Cashmere passed into the hands of the Durani Chiefs from Cabul, and in 1819 Ranjit Sing's general, Misser Chand, defeated the Patan Governor, Jabbar Khan, and annexed the country. In 1846, after the overthrow of the Sikh rule by the British Government, Cashmere was assigned by treaty to Golab Sing.

Antiquities.—The chief ruins of Cashmere are those at Martand, Avantipore, Pandritan, and the little temple at Payech. They exhibit traces of Greek influence, and are of great archæological interest.

The **Coins** of Cashmere are worthy of notice.[1]

There are many **Passes** into Cashmere, mostly from the S. and W. The following are the most frequented :—

1. From Rawal Pindi *viâ* Murree (p. 211), and the Baramula Pass.
2. From Gujrat (p. 209) *viâ* Bhimber and Pir Panjal (see p. 220).
3. From Jhelum (p. 209) *viâ* Punch (see p. 221).
4. From Hasan Abdal *viâ* Abbotabad (p. 212) (see p. 221).
5. From Jummoo (p. 208) 221).

[1] The best book on the subject is *Coins of Kashmir*, by Mr. Rogers of Amritsar.

(1) MURREE ROUTE TO CASH

Rawal Pindi

By tonga to

25 m.	**Tret** (D.B.)
37 m.	**Murree** (Hotel)
64 m.	**Kohala** (D.B.)
75 m.	**Dulai** (D.B.)
85 m.	**Domel** (D.B.)
99 m.	**Garhi** (D.B.)
108 m.	**Hatti.**
119½ m.	**Chagoti** (D.B.)
133 m.	**Uri** (D.B.)
146 m.	**Rampur** (D.B.)
162 m.	**Baramula** (D.B.)
195 m.	**Srinagar** (D.B.).[1]

{From Murree a short cut path) to Koh Dewal, 18 stead of 29 m.}

The above are easy stages. T are intermediate halting places. T is a D.B. at every stage (except H with a Khansama and European plies.

The usual time for the journey days, but it can be accomplished i days from Murree.

It is advisable to spend a day Rawal Pindi in order to make arran ments for the journey.

The road is well metalled all th way, though liable to interruption from landslips in wet weather.

Fare for *Tonga* (3 seats) 122 rs., 1 seat 48 rs. Mail tongas do not travel by night. *Ekkas* can be procured for servants or baggage for 22 rs. These prices are from Rawal Pindi to Srinagar.[2]

If the traveller intends to march into Cashmere by stages he can engage coolies at 4 an. a stage, baggage ponies at 12 an. a stage, and riding ponies with saddles at 2 rs. a stage.

The road ascends steadily from Rawal Pindi to

37 m. **Murree** ✱ (see p. 211) (7700 ft.), and then begins to descend until the *Jhelum River* is reached at

[1] If the traveller intends to go beyond Srinagar, it will be necessary for him to get a camp kit, ponies, etc. All this can be arranged at Srinagar, or by writing beforehand to Cockburn's Agency, Srinagar.

[2] Travellers who observe cruelty practised upon the tonga horses are requested to forward a written complaint to the English Resident at Srinagar.

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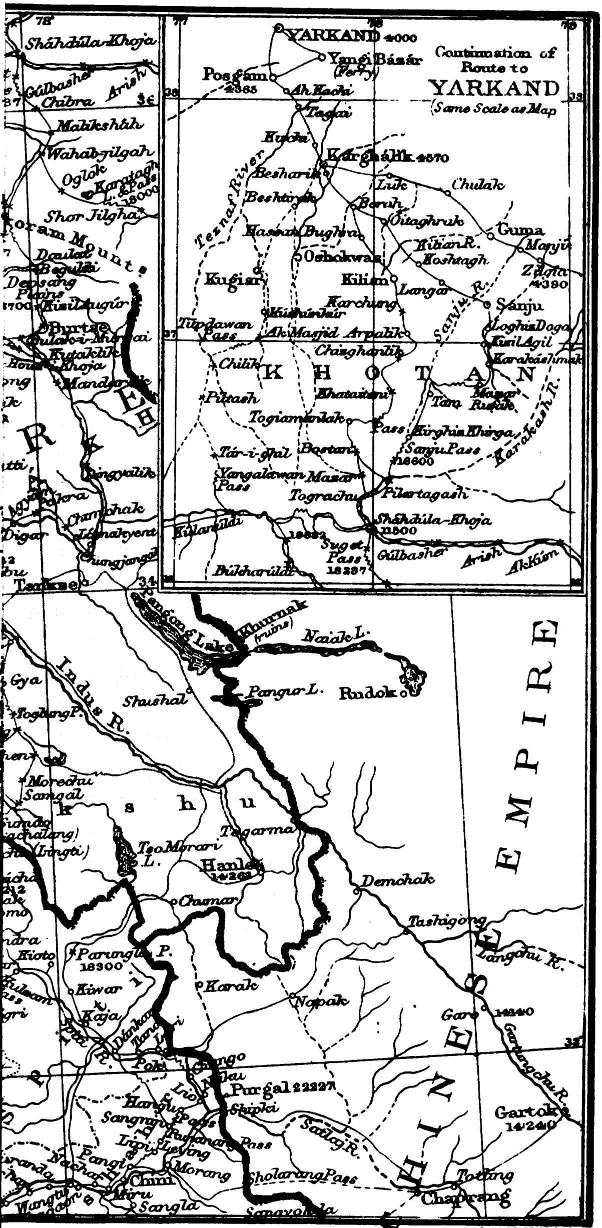

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27 m. **Kohala** (2000 ft.), D.B. good.

(The bridle path by Dewal from Murree to Kohala is 11 m. shorter than the tonga route.)

The road along the Jhelum valley is hot in the summer months, so that travelling in the early morning or evening will be found the most agreeable.

In addition to the very fine near scenery along this road, grand views of the snows may be obtained in April and May. After crossing the river by a large suspension bridge, where toll is levied, the road ascends the left bank all the way to Baramula. There is a picturesque, small, D. B. at

11 m. **Dulai**, D.B. good. From here the road is cut in the face of the cliff, and is liable to be blocked by landslips after rain.

10 m. **Domel**, D.B. (where the route from Hasan Abdal (4) falls in l.) Here the road turns at an acute angle, where the Jhelum is joined by the Kishengunga. About a mile N. is seen the town of Mozufferabad, with one or two temples, and beyond it is the Sikh fort.

14 m. **Garhi**, D.B. good. Late in the afternoon this march is shaded by the high hills.

9 m. **Hatti**. The scenery is bolder and more beautiful.

11½ m. **Chagoti**, D.B. There is a swing bridge below the bungalow. Soon after leaving Chagoti the ruins of a mosque are passed, the carving of which was copied, and a model sent to London for the Colonial Exhibition.

13½ m. **Uri**, D.B. good. The *Haji Pir* river, which falls into the Jhelum from the S., is here crossed. For the sake of the gradient the road makes a long detour.

13½ m. **Rampur**, D.B. From here the road is comparatively level. An ancient temple, Bhawanigar, is passed, and then the fort and village of Nowshera.

15½ m. **Baramula**, D.B. good. Here Cashmere Doongas, or house boats can be procured for the life on the river. Two months are often spent on the Jhelum, varied by expeditions up the side valleys and to the numerous lakes. The larger doongas may be hired for 20 rs. a month; the smaller, generally used for kitchen and servants, cost 15 rs. a month. These prices include four boat people to each boat. English house boats cost 30 rs. to 150 rs. a month, according to accommodation, and whether furnished or not. Some of them have every comfort.

[On leaving Baramula by boat **Sopor** is passed, where fair mahsir fishing may be obtained. Sopor is the starting point for the Lolab valley, Nagmarg, and Gulmarg. When the river is high boats go from Sopor to **Shadipore** by the Naru Canal. If the water is insufficient for the canal the **Wular Lake** has to be crossed, which should be done in the morning, as later in the day dangerous storms sometimes arise. The Wular Lake is the largest in India, being 12½ m. long by 5 m. broad. It has good fishing. From the Wular the boats join the river by a small canal, which leaves the river at Hajan, a large village where there is good fishing. 8 m. up stream from Hajan is **Sumbal**. This is the starting point for the trip by boat to the exquisitely beautiful Manasbal lake. Shadipore is 6 m. up the river from Sumbal, and Srinagar about 10 m. farther by the river. From Baramula to Srinagar by the Naru canal takes little more than one day; by the Wular lake two to three days.

From Baramula the traveller can go by boat up the Pohra river to **Sunawin**, the next day to **Kolangam**, and the 3rd day, if the river is full, to **Awatkoola**—very pretty scenery. Sending the boat back to Sopor, a pleasant march may be made through the Lolab valley as follows. Awatkoola to *Kofwara* (8 m.); to *Lalpoor* (18 m.), the capital of the Lolab valley; to *Harwan* (18 m.); back to *Sopor* (10 m.), and then on to Srinagar as above. The Lolab valley is very pretty, and the marches easy. Formerly black bears were numerous, especially during the mulberry season. but they are not now so common.]

From Baramula the tonga reaches in four hours

33 m. **SRINAGAR**, ✱ or the city of the Sun (5250 ft.), the capital of the Cash-

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mere state. It is beautifully situated in the centre of the "Happy Valley," has a population of 119,000, and is divided into two parts by the river *Jhelum*, along the banks of which it stretches for nearly 2 m. The river is crossed by quaint wooden bridges, its banks are lined with carved blocks of limestone, now unfortunately much defaced by time and neglect.

The city, traversed by canals, was built by the Raja Pravarasene in the 6th cent., and consists chiefly of wooden houses, some of them several stories high, surmounted by sloping roofs covered with earth. Within the *Sher Garhi*, surrounded by massive walls, are the City *Fort* and one of the **Summer Residences** of the Maharaja. The **Jumma Musjid** is of considerable size, and of interest as being designed to be constructed in wood. All the pillars which support the cloisters of the courtyard are of deodar pine, "honest wooden forms," with the remains of rich and beautiful carving. There is another wooden mosque in the city, the **Shah Hamadan**, the roof of which is probably similar to that which covered the Temple of Martand.

The visitor should take a general view of the city and its neighbourhood from the top of the **Takht-i-Suleiman** (Throne of Solomon) (6263 ft., *i.e.* 987 ft. above the city), where there is a fine stone **Temple** said to be of great antiquity, but probably not earlier than the 16th cent. The road to it lies along a famous **Poplar Avenue**, more than 1 m. in length, and formed by old and stately trees. He should also ascend the **Hari Parbat**, an isolated city on the N. outskirts of the city, and 250 feet above it. It is surrounded by an extensive wall, and surmounted by the **Fort** built by Akbar at the end of the 16th cent.

The **Shaik Bagh Ghât** and **Shah Hamadan Musjid** should be visited in a small boat.

Good subjects for the artist may be found in Srinagar, but the smells in the town are often very objectionable.

The chief **Industries** are those of the shawl-makers, gold, silver, and copper smiths, papier-maché makers, leather workers, and dealers in precious stones.

Excursions.

(1) The first excursion should be to the **Dal Lake**, which is close to Srinagar, and is one of the most beautiful spots in the world. The lake is about 4 m. long and 2½ m. broad. Taking a small boat with four or more rowers, the traveller should proceed to the **Nishat Bagh**, a good place for a picnic. Thence on to the **Shalimar Bagh**, built by Shah Jehan, and further decorated by Jehangir, who lived there in the summer months with Nurmahal, his favourite wife, introduced to us by Moore in his *Light of the Harem*. On one side of the garden is a heronry. Then crossing the lake, another rest may be taken in the **Nasim Bagh**, a delightful spot. It is a fine park-like expanse, closely planted with magnificent chenar trees; well raised above the lake it catches the breezes, whence its name is derived. Then back to Srinagar, passing a village with a large mosque, called Hasrat Bal; under the picturesque Hari Parbat, and through the Nasim Bagh Canal to the Dal Gate.

The eastern shore of the lake may be reached on foot. Starting from the Munshi Bagh the road leads S. of the Takht-i-Suleiman, to the edge of the lake. The wine factory is to the left. A massive building, high up the mountain-side farther on, is the Peri Mahal, probably originally erected for astrological purposes. Beyond are vineyards, and then higher up, the Chasma Shahi, a garden of the usual Mogul plan. This is 3 m. from the Munshi Bagh; the Nishat Bagh is 2 m. farther, and Shalimar 2 m. beyond that.

(2) **Martand, Vernag, and the Liddar Valley.** Proceeding by boat up the river, passing 8 m. *Pampur*, 6 m. further is *Karkapoor*, the starting place for the temple of **Payech**. In excellent preservation, this temple is superior to all others in Cashmere for its beauty and elegance. It has been ascribed by General Cunningham to King Narendraditya, who reigned from 483 to 490 A.D. In the interior is a large stone *lingam*.

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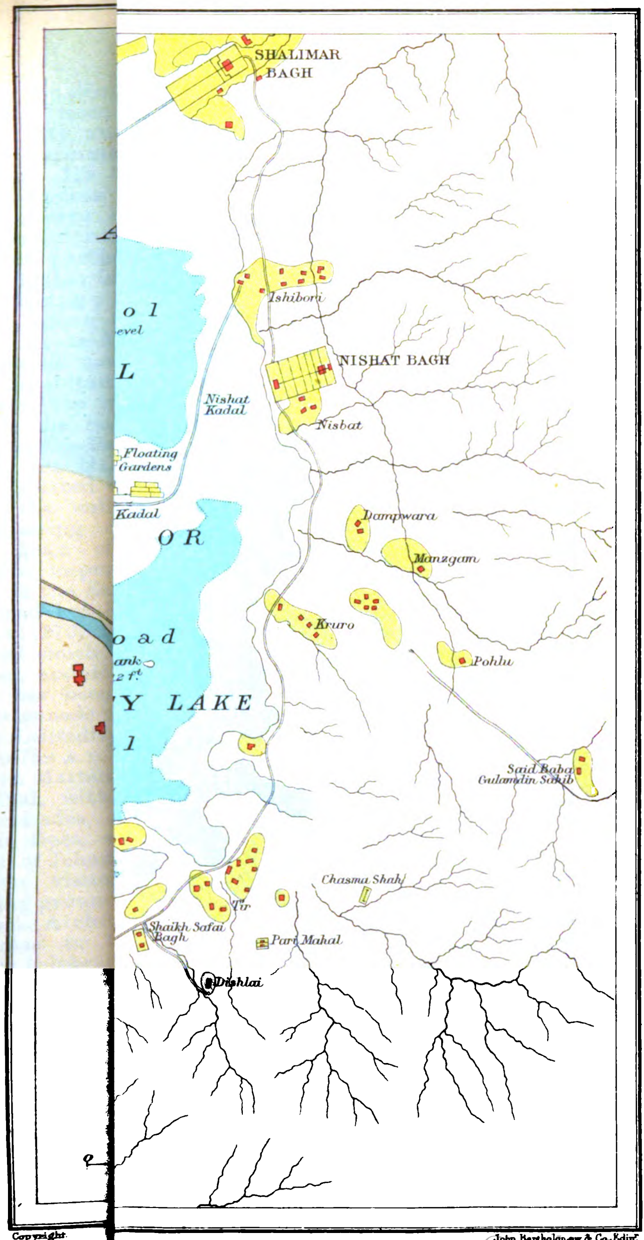

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After passing Karkapoor, the next village of note is **Avantipore**, once a famous city and the capital of King Avanti-varmma, who reigned 858 to 883 A.D. He built here two temples, now shapeless masses of ruins, but the gateways of both are standing, and the colonnade of the smaller one has been partially excavated. About 10 m. further is *Bijbehara*, where there is fair fishing; and a good encamping ground above the town. From here it is 6 m. to Kanbal for **Islamabad**, the second town in Cashmere, with 8000 inhabitants, and originally the capital of the valley.

Here the boat is left, and a start made for the **Ruins of Martand**, which are 4½ m. N.E. of Islamabad, and stand isolated on an elevated plateau above the valley. The building is "interesting as a typical example of a quasi-classical style, with a Western impress on its details unusual in the East." Its date is uncertain, and has been variously ascribed to A.D. 370, 580, and 750. It has suffered much from earthquakes and neglect, and it is to be regretted so little has been done to preserve it. The colonnade was built by the famous King Lalitaditya, who reigned from 693 to 729 A.D.

From Martand a path leads to 5 m. **Atchibal**, with its beautiful streams and cascades, groves of magnificent chenar trees, and the old pleasure garden of Jehangir. There is a bungalow for visitors, and an excellent camping ground.

From Atchibal a path leads *via Shahabad* to 12 m. **Vernag**. Here are the celebrated springs, the source of the River Jhelum, which rises in an octagonal tank in a garden near the foot of the Bunihal pass. One of the recesses of the enclosure which surrounds the tank bears an inscription by Jehangir. This spot was a favourite haunt of his empress, Nurmahal. The tank is full of sacred fish.

There is good accommodation in the bungalow overlooking the tank.

Returning to Martand, the traveller should make for 2 m. **Bawan**, where there are celebrated chenars, and tanks, and excellent camping grounds. From here it is 12 m. up the Liddar valley to *Eishmakam*, where there is an old ziarat from which a fine view is obtained of the valley. The next march reaches 14 m. **Pailgam**, (8500 ft.) This is a favourite summer resort, with good camping ground under the pines.

From Pailgam an expedition may be made farther up the valley to 12 m. *Tanin* (10,500 ft.), whence it is a stiff climb to 11 m. *Shisha Nag* (13,000 ft.), a fine sheet of water covered with ice till the month of June. From Shisha Nag it is 16 m. to *Amarnath Cave*, but the walk is not easy. The cave is a famous resort of pilgrims.

(3) Another beautiful expedition may be made from Srinagar up the **Sind Valley**. The first stage is either by boat, or on foot, to 10 m. *Ganderbal*, a small village at the mouth of the valley. Ganderbal is only 5 m. by road from the Nasim Bagh in the Dal Lake. From Ganderbal the marches up the valley are to *Kangan* (11 m.), to *Goond* (14 m.), to *Gagangair* (9 m.), to **Sonamarg** (9 m.) Sonamarg (8500 ft.) contains lovely meadows, and was once the chief sanitarium of Cashmere. Then to *Baltal* (9 m.) 9282 ft. at the foot of the Zojila Pass. From Baltal one can go over the Zojila (11,300 ft.) to Dras, and thence to **Leh**, the capital of Ladakh (19 marches from Srinagar). From Baltal, the cave of Amarnath (see above) may be reached in the spring or early summer, before the snow bridges have melted. Provisions are not easily obtained in the Sind Valley; and there are no bungalows.

(4) There are several routes from Srinagar to **Gulmarg**,✱ a very favourite resort when the valley becomes hot.

ROUTES FROM SRINAGAR TO GULMARG.

1. By boat to the *Purana Chowki*, below the city. Thence by road to Margam (13 m.) where is camping ground and a D.B., thence it is 12 m. to Gulmarg. The whole distance may be done in one day.
2. By boat to Palhallam, then by road, 16 m.
3. By boat to Sopor, then by road, 18 m.
4. By boat to Baramula, then by road 17 m.

(There is now a road all the way to Gulmarg).

Gulmarg (or "Meadow of Roses") is

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a lovely, but somewhat rainy, spot at an elevation of 8500 ft. on a cool plateau amongst pine forests. The fine snowy peak of Nanga Parbat, nearly 27,000 ft., is beautifully seen. Gulmarg has hunting, polo, racing, cricket, golf, and other amusements.

(2) PIR PANJAL ROUTE TO CASHMERE.

Riding or on foot.	**Gujrat to**	
28 m.	**Bhimber**, D.B.	
43 m.	**Saidabad**, D.B., crossing Aditak Range.	
56 m.	**Nowshera**, D.B.	
70 m.	**Changas Serai**, D.B.	
84 m.	**Rajaori**, D.B.	
98 m.	**Thanna Mandi**, D.B.	Crossing Rutten Pir.
108 m.	**Baramgalla**, D.B.	
114 m.	**Poshiana.**	Crossing Pir Panjal.
123 m.	**Aliabad Serai.**	
142 m.	**Shupiyan**, D.B.	
160 m.	**Srinagar.**	

This is one of the finest routes into Cashmere. The traveller must either ride or walk, as it is impossible to drive.

28 m. **Bhimber**, D. B., a considerable town, situated near the rt. bank of the stream of that name, and surrounded by wooded hills. The road, which is fairly easy for 20 m., crosses over the *Aditak* range (2000 ft.) to

15 m. **Saidabad**, D. B. (provisions), where the *Samani Serai* is worth a visit. The road then crosses the *Kaman Goshi* range (3000 ft.), from the top of which the snows first come in sight.

15 m. **Nowshera**, D.B., and camping ground on the *Tawi river*, in which there is mahsir fishing.

14 m. **Changas Serai**, D.B. The Tawi has to be forded twice on the way. The D.B. is built on the rt. bank, about 200 ft. above the river, on an old Mogul Serai. Here is a very fine view of the snows.

14 m. **Rajaori**, D.B. (3094 ft.), a day's march to the E. of which there are two hot sulphurous springs. The D.B. is in an old pleasure garden on the left bank of the river, overlooking on the rt. the picturesque town.

14 m. **Thanna Mandi**, D.B., along the *Tawi*, which becomes very narrow, the valley also contracting considerably. It is situated at the foot of the *Rutten Pir* pass, with a good road running through it from Punch to Jummoo.

8 m. **Baramgalla**, D.B., crossing the *Rutten Pir* (8200 ft.), easy ascent, very fine scenery. From this point ponies cannot be taken if it is early in the year. The cost of baggage coolies from Baramgalla to Shupiyan is about 1-2.4 an. each.

6 m. **Poshiana**. From this point the road passes along a deep valley, crossing the *Sooran* torrent several times by log bridges, and ending with a steep climb. This place is covered with snow till the end of May, and consists of a few shepherds' huts, which are flat-roofed. Tents may be pitched on the roofs, or the huts may be occupied, but they are roughly made and draughty. Proceeding up the *Nilana Valley* as far as the summit of the **Pir Panjal** (11,400 ft.), the traveller obtains a magnificent view of the Wardwan and Astor range.

9 m. **Aliabad Serai**. This is not habitable until the summer, owing to the snow. It is therefore better to go along the *Lal Golam* road to *Dubchi*, an open meadow 10 m. farther, and camp there. There are huts of refuge on either side of the Pir in case of storms.

19 m. **Shupiyan**, D.B., in the Cashmere valley, a pleasant, easy walk, passing *Hirpur*, R.H., on the way. There is camping ground here, and supplies are procurable for the first time since leaving Baramgalla. Hence it is a couple of easy marches to Srinagar. Or the traveller can march through *Mohunpoora* to *Kanbal*, D.B., for Islamabad (p. 219), and then proceed by boat down the Jhelum river to Srinagar, about 14 hrs.

(3) JHELUM AND PUNCH ROUTE TO CASHMERE.

Riding or on foot.	**Jhelum to**	Riding or on foot.	
13 m.	**Shikarpur**, D.B.	89 m.	**Sairah.**
26 m.	**Tangrot**, D.B.	105 m.	**Punch**, D.B.
36 m.	**Chowmook.**	115 m.	**Kahoota**, D.B.
56 m.	**Raidani.**	130 m.	**Hyderabad**, D.B.
64 m.	**Neki.**	140 m.	**Uri** (for end of Rte. see p. 218).
66 m.	**Berarli.**		
74 m.	**Kotli.**		

This route is long, the marches some-

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what difficult, and supplies scarce. Owing to the steepness of the road in places, the traveller is recommended to take coolies rather than ponies.

13 m. **Shikarpur**, D.B. (Route 15). The road is unmetalled, but in good order and level the whole way.

13 m. **Tangrot**, D.B. The road lies, for the most part, in the bed of the Jhelum, so can only be used when the river is low. The fishing here is probably the best in India.

10 m. **Chowmook**, crossing the Punch by a ferry. The ascent is by a very rough path (only walking being possible) to the village of

10 m. **Raidani**, prettily situated in a valley. Thence by the worst march in the route to

12 m. **Neki**, which is the residence of a few cowherds. Supplies not obtainable.

8 m. **Berarli**, a small village, where there is good spring water, and supplies and coolies plentiful.

8 m. **Kotli**, on the l. bk. of the Punch. The camping ground is through the town, under some trees, among a lot of streams working 20 flour mills. Supplies, coolies, ponies, etc., abundant.

15 m. **Sairah**, where black partridges abound. The scenery here is very pretty.

16 m. **Punch**, D.B., a largish town, on the rt. bk. of the Sooran, the conspicuous features of which are the *Raja Moti Sing's palace*, and the *Fort*.

10 m. **Kahoota**, D.B., a cluster of huts up the Bitarh valley, commanding a magnificent view of the surrounding mountains.

15 m. **Hyderabad**, D.B., a small mountain village, where supplies are very scarce.

10 m. **Uri**, thence (see p. 217) to Baramula and Srinagar.

(4) Hasan Abdal and Abbotabad Route to Cashmere.

12 m. **Dedur**, D.B.
8 m. **Haripur**, D.B.
22 m. **Abbotabad**, D.B.
16 m. **Manserah**, D.B.
18 m. **Garhi Habibulla**, D.B.
22 m. **Domel**, D.B.
(For continuation *via* Uri, see p. 217.)

The traveller who takes this route must rely on the mail agents at Hasan Abdal and Abbotabad for supplies and information. The stages to Abbotabad are generally done by tonga.

Hasan Abdal, D.B. (Route 13, p. 212).

12 m. **Dedur**, R.H., a roadside serai and camping ground.

20 m. **Haripur**, D.B., a large and flourishing native town, lying in a richly-cultivated valley.

42 m. **Abbotabad**, D.B. (p. 212).

58 m. **Manserah**, D.B.

76 m. **Garhi Habibulla**, D.B.

98 m. **Domel**, D.B., thence to Garhi, Uri, etc. (p. 217).

(5) Jummoo to Srinagar.

This is almost exclusively a trade route and is much frequented. Travellers are not permitted to go this way except with special permission from the Resident at Sialkot.

ROUTE 14

Lahore to Karachi

General Notes on Sind.

The refreshment rooms on the line from Lahore to Karachi and Quetta (Chaman) are indifferent. Notice for meals should be given to the guard, who will telegraph orders free of charge. The stationmasters are obliging.

Wherever there is any shooting there is no difficulty in obtaining local shikaris and camels, but they should be engaged beforehand by writing. The beaters and camel men are all keen sportsmen, but the tariff should be arranged before starting. Camels cost about Rs.1.8 per day, beaters 4 annas to 8 annas. In nearly all parts of Sind there is good small-game shooting—many varieties of duck, quail, snipe, kunje, bustard; and a good shot should have no difficulty in getting over 50 brace a day. Loaded cartridges can be obtained in abundance at Karachi in the Sudar Bazaar.

4 m. **Meean Meer** west sta. military cantonment.

26 m. **Raewind** junc. sta. (R.) for

34 m. *Ferozepore* and *Rajputana* (see Rte. 8).

88 m. **Gamber** sta.

103 m. **Montgomery** sta. (R.), D.B.

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This place, created under British rule since 1855, is the headquarters of a district formerly known as Gugaira, situated in the Bari Doab, and stretching across the Ravi into the Rechna Doab. Sikh rule began in 1818, and British in 1849. On the opening of the railway the headquarters of the district were moved here from Gugaira, and it received its present name from Sir R. Montgomery, then Lieut.-Governor of the Panjab. [From this point may be reached **Pak Pattan**, 30 m. S., near the Ghara or Sutlej river. is an extremely ancient place, first known in history as *Ajudhan*, and identified by General Cunningham with one of the towns belonging to the Sudrakœ or Oxudrakœ of Alexander's historians. It was important at a later date as the chief ferry over the Ghara. Now it is best known on account of the Tomb of Farid-u-din, a Mohammedan saint of the Chisti family. A great pilgrimage of Mohammedans takes place here at the time of the *Muharram*, as many as 60,000 attending.]

116 m. **Harapa** sta. A hamlet now of no importance, but identified by General Cunningham with the site of a town in the territory of the Malli attacked and taken by Alexander the Great. The ruins, which are the most extensive of any along the banks of the Ravi, lie to the N. of the line and close to it. On the N.W. and S. there is a continuous line of mounds 3500 ft. in length. On the E. side there is a gap of 800 ft. The whole circuit of the ruins is nearly 2½ m.

About the centre of the W. side are the remains of a great Hindu temple, said to be of the time of Raja Harpal. The walls have been removed, and with the mounds have more than sufficed to furnish brick-ballast for 100 m. of the Lahore and Mooltan Rly. A little to the E. is a *Naugaja* (or "nine yarder") tomb, said to be that of one Nur Shah. In the plain below are three large stones, one with a hole in the middle 10½ in. in diameter. They are called *nal* and *manka*, and are said to be the thumb rings of the giant buried in the Naugaja tomb.

General Cunningham attributes the destruction of Harapa to Muhammad-bin-Kasim in 713 A.D. Harapa has yielded thousands of Indo-Scythian coins, but not a single Greek one.

207 m. **Mooltan** (*Multan*) **City** and

208 m. **Mooltan Cantonment** (R.) D.B. ✱ junc. sta. From here the Sind-Saugar Railway runs W. (46 m. to **Ghazi Ghat**) for Dera Ghazi Khan (see p. 224), and N. for Dera Ismail Khan.

Mooltan city (D.B. 1¼ m. N. of rly. sta.) is a municipal town, with a pop. of 74,500, of whom the majority are Mohammedans. It is the capital of a district of the same name, and is 4 m. from the left bank of the Chenab, and not far from the old bed of the Ravi. It is a place of great antiquity, and supposed to be the capital of the Malli mentioned in Alexander's time. Cunningham supports this view by his discovery of a deposit of ashes and burnt earth at a depth of about 30 to 32 ft., which he thinks is the remains of a conflagration and wholesale massacre which took place during Alexander's campaign, owing to the exasperation of his soldiers at his having received a dangerous wound at the capture of the place. It is said to have been founded by Kashypa, the father of Hiranya-Kashipu, and was probably the Kaspeira of Ptolemy.

The first mention of Mooltan by name is by Hiouen Thsang in 641 A.D.

Istakhri, who wrote in 950 A.D., describes the temple of the idol of Mooltan as a strong edifice between the bazaars of ivory dealers and the shops of the coppersmiths. The idol was of a human shape, with eyes of jewels, and the head covered with a crown of gold. Shortly after, Mooltan was taken by the Karmatian chief, Jelem, son of Shiban, who killed the priests and broke the idol in pieces. It was restored in 1138. In 1666 A.D. Thevenot describes the temple of the Sun God as still standing, and the idol as clothed in red leather, and having two pearls for eyes.

Muhammad Kasim conquered Mooltan for the Khalifs, and it was afterwards taken by Mahmud of Ghazni, 1005. Subsequently it formed part of the Mogul Empire. In 1779 Muzaffar

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Khan, a Sadozai Afghan, made himself ruler, but was killed with his five sons when Ranjit's army stormed the place in 1818. Aurangzib destroyed the temple and statue of the Sun, and no trace of it was to be found when the Sikhs took Mooltan. In revenge they turned the tomb of the Mohammedan saint, Shams-i-Tabriz, into a hall for reading the *Granth*. In 1829 the Sikhs appointed Sawan Mall governor. He was shot in 1844, and was succeeded by his son Mulraj. He resigned, and Mr. Vans-Agnew and Lieut. Anderson were sent down to receive the surrender of his office. They were murdered with his connivance at the Idgah, and war with the British ensued. On the 2d of January 1849 the city was stormed by the army under General Whish, and since then the whole district has been governed by the English.

The heat of Mooltan is notorious, and the rainfall is little above 7 in. The saying is—

> Dust, beggars, and cemeteries
> Are the three specialities of Mooltan.

The *Cantonment*, to the W. of the town, was extended to the S.W. and made more defensible in 1888. The Lines of the N. Cavalry are to the extreme S. outside the cantonment, with the Artillery Lines to their N., and beyond these, in the same direction, are the *hospital* and D.B., with the R. Catholic cemetery to the N.W., and the Mohammedan cemetery, the Parsi cemetery, and the English church in succession to the N.

The first visit should be to the **Old Fort.** Entering at the W. or De Gate (from Dewal = temple, because the ancient Temple of the Sun stood here), on l. is the **Shrine of Ruknu-din**, grandson of Bhawal Hakk, commonly known as Rukn-i-'Alam, "Pillar of the World." This is an octagon of red brick, bonded with beams of Sisu wood, and supported by sloping towers at the angles. Over this is a smaller octagon, leaving a narrow passage all round for the muezzin to call the faithful to prayers. Above this is a hemispherical dome.

The total height is 100 ft., but it stands on high ground, and it can be seen for 50 m. all round. One of the towers was thrown down when the powder magazine blew up in December 1848, and was rebuilt in faithful imitation of the old one, including the timber bonds. The whole outside is ornamented with glazed tile patterns and string courses and battlements. The colours used are dark blue, azure, and white, which, contrasted with the deep red of the finely polished bricks, give a most pleasing effect. The mosaics are not like those of later days, mere plain surfaces, but the patterns are raised from ½ an in. to 2 in. above the background. This adds to the effect.

This tomb was built by the Emperor Tughlak, 1340-50, for himself, but given by his son Muhammad Tughlak as a mausoleum for Ruknu-din.

To the N. there is a small mosque, which has been dismantled, and over the dome of which is a broken inscription with the names of the four first Khalifs. The door faces E., and is made of very old Shisham wood; inside towards the W. is a recess with the Ayat-i-Kursi carved in large letters.

In an inner court to the right is an *Obelisk* about 50 ft. high, erected in memory of Vans-Agnew and Anderson, who were murdered, at the 'Idgah with 7 cupolas ¾ m. N. of the Fort, in 1848. On a white tablet on the W. face of the pedestal is the inscription which tells briefly an important chapter of the history of the Panjab. The concluding words are—

> The annexation of the Panjab to the Empire
> Was the result of the War,
> Of which their assassination
> Was the commencement.

The **Tomb of Baha-ud-din Zakhariya**, "The Ornament of the Faith," commonly called Bahau 'l Hakk, or Bhawal Hakk, is as old as the reign of the Emperor Balban (1264-86), of which period there is only one other architectural specimen. It was almost completely ruined during the siege of 1848. It was afterwards repaired and plastered over, but some glazed tiles remain outside. The lower part is a

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square; above this is an octagon half the height of the square, and above that a hemispherical dome. The son of Bhawal Hakk, whose name was Sadru-din, is buried in the same tomb.

The cenotaph is adorned with bright green tiles. Opposite, in the corner of the vestibule, is the tomb of Nawab Muzaffar Khan.

About ¾ m. to the N. of the Fort is the Idgah in which Vans Agnew and Anderson were murdered in 1848. It has been restored to the Mohammedans as a place of worship.

The **Tomb of Shams-i-Tabriz** stands ½ m. to the E. of the Fort on the high bank of the old bed of the **Ravi**. The main body of the tomb is a square surrounded by a verandah with seven openings in each side. Above is an octagon surmounted by a hemispherical dome covered with glazed sky-blue tiles. The whole height is 62 ft. The saint lived in the time of Shah Jehan. To the left of the entrance is a small square building, dignified with the name of the Imambarah.

[**Excursion to Dera Ghazi Khan.**— Rly. *via* 12 m. *Sher Shah* junc., 37 m. *Mahmud Kot* to 47 m. **Ghazi Ghat** sta. The Chenab, about 1 m. broad, is crossed at Sher Shah, on a splendid bridge of 17-200 ft. girders. Ghazi Ghat sta. is on the l. bank of the Indus, which has to be crossed to

Dera Ghazi Khan, a municipal town, and headquarters of a district of the same name, containing an area of 4377 sq. m. The city was founded by a Baluch chief named Ghazi Khan Makrani in 1475 A.D. The district consists of a narrow strip of land between the Indus and the Sulaiman Mountains. The sights of the place are some large and striking mosques, the chief of which are those of Ghazi Khan, Abdu 'l Jawar, and Chuta Khan. The civil and military cantonments are W. of the town, which is the headquarters of the Church Medical Mission to the Baluchis.]

Resuming the journey from Mooltan, the line reaches.

218 m. **Sher Shah** junc. sta., D.B., whence the Sind-Saugar Rly. branches off W. and N.

269 m. **Adamwahan Bridge**, 4224 ft. long, carries the Indus Valley Rly. across the Sutlej river. The height of the roadway above the stream is 28 ft.

272 m. **Bahawalpur sta.** (junc. for Batinda and thence for Umballa, Delhi, or Rewari) D.B., is a town with about 20,000 inhabitants, and the capital of a native state under the political direction of the government of the Panjab. Its area is about 22,000 sq. m., with a pop. of nearly 600,000, of whom four-fifths are Mohammedan. The language is a mixture of Sindi and Panjabi. The Nawab of Bahawalpur ranks on the list of Panjab chiefs next after Patiala. His ancestors came from Sind, and assumed independence after the first expulsion of Sha Shuja from Kabul.

In 1847-48, Bhawal Khan, the then Nawab, assisted Sir Herbert Edwardes during the Mooltan rebellion, for which he was rewarded with a life-pension of a lakh of rs. and the gift of the districts of Sabzalkot and Bhaungbara. His son, S'aadat Khan, was expelled by his elder brother, and died a refugee in British territory in 1862. In 1863 and 1865 rebellions broke out, but were crushed by the Nawab, who died soon after.

Palace of the Nawab, which is to the E. of the town, cost about £30,000. It is a square pile, with towers at each corner. In the centre is a hall for holding receptions. There is a fountain in front. At the side are underground rooms where the thermometer remains at 70°, while it rises from 100° to 110° in the upper rooms. Ascending to the roof, the visitor will have an extensive view E. towards the vast *Desert of Bickaneer* which stretches, waterless, away for 100 m.

There is a *Horse Farm*, where are many fine animals, particularly brood-mares.

The *Jail* is to the E. of the town.

Following the course of the Indus, through an uninteresting tract, the rly. reaches

417 m. **Reti sta.** (R.) A rest-camp for troops between Karachi and Lahore has been established here. 4 m. S. of

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Reti are the vast ruins of *Vijnot*, a chief city before the Mohammedan Conquest. A mouth of the *E. Nara Canal* (see below) is crossed 2 m. before reaching Rohri, and from Rohri runs due S. through Khairpur, and enters the Thar Parkar district. Seen from a distance, Rohri has a striking appearance; the houses being four and five stories high, with flat roofs surrounded by balustrades.

487 m. **Rohri sta.** D.B., a municipal town (pop. 9000), the capital of a subdistrict of the same name, which has an area of 4258 sq. m. It is on the left, or E. bank of the Indus, on a rocky eminence of limestone, interspersed with flints. It is said to have been founded by Saiyad Ruknu-din Shah in 1297 A.D., which was more than 300 years after the Indus deserted its former bed at Alor and came to Rohri. The rocky site of Rohri ends on the W. side in a precipice 40 ft. high, rising from the river bank. In the latter part of the rains the water rises 16 ft. above its lowest level.

The *Jumma Musjid* is a fine building of red brick, with three domes, and coated with glazed porcelain tiles. A Persian inscription records that it was built by Fath Khan, an officer of the Emperor Akbar, about the year 1572 A.D. One of the sights of the place is the *Mui Mubarak*, or "hair of the Prophet," in this case a hair and a half. They are set in amber and preserved in a gold tube adorned with rubies. It is said that the War Mubarak, a building 25 ft. square, on the N. of the town, was erected about 1545 by Mir Muhammad for the reception of these hairs. It appears they were brought from Constantinople by one Abdu 'l Baki, whose descendants have still the keeping of them. The *'Idgah* was erected in 1593 A.D., by Mir Muhammad M'asum. Near Rohri are three forests covering 58,000 acres, or about 90 sq. m., which were planted in 1820 by the Talpur Amirs, and are now under the control of the Sind Forest Department.

½ m. from Rohri at the mouth of the **Eastern Nara Canal**, 156 ft. wide, are the powerful Sluice Gates which regulate the supply of water from the Indus. When these gates are closed during inundations it is a wonderful sight to see the fish trying to pass them. Millions collect on these occasions, and in attempting to leap the falls, fall back into common Indian cots, made of rope, which are suspended from the arches of the regulator. The fishing is let out by yearly contract and yields a handsome revenue to Government and local funds.

[**Excursion to Alor.**—While at Rohri, a visit may be paid to the very ancient town of Alor, which is only 5 m. distant to the E. This was the capital of the Hindu Rajahs of Sind, and was taken from them by the Mohammedans, under Muhammad Kasim, about 711 A.D. At that time the Indus washed the city of Alor, but was diverted from it by an earthquake about 962 A.D., at which time the river entered its present channel.

The road from Rohri passes over a bridge about 600 ft. long, which is across the ancient channel of the Indus. On the farther side is a village with about 100 inhab., and from this an extensive ridge of ruins runs in a N.E. direction. That which bears the name of 'Alamgirs Mosque is picturesque. Two of them are shrines, one to Shakarganj Shah and the other to Kutbu-din Shah. To the former tomb people of the neighbouring villages still make pilgrimages. It has no dome or building over it, but is a plain, white, neat tombstone, with a border of carved flowers.]

Opposite to Rohri, in the Indus, is the *Island of Khwajah Khizr*. Here is a mosque of great apparent antiquity. It has an inscription, the date 952 A.D. The shrine of Khizr, who was also called Zindah Pir, or "the living saint," is venerated by Hindus and Mohammedans alike.

A little to the S. of the isle of Khizr is the larger **Island of Bhakkur**. It is a limestone rock of oval shape, 800 yds. long, 300 yds. wide, and about 25 ft.

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high. Almost the whole of it is occupied by a fortress, which has two gateways, one facing Rohri on the E., the other Sukkur, on the W. The Amirs attached much importance to this fort. But on our advance to Kabul in 1838, it was placed at the disposal of our Government, and was used for some time, first as an arsenal and then until 1876, as a prison for Baluchi robbers.

So early as 1327 A.D., Bhakkur seems to have been a place of note, for the Emperor Muhammad Tughlak sent persons of importance to command there. Under the Samma princes the fort changed hands several times, being sometimes under their rule and sometimes under that of Delhi. During the reign of Shah Beg Argun the fortifications were rebuilt, the fort of Alor being destroyed to supply the requisite material. In 1574 it was delivered up to Keshu Khan, an official of the Emperor Akbar. In 1736 it fell into the hands of the Kalhoras, and subsequently into those of the Afghans, who retained it till it was taken by Mir Rustam of Khairpur.

The Indus, which runs here with great rapidity, is crossed by the grand *Lansdowne Bridge*, erected on the *cantilever principle*, connecting Rohri with the Island of Bhakkur: the line then crosses the island, and is connected with Sukkur (see below) by another bridge of a single span. The span is 840 ft. from centre to centre of the cantilevers; each cantilever is 320 ft. long, and the central girder connecting them is 200 ft. long. The roadway is 18 ft. wide in the clear, or enough for a line of carts in each direction. A single line of railway is laid in the centre. The cart traffic of course stops whilst trains are crossing. A **path** 4½ ft. wide for foot and pony traffic is also provided on each side outside the railway, and can be used at all times. The total weight of steel and iron employed is within 3000 tons.

490 m. **Sukkur** sta. (R.) D.B.✱ The headquarters of the Sukkur and Shikarpur subdistrict, standing on the rt. bank of the Indus, has a pop. of 13,000, and is well drained and clean. The locomotive shops of the N. W. Rly. are here. A series of low limestone ridges, without a blade of vegetation, slope down to the Indus, and on them, about 1 m. off, is the European quarter called **New Sukkur**, to distinguish it from the old town of the same name. The white roads between the ridges create a glare[1] during the day-time which is extremely unpleasant. In 1845, owing to a fatal epidemic of fever among the garrison, it was abandoned as a station for European troops. There is not much to be seen, except the tombs of Shah Khairudin, built about 1758, and *Muhammad M'asum*, in the cantonment at Sukkur at the foot of a tower 90 ft. high which he erected, and which overlooks the country for many miles. The town was ceded to the Khairpur Amirs, between 1809 and 1824. In 1833 Shah Shuja's defeated the Talpurs here with great loss. In 1842 it came under British rule.

507 m. **Ruk** junc. sta. (R.). From here the Sind, Pishin, and Quetta Railway branches N. (see Rte. 15).

540 m. **Larkana** sta., D.B., is a municipal town (pop. 11,000), the capital of a subdistrict of the same name. The country surrounding it is fertile and populous, and perhaps the finest tract in the whole of Sind. The spacious walks, well-laid-out gardens, and luxuriant foliage have gained for it the title of the Eden of Sind. It is one of the most important grain marts in that country, and is famous for a species of rice called *sugdasi*.

There is a large local traffic in metals, cloth, and leather. The principal manufactures are cloth of mixed silk and cotton, coarse cotton cloth, metal vessels, and leather goods. The fort served in the time of the Talpurs as an arsenal, and under British rule it has been turned into a hospital and jail.

There is no edifice in Larkana worth notice, except the tomb of *Shah Baharah*.

[1] Coloured or sun-tinted glasses can be obtained, and are a great relief to the eyes, even in winter, from the glare of the sand in Sind.

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630 m. **Sehwan sta.** (D.B. in the old Fort). ✲ The chief town (pop. 5000), 117 ft. above sea, of a subdistrict of the same name in the Karachi district. The river Aral, which is crossed by a bridge with iron girders, formerly flowed close to the town, but has now quite deserted it. There are many professional mendicants, supported by the offerings of pilgrims at the shrine of *Lal Shahbaz.* The tomb of this saint is enclosed in a quadrangular building, which has a dome and lantern, and is adorned with beautiful encaustic tiles, with Arabic inscriptions. Mirza Jani, of the Tarkan dynasty, built a still larger tomb to this saint, which was completed in 1639 A.D. by Nawab Dindar Khan. The gate and balustrade are said to have been of hammered silver, the gift of Mir Karam 'Ali Talpur, who also crowned the domes with silver spires. The chief object, however, of antiquarian interest in Sehwan is the **Fort** ascribed to Alexander the Great. This is an artificial mound in the N.W. part of the town, said once to have been 250 ft. high, but now only 60 ft., measuring round the summit 1500 ft. × 800 ft., and surrounded by a broken wall. The remains of several towers are visible, but the fortifications are ruined.

Sehwan is the centre of the Government system of *Canals*, 37 in number, of which the principal are the *W. Nara*, 30 m. long, and over 100 ft. wide at its mouth; the *Ghar*, 22 m. long, and 80 ft. wide; the *Naurang*, a continuation of the Ghar, 21 m. long, and 90 ft. wide; the *Birei-ji-Kur*, 27 m. long, and 48 ft. wide; and the *Eden Wah*, 23 m. long. The Indus here was very deep, but during the last five years it has changed its course, and is now nearly 3 m. distant from the town of Sehwan. Half the houses in this town were thrown down by a tremendous fall of rain in the end of July 1839.

There is good **Shooting** to be had in the Sehwan district; hyenas, wild hog, wolves, foxes, jackals, the hog-deer, and the *chinkarah*, or "ravine antelope," are common, but the tiger is unknown.

[The **Manchhar Lake** ✲ is not very far from Sehwan to the W. It is formed by the expansion of the W. Nara Canal and the Aral river, covering an area of 160 sq. m. in the wet season, but shrinking to about half that size at other times. In the cold weather the traveller might halt for a couple of days to see the lake, where there is abundance of water-fowl shooting, and excellent snipe, quail, and partridge shooting round the edge of the lake, and an extraordinary number of fine fish.

The fish are generally caught with spears or nets. The boat, which is flat-bottomed, is propelled by one man, while another, armed with three or four light cane spears, 8 ft. long, and barbed at the tip, stands at the prow watching the water; as soon as he sees a fish flash through the weeds, with which the lake is covered, he hurls a handful of spears in that direction, and is sure to strike one or two fish, which, as the spear becomes entangled in the weeds, cannot go far, and are followed and lifted into the boat.

For the other method of catching the fish, an ingenious circular enclosure of nets supported by poles is laid down in the lake. A flotilla of small boats containing men with drums and other noisy instruments surrounds the enclosure at some distance and gradually draws nearer.

"The fish, frightened by the din, and not daring to escape through the boats, press heavier and nearer to the net. Then when the boats approach, huge *dambhros* are seen flinging themselves into the air to a height of from 3 to 4 ft., hoping to jump over the lower net, but only to strike against the upper one and fall into the bag below, a self-made prey. In the meantime, men with spears hurl them at the huge *gandams*, which are unable to leap, and lifting them high in the air over the net, deposit them in the boats. Divers then go inside the net, and examine it carefully under water, securing such fish as may be endeavouring to force a passage through it. These men in their habits seem almost amphibious" (*Gaz. of Sindh*, p. 710).]

641 m. **Laki sta.** (R.), good quail,

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duck, and snipe-shooting in the neighbourhood. The Indus Valley State Railway runs through the Laki Pass, at an elevation of 200 ft., the Indus lying below. This range of hills contains several hot springs, and shows many signs of volcanic action; various kinds of sea-shell, including the oyster, are found. Lead, antimony, and copper are also found, though not in great quantities.

716 m. **Kotri** sta. (R.), D. B., ✱ for Hyderabad across the Indus. The steamer Madock has been converted into a flat, and is stationed at the Bander R. sta. as a rest-house for travellers. There is a booking-office on board. There are two rly. stas., the *Main Station* (1¼ m. from the town), whence there is a short branch to the *Bander Station*. This place with its hamlets has a pop. of 9000. The river bank presents a very animated scene. Sidings convey goods from the railway to the river by zigzag routes, so constructed as to suit any condition of the stream in flood or drought. The civil station and European quarter are N. and W. of the native town, and are well planted and well kept, and contain the usual Government buildings.

[From Kotri there is a Government steam ferry to **Gidu Bandar** whence it is a drive of about 3½ m. along a fine avenue of trees to carriages in readiness for Hyderabad (1st cl. about 2 rs.).]

HYDERABAD (Haidarabad), D. B., has a pop. of 60,000 inhabitants. It is situated on a high part of the rocky ridge called the Ganjah Hills, in an island formed by the Indus and the Fuleli, a branch which, leaving the main stream 12 m. above the town, rejoins it 15 m. below. The modern city of Hyderabad was founded by Ghulam Shah Kalhora in 1768. His tomb is at the N. W. of the plateau on which the town stands.

The **Fort** of Hyderabad is of a very irregular form, corresponding with the natural shape of the rock, on which a wall of burnt brick from 15 to 30 ft. high, thick at the base, but tapering upwards, has been built. It supports a quantity of earth which has been piled against it inside, and is pierced with numerous loopholes. The bastions at the salient angles give the fortress an appearance of strength, but it could not withstand heavy artillery. The whole *enceinte* is about ¾ m. in circumference, and is towards the S. of the plateau; and at the S. extremity of all is the huge round tower, erroneously supposed to have been the treasury of the Amirs. On the N. side a trench separates the citadel from the town. It is crossed by a bridge leading to one of these intricate gateways which have so often yielded to a *coup de main*. Everywhere else is level ground. Where the walls do not rise immediately from the edge of the declivity, the defence is strengthened by a ditch 10 ft. wide and 8 ft. deep. Within the walls of the Fort were formerly the residences of the principal Amirs, with those of their families and numerous dependants. The area, which is considerable, had its streets, its mosques, and public buildings, and was quite a town, with a dense population. These buildings have now almost disappeared, and the Commissary of Ordnance and the Executive Engineer divide the Fort beween them as an arsenal and storehouse. Mir Nasir Khan's palace alone is kept up, and is occupied by the Commissioner in Sind, on his annual tour, and by other officers of rank, when visiting Hyderabad. Sir C. Napier frequently resided in this palace, and in it he held his Grand Darbar on 24th and 25th May 1844, when every chief in Sind came from far and near to submit himself to the conqueror. Most of the buildings in the Fort were painted within and without in fresco. The mosques were faced with Hala tiles of the gayest colours, so that the whole had a most gorgeous appearance. Time and neglect have made sad changes; but there is one room in Mir Nasir Khan's palace styled the Painted Chamber, which is still tolerably perfect, and gives some

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idea of what the effect must have been when all was uninjured. In the recesses various historical subjects connected with the Talpur family are delineated. In one recess is a very indifferently-executed picture of an English gentleman and an Amir, the work of a native artist, who obliterated one of the least popular subjects, and introduced these figures, one of which is intended for Colonel (Sir James) Outram. Round the chamber is a balcony commanding a fine panoramic view, and on the wooden balustrade were two sockets, cut by order of Sir C. Napier. A telescope placed in one pointed to the battle-field of Miani, and if moved to the other showed the place where the victory of Dabo or Hyderabad was gained. Above the gateway of the fort is a room which looks down on the principal bazaar. From this room, in the afternoon, it is worth while to watch the motley crowds of all nations, in various costumes, which throng the mart below. The visit to the Fort should conclude with a walk round the ramparts and an ascent to the top of the circular tower, whence a fine view of the surrounding country with the Fuleli, on one side, winding through the dusty plain, and on the other side, of the rapid Indus, with its buttress of rock in the background, will be obtained.

Leaving the Fort, the traveller should pass through the bazaar to the market-place, around which new Hyderabad is fast rising up. As the old town was crowded and difficult to improve, the municipality laid out new streets, and erected a market-place, a school, and other public buildings. Beyond the Jail are the *Tombs of the Kalhoras and Talpurs*, which cover the northern portion of the hill on which Hyderabad is built. The tombs of the Talpurs are very beautiful, but are not in such exquisite taste as that of *Ghulam Shah Kalhora*, the description of which may serve for all. On entering the enclosure by a small but richly carved door, the visitor is impressed by the beautiful symmetry of the mausoleum, and the religious feeling displayed in the decorations. Latticed windows in the lofty dome sparingly admit the light, and shed a subdued lustre over an exquisitely carved marble tomb, at the same time revealing the rich fresco paintings on the walls, without giving them too much prominence. The walls had in many places cracked, and bulge out; but Government has done what is possible to arrest further decay. The building is quadrangular, with a dome in the centre resembling in miniature what may be seen in the Mohammedan tombs of Bijapur. Over one of the archways is an inscription in Persian written by the orders of his son *Sarafarz*, whose tomb adjoins, and was built in 1785 A.D. It is painted inside, and is in good repair. There are four other tombs of the Talpur family—that of *Mir Karam Ali*, a domed rectangular building, with a turret at each corner, built in 1812, with marble fretwork, and roofed with coloured tiles; that of Mirs Murad 'Ali, Nur Muhammad, Nasir Khan and Shahdad Khan, built in 1847 with white marble tombs inside; those of Mir Ghulam Shah and Fazl 'Ali, erected in 1855; and that of Mir Muhammad, built in 1857. All the Talpur tombs, except Karam 'Ali's, are kept in good order, at the cost of surviving members of the family.

The **Cantonment** lies to the N.W. of the town. There is a fine range of *Barracks* for Europeans. Not far off, overlooking the Gidu Bandar Road, is the *Church* of St. Thomas, built in 1860, at a cost of 45,000 rs. It can hold 600 persons. It has several memorial windows, and on the N. side of the communion-table is a brass showing the number of officers and men who fell at Miani and Dabo (1843).

The Roman Catholics have had a church at Hyderabad from the time of the conquest.

In the **Jail** (for about 400 prisoners) good Persian carpets and rugs are made by the convicts, also mats and a great variety of cotton cloths.

A specialité is a kind of *Phulcari* with small pieces of talc or glass sewn upon them.

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Manufactures.—Hyderabad is famous for its *embroideries* in silk and gold and its silver tissues. There are 4 or 5 famous fabricants, each working with a different stitch. The patterns are of endless variety. All the work is made on a simple wood frame, similar to that formerly used by ladies for worsted work. **Enamelling.**—In the Amirs' time there was a great demand for this manufacture, the principal sardars vying with each other in the beauty and costliness of their swords, matchlocks, and horse-trappings, which were profusely decorated with enamelled ornaments. In enamelling on gold, the colours red and crimson are chiefly used, and blue and green are the favourite colours with silver. This trade is now on the decline, as is also that of manufacturing arms. Hyderabad was renowned for its sword-blades and matchlock barrels, but there are now only one or two families who work in this line. **Seal Engraving** is a business of great importance in the East, where the Persians and the artisans of Delhi are celebrated for their skill in this craft. At Hyderabad there are very skilful engravers who work on cornelian, silver, and other metals, generally in the Persian or Arabic character. A small seal, with the purchaser's name in Persian, mounted on a handle of enamel-work, is a good memento of Hyderabad. **Lacquered work** is admirably executed here.

If the traveller has time he should drive or ride down the *Bellasis Road*, along the bank of the river, and up by the entrenched camp to the Bandar Road Avenue, which is one of the most beautiful avenues in India.

The climate of Hyderabad is very hot, dry, and unhealthy, but at night in the summer there is a fairly cool breeze off the river. The average rainfall is only 6 in., while that of Karachi is 7 in., and the climate is damp.

The traveller may wish to visit the famous *battle-fields of Miani and Dabo*, on which, in 1843, was decided the fate of Sind. The three places, Hyderabad, Miani, and Dabo, form a triangle, Miani being 6 m. to the N.W. of Hyderabad and Dabo 4½ m. to the S.E. of Miani, and 5½ m. to the E. of Hyderabad. The whole journey may be made in a day, starting very early in the morning, and using riding camels, for the road is very bad to Miani; and to Dabo there is no road.

At Miani a monument marks the scene of this great action, and on the E. side of the pillar are the names of the officers who fell, and other information. The spot is enclosed in a well-kept garden.

[There is a railway from Hyderabad to *Shadipalli* for **Umerkote**, the chief town of *Thur* and *Parkar*, in which district there is excellent snipe, quail, and wild fowl shooting, also gazelle and antelope.] Returning to Kotri Sta., the line continues S.W. to

768 m. **Jungshahi** sta. (R.)

The best plan for sightseers is to take a carriage to the Makkalli Hills, and to arrange for camels thence to go the round of *Tatta*, the *Tombs*, *Kalyan Kot*, etc., and return by the carriage to Jungshahi. (Charge for camels, R.1.8 each per diem.) The sculpture on many of the tombs is very elaborate, and many of the mosques are very beautiful. There are several rest-houses (no provisions) in this district, and good small game shooting, also *para* and *swamp deer*.

[From here **Tatta** ✲ (pop. 8000) can best be visited—13 m. S.E. by a good road. The place is known locally as *Nagar Thato*. Snipe and bustard shooting is to be obtained in the neighbourhood.

Tatta is situated 4 m. W. of the Indus, on ground slightly raised on the ruins of former houses. Fever is very common, and a dreadful mortality took place in 1839 in the British cantonment. According to Macmurdo, Tatta was built in 1522, and destroyed by one of Akbar's generals in 1591. Hamilton, who visited it in 1699, calls it a very large and rich city, about 3 m. long and 1½ m. broad. He states that 80,000 persons had just before his visit died of the plague, and that it was half depopulated. Pottinger states that when Nadir entered at the head of his army in 1742 there were 40,000 weavers,

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20,000 other artisans, and 60,000 dealers in various trades. These numbers have now dwindled to about 300 weavers, 100 artisans, and 500 traders. In 1854 a municipality was established. The present trade of Tatta consists mostly of silk and cotton manufactures. The *lungis* or scarfs are much admired.

In 1758 a factory was established here by the E. I. Company and withdrawn in 1775, re-established in 1799, and again given up. There is a tomb on the *Makkalli Hills* (pronounced Makli) near Tatta, not far from the large tombs of the old rulers of Sind, erected over the remains of Edward Cooke, who was probably connected with the factory. The affectionate fidelity of the servant who erected the tomb, but would not parade his own name, is deserving of lasting remembrance.

The *most remarkable sights* at Tatta are the Grand Mosque; the manufactures of silk *lungis* and stamped cottons; the tombs at the *Makkalli Hill;* Pir Pattan; and Kalyan Kot.

The *Grand Mosque*, near the centre of the town, was begun by Shah Jehan in 1647 A.D. and finished by Aurangzeb. It has been a magnificent edifice, but is now much decayed. The roof is surmounted by 100 domes, each painted in a different way. The inscriptions carved round the great stone arch, and those upon the two stones bearing the date of the edifice, are admirably executed in large letters. Not far from this is the old house inhabited by Mr. Crowe, the first British Resident in Sind.

The *Makkalli Hill* Cemetery is about 1½ m. W. of the town. The range runs from W. to N., being 8 m. long and under 1 m. broad. The area of this vast cemetery is said to be 6 sq. m. and to contain 1,000,000 graves, the custom of Mohammedans requiring that all tombs shall be single, and that none be re-opened to receive more than one body. This place began to be used for interment about 1500 A.D. The summit of the rocky ridge looking towards Tatta is crowned by an immense *'Idgah*, or place where public prayers are recited on the two great Mohammedan festivals called *'Id*, or Easter. The building consists of a long wall, with a low flight of steps leading to the mihrab and the mimbar (or pulpit). Tall slender minarets of elegant form spring from either extremity. The date, 1633 A.D., is inscribed in beautiful large *Nast'alik* characters.

Behind this building vaulted domes, arches and towers, porticoes, gateways, and vast colonnades rise in apparently endless succession above shapeless mounds of ruins. Many of the buildings must be the result of protracted years of labour. In some the cupola is surrounded by a ring of smaller domes, with a single or double colonnade, enclosing a gallery and platform, broken by pointed arches in each of the four fronts. Others are girt by lofty stone walls, forming square courtyards, with entrance gates leading to the different doorways. Some consist of heavy marble canopies, on fantastic columns. Many are built of coloured and glazed tiles and bricks, the work probably of Persian bricklayers, who are renowned for their skill. So skilfully and carefully made are these bricks, that each rings like metal, and breaks as clear as glass. Nothing can be richer than the appearance of the inscriptions on the bricks, in large white letters, upon a dark purple ground.

Kalyan Kot, "Fort Prosperous,"—not as Sir A. Burnes and Lieut. Wood write it, *Kalan Kot*, "Great Fort,"—is called by the Mohammedans Tughlakabad. It is a ruin, somewhat less than 2 m. S. of Tatta, and according to some it was erected by Alexander the Great. However that may be, its antiquity cannot be doubted. The name is Sanscrit, and from its plan it may be fairly inferred that it was built before the use of cannon.]

787 m. **Dabheji sta.** is the place from which Bambura may be visited; it is 6 m. distant.

[**Bambura** is supposed by the natives to be the site of the most ancient seaport in Sind. It may have been the ancient Debal, the first city captured by Muhammad Kasim, having its name

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from a temple in the fort of great celebrity. It is unquestionably of great antiquity, and the remains of ramparts, bastions, towers, etc., prove its former importance. Many coins also have at different times been found among its ruins. The town of Gharo is about 3 m. to the E.]

819 m. **KARACHI** (*Kurrachee*) **Cantonment** (or **Frere Street**) sta. ✲ — The **M'Leod** or **City** sta. is 2 m. farther on towards the harbour.

Karachi, lat. 24° 47′, long. 66° 56′ E. pop. 104,000, distance from London 6283 m., is the chief town in Sind. It is situated at the N. extremity of the delta of the Indus, and is the headquarters of the Commissioner, the Judicial Commissioner, and Brigadier-General. Karachi existed as a mere fort from 1725 to 1842, when it was yielded up by the Talpur Amirs to the British Government. Then it began to rise rapidly as a flourishing sea-port with a trade whose annual value now exceeds £4,000,000. N. of the sta. are the **Napier Barracks**, a fine block of buildings extending over the maidan for 1 m., with accommodation for 1500 European troops. W. of the Lines are the **R. C. Church** and **General Hospital**. In front of this line, ½ m. from the rly. sta., is the **Frere Hall** (built in 1865 in honour of Sir Bartle Frere). The building contains a large ballroom, a public meeting-room, and the Karachi General Library. In front of the Hall is the bandstand, where the European regimental band plays on Saturday evenings between 6 and 8. Adjoining the Frere Hall compound are the handsome buildings and gardens belonging to the members of the *Sind Club*. Passing beyond it is the **Masonic Hall**, and in front of it, on the road leading to the sea, is the **Gymkhana** and Ladies' Club, standing in a well-kept garden. To the W. and in a line with the Gymkhana is the compound of

Government House, built by Sir C. Napier, bought from him by Government, and now the residence of the Commissioner in Sind. Behind it is **Trinity Church** (the garrison church), with its square campanile, 150 ft. h It was built at the instigation of Bartle Frere, and contains a fine sta glass window put up in honour of C. Napier and the victors of Mi Beyond, W., are the Artillery M house, Barracks, and **Arsenal**; an few yds. farther is **St. Andrew's Scot Church.**

Here is the heart of the busy **Sud Bazaar**, with its **Post Office**, Telegraph Office; near this is the **S Arts College**, containing the **Museu** the **Burns Gardens**, and the **Victo Market**,—a very fine building w high clock tower. Near the market the **Eduljei Duishaw Dispensary**,— building of graceful proportions. 1 W. of the market are the **Governme Gardens**, where the Native regiment band plays. The **Zoological Collection** in the gardens is considered t best in India, and is well worth visit. The road S. from the garde by the banks of the Layari river, le to the **C. M. S. Mission Church a School**. This is the commenceme of the **Native town**. Past the Missi Church, on the rt., are the **Civil Hospital**, the **Government High School**, **Native General Library**, **Small Caus Court**, and **Max Deuso Hall**. On the S. is the melancholy-looking **Jail**. flanked by its four Sind mud watch-towers. Good carpets, etc., can be purchased here at very reasonable prices. Near at hand are the shops of the far-famed Sind silversmiths.

From Government House the M'Leod Road to the sea leads to a fine block of buildings containing the quarters of the **European** and **Persian Gulf Telegraph Staff**, the **General Post Office**, and the **Municipal Offices**. On the l. of the road is the Karachi **City Rly. Sta.** The late rapid extension of railways has made Karachi the gateway of Central Asia,—a fact foretold more than 60 years ago by that far-seeing statesman Sir C. Napier. Within easy walk of the City sta. are the **Court House**, containing the Judicial Commissioner, District Judges, and Town Magistrate's offices, the **Bolton Market**, the Chamber of Commerce, the **Custom House**, and the offices and godowns of the Euro-

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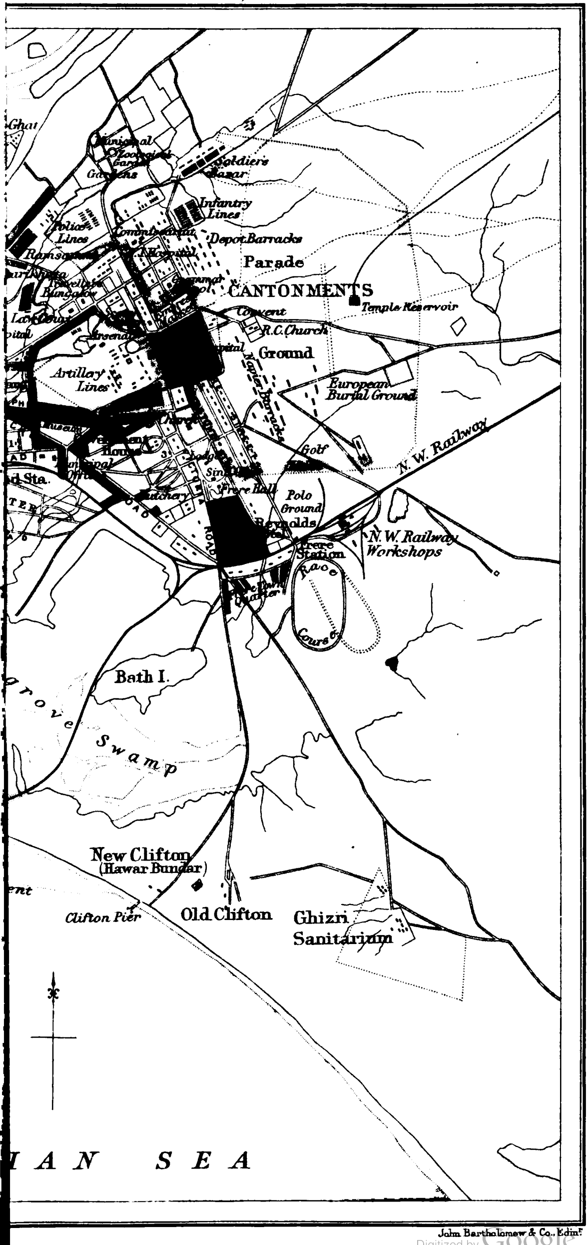

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pean merchants, Banks, and Steamship Agencies.

Passing the Customs 2 m. along the Napier Mole is **Kiamari** (4 m. from the cantonment. Carriages, the best in India, fare 2 Rs. Travellers should be careful to take first-class carriages), a busy shipping port, with its long line of wharves, and connected with the cantonment and native town by rail, tram, road, telegraph, and telephone. In the old days this was an island. At Kiamari the **Karachi Harbour** commences. It is a first-class harbour, capable of accommodating the largest steamers, and owes its existence to the strenuous exertions of Sir Bartle Frere. It was designed by Mr. Walker, commenced in 1854, and completed in 1883. There is very good sea-fishing to be had in the harbour, and a good supply of boats. Karachi is famed for its fish and oysters. Near the Napier Mole, on the backwater, is the **Sind Boat Club House**. The **defences** of the harbour consist, beside the marine defences, of three large forts. At the *Manora* headland, the entrance to the harbour on the W., the largest of the three forts is situated. Near the seaport of the Punjab is a **lighthouse** showing a fixed light 120 ft. above sea-level, visible 17 m. in clear weather. On the meridian of Karachi there is no land between Manora and the South Pole.

For steamship companies see Index. The most economical route for passengers and goods to Quetta, Mooltan, Lahore, and the North-West Provinces of India is *viâ* Karachi.

Water Supply. — The water in Karachi is perfectly pure, being collected in underground reservoirs, in the rising ground 16 m. N.E. of Karachi, and conveyed in pipes. The Municipal Secretary would afford every information and permission to see the Wells and Reservoirs.

Very little rain falls at Karachi, the average for the year being about 7 in. The showery months are July and August, and there are one or two heavy showers about Christmas. The end of May and part of June and first fortnight in October are hot; Nov., Dec., Jan., and Feb. and March delightfully cold and dry; remaining months damp with constant cool sea breeze.

Clifton, 3 m. S. of the cantonment, a favourite afternoon ride and drive, stands on the sea, and is approached by a good road. There is a fine sandy beach here extending S.E. for miles—on this beach thousands of turtles in August, Sept., and Oct. come up at night to lay their eggs; and the turtle-turning picnic parties arranged for moonlight nights are among the standing amusements of the place. During the cold weather the tanks and jeels about Karachi swarm with small game birds, while in the Beluch Mountains, 25 m. W. of Manora, good ibex shooting is obtainable. In the Hub river, * the boundary between India and Beluchistan (20 m. from Karachi) good mahsir fishing can be had.

[**Magar Pir**, 7 m. N. of Karachi, is well worth a visit. For a detailed account of this curious place see *Dry Leaves from Young Egypt*,[1] p. 218, and Burton's *Sind*, vol. i. p. 48. As the place can be comfortably seen in an afternoon from Karachi, there is no necessity to stop there, the *dharmsala*, or rest-house, not being comfortable for Europeans to stay at. The road out in parts being very sandy, an extra horse is attached to the carriage; the charge for the trip being generally 12 rs.

From the roots of a clump of date trees gushes out a stream of hot water, the temperature of which is 133°. On the W. side of the valley is a temple surrounded by a thick grove, and close to a swamp caused by the superfluous waters of the spring. There is also a tank surrounded by a 5 ft. mud wall, and containing some 80 or 90 alligators, which, as they attract a considerable number of visitors, the Mohammedans in charge of the Pirs Tomb regard as sacred, for a brisk and remunerative business is done by these custodians in killing goats for visitors

[1] See the Library in the Frere Hall.

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to see the alligators fed. It is a curious fact that the so-called alligators are really crocodiles, and are a different species from the long-snouted *Ghavial* of the Indus.]

ROUTE 15

Ruk Junction to Shikarpur, Jacobabad, Quetta, and Chaman.

Ruk junc. sta. (R.), D.B., is 15 m. on the Karachi side of Sukkur (see p. 226). Proceeding by the Sind-Pishin Rly. we reach

11 m. **Shikarpur** sta. D.B.,✱ a municipal town and headquarters of a district of the same name. The pop. 43,000, of whom 16,000 are Mohammedans. The great trade road to Baluchistan, Kandahar, and Central Asia, and the Bolan Pass, for which Shikarpur has been the depot, passes through it. The railway encourages direct trading, and is likely to injure the commerce of the place. The town is situated in a tract of low-lying country, annually flooded by canals from the Indus, and only 190 ft. above sea-level.

The *Chhoti Begari*, a branch of the Sind Canal, flows to the S. of the town, and another branch, the *Raiswah*, passes on the N. The soil in the vicinity is very rich, and produces heavy crops of grain and fruit, especially dates, mangoes, oranges, and mulberries, all of which are excellent.

Up to 1855 Shikarpur was not a clean town, but on the Municipal Act being brought into force in that year, great sanitary improvements were effected. The bazaar in Shikarpur is covered in on account of the heat in summer, Shikarpur and Jacobabad and Sibi being about the hottest places in India. The trains from Jacobabad to Sibi only go at night on account of the heat in the desert that the railway crosses. The old bazaar has been lengthened, and the prolongation of it, called the *Stewart Ganj Market*, after a popular district officer, is well built and commodious: it is the best bazaar in Sind. To the E. of the town are 3 large tanks, called Sarwar Khan's tank, Gillespie, and Hazari tanks. There is abundance of water for irrigation and other purposes, but the climate is very hot and dry, and the rainfall for twelve years averaged only 5.15 in.

In the Jail, *postins* (pronounced poshteens), or sheepskin coats, baskets, reed chairs covered with leather, carpets, tents, shoes, etc., are made by the prisoners.

There is a legend which ascribes the foundation of Shikarpur to the Daud Putras. The history of the place up to 1824 is, however, uncertain, but in that year it came into the peaceable possession of the Amirs of Sind. In 1843, with the rest of the country, it fell to the British.

36 m. **Jacobabad** sta., D.B. This was the chief military frontier station before Quetta was occupied. It is a municipal town, and capital of the frontier district, which contains an area of 475 sq. m. The station itself, including the military camp, has 11,000 inhabitants, of whom 7000 belong to the town. The heat in summer is very great, and grass is laid upon the roads to keep the dust down.

The town was planned and laid out on the site of the village of Khangarh by General John Jacob, the distinguished frontier officer and commander of the Sind horse, said by Outram to be, after Lord Napier of Magdala, the best soldier in India. He built a Residency of considerable size. When General Jacob first arrived in Upper Sind, the whole country about Khan-

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garh was in a state of anarchy, bodies of mounted robbers—Bugtis, Dumkis, Burdis, or Maris,—swept the plains and robbed and murdered those they encountered. Khangarh itself offered a stout resistance to the 5th Bombay N.I., but General Jacob's rule put an end to all these troubles, and to him more than to any other officer the peace of Upper Sind was due. Of late years Jacobabad has decreased in population and importance. It is garrisoned by a Native cavalry regiment.

121 m. **Mithri** sta.

133 m. **Sibi** junc. sta. (R.), D.B. This place is in the valley of the river Nari, in the territory of the Khan of Khelat. It is just at the entrance of the Bolan Pass. Sibi was occupied by the British in the name of Shah Sujah from 1839-42. The old fort was used as a commissariat depot. The place was ceded to the British by the Treaty of Gundamuk in 1879.

From *Sibi* to *Bostan junc.* there are two lines—the Northern or Sind-Pishin Railway by *Harnai*, which has maximum gradients of 1 in 45 and traverses a country inhabited by Pathans. The Southern line is carried through the *Bolan Pass*, and is called the *Quetta Loop Line*. Its steepest gradients are 1 in 25. The inhabitants are all Baluchis. The Southern Railway is in many places a mere surface line, and is injured by every heavy flood of the Bolan river. Both roads are full of interest. There are spots on the Harnai line where the scenery is unsurpassed in the whole world for its weird grandeur. The traveller must at any sacrifice of time arrange to see these routes by daylight.

A word of warning is necessary to a visitor starting on this journey. In the winter cold of from 22° to 23° F. below zero is not at all uncommon on the higher parts of the line, whilst in summer 128° inside the house is not an unfrequent temperature at Nari. It is scarcely necessary to say that the consequences of insufficient clothing may be very serious to travellers or their servants who make this trip as part of a cold weather tour.

The *Harnai Route.*—Leaving Sibi the first 7 m. are in open country.

At 140 m. (from Ruk) **Nari**, the road enters the hills and traverses most difficult passes, constantly crossing and re-crossing the Nari river and its tributaries. The difficulties of construction on this part of the line were very great. The scenery will reward sustained attention to

162 m. **Kochali** sta.

191 m. **Harnai** sta. D.B. A good road diverges here N.E. to the military cantonment of *Loralai* on the frontier road that runs from Dera Ghazi Khan E. on the river Indus to Pishin in the W.

197 m. **Nasak Frontier** sta.

208 m. **Shahrig** sta., (R.) where a halt is made for refreshments.

225 m. **Dirgi** sta. Thence to

230 m. **Mangi** sta., D.B. [This is the station for **Ziarat** (22 m.), the hot weather resort for residents of Baluchistan. Ziarat is a valley 8000 ft. above the sea, with the hills clothed in juniper forests.] The scenery is very fine. In this length the *Chappa Rift* is passed. Here a huge mountain has the appearance of having been cracked from top to bottom through the solid mass of limestone. The rift itself is passed at nearly 300 ft. above the bed of the stream, and the traveller at several places seems suspended in the air. In approaching and leaving the rift the train constantly runs in and out of tunnels and across high bridges. The mountainous country continues to

252 m. **Fullers Camp** sta. From there to

268 m. **Bostan** junc. sta. (for Quetta) (R.) it is comparatively open.

Leaving Quetta behind for the time, the traveller may continue his journey to the Afghan frontier on the way to Kandahar.

About 14 m. beyond Bostan junc. the Lora River is passed, the first stream the traveller will have seen on the Central Asian watershed, all the rivers

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he has hitherto crossed draining into the Arabian Sea.

298 m. **Gulistan** sta. In the infancy of these lines a short surface railway was laid from here towards the Gwaja Pass, an alternative route to Kandahar. It is not now used, the main line turning due N. to

306 m. **Killa Abdulla** (R.)

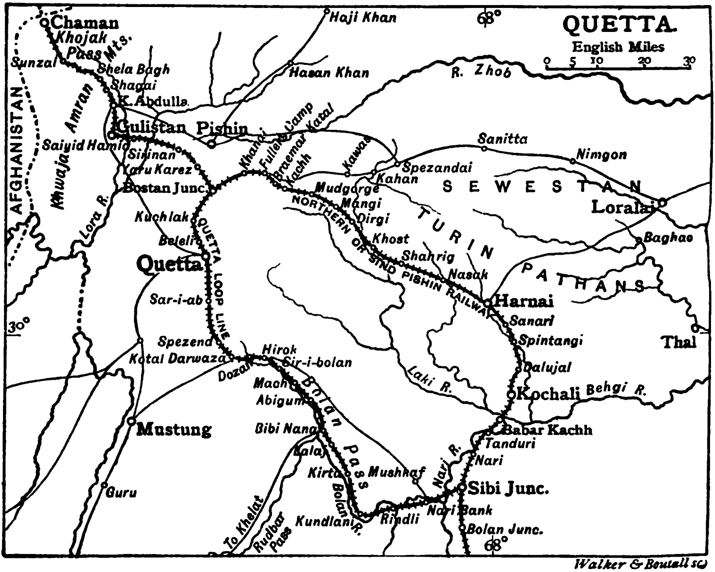
316 m. **Shela Bagh** is at the foot of the *Kojak Pass*, and near the S.E. end of the tunnel passing under the Kwaja Amran Mountains. This tunnel is 2¾ m. long. Passing through it we reach the present ending of the line at

335 m. **Chaman** sta., where there is a small military outpost.

The Kojak Pass is surmounted by a fine military road, and those who have the opportunity should ascend it (7500 ft.) to see the magnificent view, W. over the Kadomi Plain, and N. beyond Kandahar, which is hidden by intervening hills.

When the line is continued to Kandahar it will necessarily make a long bend to the N. to obtain length for the descent into the Kadanai Valley, which lies far below Chaman, and the distance to Kandahar will be about 85 m.

The traveller must now retrace his steps to Bostan junc., and is advised to return to Sind by the Quetta Loop Line, which traverses the Bolan Pass. The railway line from Bostan to the Bolan traverses the Quetta Valley, which is fertile and populous. It has been administered by British officers since 1877. Passing 7 m. **Kuchlak**, and 13 m. **Beleli** we reach



Walker & Boutall sc.

21 m. **Quetta** sta. ✱ (R.), D.B. It is so called by the Afghans, but is designated by the Brahuis, the people of the country, *Shal*. It is situated at the N. end of the Shal Valley, and is very conveniently placed as regards Khelat, from which it is distant 103 m. N. The town is surrounded by a mud wall, and has two gates, one to the E. and another to the S., which latter is called the Shikarpuri Gate. N.E. stands the *Miri* or Fort, a former residence of the Khan of Khelat, from which there is a very extensive view of the neighbouring

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valley. It is now used as an arsenal for the force. Beleli is another artificial mound in the lines of that name. Quetta is surrounded by strongly-fortified lines, and commanding, as it does with its strongly-fortified outpost of *Beleli*, both the *Kojak* and *Bolan* Passes, it forms one of the most important frontier posts of our Indian Empire. It has rapidly increased and prospered since the British occupation, and now contains about 12,000 to 15,000 inhabitants, of whom many are Afghans. In summer the climate is considered very pleasant, the heat being tempered by cool breezes from the lofty hills which surround the valley, but in winter the cold is very severe. On the whole, the station is now regarded as one of the best in our Indian Empire. Numerous gardens and orchards abound in the suburbs, and the water-supply is good.

Quetta was occupied by British troops in the first expedition to Kabul, and Captain Bean was appointed the first Political Agent. Since 1876 a British political officer has again resided at Quetta under the official designation of the Governor-General's Agent for British Baluchistan, a district ceded to us by the Treaty of Gundamuk. During the Afghan campaigns of 1878-1880, Quetta formed the base of operations for the Bombay column. It is now the headquarters of a strong brigade, and a flourishing native town has sprung up close to the cantonments.

47 m. **Kotal Darwaza** sta. Looking back on the ascent to this place there is a beautiful view of the Quetta Valley. From this commences the **Bolan Pass**. The ruling gradient of the railway is 1 in 40, but in places it is as steep as 1 in 25. The passage of this defile occupies an important place in the history of all our Afghan campaigns.

The *Bolan River*, a torrent rising at Sir-i-Bolan, flows through the whole length of the pass, and like all mountain streams, is subject to sudden floods; in one of which, in 1841, a British detachment was lost with its baggage. When the stream was not swollen, however, artillery was conveyed through without any serious difficulty. In 1839 a Bengal column, with its artillery, consisting of 8-in. mortars, 24-pounder howitzers, and 18-pounder guns, went through the Bolan in six days. The narrowest parts of the pass are just above Khundilani, and beyond Sir-i-Bolan. At the *Khundilani Gorge* the cliffs of conglomerate on either side rise to a height of 800 ft., and when the stream is in flood it completely fills the gorge. At Sir-i-Bolan the rocks are of limestone, and the passage is so narrow that only three or four men can ride abreast. The temperature in the pass during summer and autumn is very high; water is abundant and good, but firewood is scarcely procurable. The pass was infested by plundering Baluchis and Brahuis, who lived by robbing caravans, and deterred peaceably disposed tribes from settling in the valleys; but since the British occupation these depredations have been completely suppressed. Trade is prospering in the pass, and cultivation, so far as climate and soil permit, is progressing. From Bibi Nani a mountain road leads to Khelat, distant 110 m., *viâ* Barade, Rudbar, Narmah, Takhi, and Kishan. The bottom of the pass is reached at **Rindli**, and there are no special obstacles on the way into **Sibi**.

ROUTE 16

SAHARANPORE, BY OUDH AND ROHILCUND RAILWAY, TO HARDWAR, BAREILLY, LUCKNOW, FYZABAD, BENARES, AND MOGUL SARAI.

Saharanpore sta. is between Delhi and Umballa (see p. 194).

22 m. **Roorkee** sta. (*Rurki*), D.B., a modern manufacturing town and military station, stands on a ridge overlooking the bed of the Solani river. Up to 1845 it was merely a mud-built village, it is now a flourishing town of 16,000

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inhabitants, with broad metalled roadways meeting at right angles, and lined with excellent shops. The *Ganges Canal* passes to the E. of the town between raised embankments. It is the headquarters of the Ganges Canal workshops and iron foundry, established in 1845-1852.

The Thomason Civil Engineering College, was founded in 1847. The students are partly English youths born in the country, partly Eurasians and natives; with special classes for soldiers picked for their ability. There are a Church, Dispensary, Police Station, Botanical Gardens, Post Office, and a Mission School of the S. P. G. There is also an excellent Meteorological Observatory.

33 m. **Lhaksar** junc. sta. [A branch line from here runs N. 16 m. to **Hardwar**, giving access to **Dehra Dun** and the hill-stations of Mussoorie, Landour, and Chakrata (see Rte. 17).]

73 m. **Nagina sta.** (R.)

59 m. **Najibabad.** [Branch line to *Kotdwara* 15 m., whence a road 18 m. to the military hill station of *Lansdowne*, which is garrisoned by two native regiments.]

120 m. **Moradabad sta.** ✲ D.B., lies at the S.E. of the city, ⅓ m. S. of the junction with the Meerut road. Moradabad (pop. 73,400) is on the right bank of the Ramganga river. Beyond the jail, to N. W. of town, are the Cantonments and civil station. It is noted for carved wood work.

St. Paul's Church is W. of the D.B.

About ½ m. N. of the railway sta. is the *American Church*, built by their Methodist Mission in 1874. It is used as a school, except during hours of service. The Mission has also a vernacular school in the city. The office of the Tahsildar on the opposite side of the road, is a handsome white building. 1 m. from this church is the Zil'a School, on the banks of the Ramganga, which is here crossed by a bridge of boats. To the W. of the school is the Badshai Musjid. The date is in the reign of Shah Jehan, 1628-58 A.D. The principal mosque, to the S. of the school, is a plain large building, with an inscription in the central alcove inside in Persian. The date corresponds to 1636 A.D. N. of the school are the ruins of Rustam Khan's fort, the walls of which are of burnt brick, and are from 4 to 6 ft. thick; it is quite close to the Ramganga. A large well here is called the Mint Well, because it supplied water to the Mint in which Rustam Khan coined his money.

What occurred at Moradabad during the Mutiny has been told by Kaye in his *Sepoy War*, vol. iii. p. 252. The 29th B.N.I., posted at this station, were for some time kept steady by Mr. Cracroft Wilson, the Judge, but the gunners of the N. Artillery showed from the first unmistakable signs of an inclination to revolt. On the 18th of May a regiment from Meerut, which had mutinied, came down upon Moradabad, and arrived at the Gangan Bridge. They had with them a considerable treasure, which they had carried off from Zafarnagar. Mr. Wilson moved against them with a detachment of the 29th, under two excellent officers, Captain Faddy and Lieut. Clifford, and a body of Irreg. Horse. He surprised the 20th asleep, and eight or ten of them were seized, one shot dead by a trooper, and the treasure captured. Next day the mutineers of the 20th entered Moradabad, when one was shot dead by a Sikh Sepoy of the 29th, and four were made prisoners. The slain man was a relative of one of the 29th, who prevailed on a number of his comrades to go to the jail and get his body, and also to rescue the military prisoners. The guard at the jail fraternised with these men, and all the prisoners in the jail were released, but the Adjutant of the 29th and Wilson with a few Sepoys and a few Irregulars captured 150 of the prisoners, and lodged them again in the jail. In this manner Wilson continued to make use of the 29th, though in a dangerous mood, and he even disarmed two companies of Sappers who marched in from Roorkee and had mutinied. But when the news of the mutiny at Bareilly arrived it became impossible to restrain the Sepoys any longer, and Wilson had to make over the treasure to them, and escape with the other civilians and their wives to Meerut.

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Before visiting the Residency, the traveller should on no account fail to stop at the **Museum** (called in vernacular **Ajaib Ghar**, "curiosity house"), in order to study the **Model of the Residency** made by Chaplain Moore. By so doing he will start with a far better grasp of the relative positions of the buildings and of the scenes of the memorable siege than he would otherwise have.[1] It represents the Residency before the clearances were made. It shows the great disadvantages under which the besieged fought, as the enemy were close to them all round, and under cover. But this model is not the only attraction to the Museum; it also contains an extremely interesting collection of Buddhist sculptures and fragments of architecture from Muttra and other places which have been brought together here. Amongst them is one fragment, unearthed in 1891 by Dr. A. Führer, which possesses very considerable archæological interest. It is a torana bearing a relief representing a stupa worshipped by Centaurs and Harpies, or, as the Hindus would say, Kinnaras, and Garudas or Suparnas. Centaurs have been found on the Buddhist sculptures at Bharhut and Gaya, while Muttra has furnished the Silenus groups and Hercules strangling the Nemean lion. This find is a further addition to the monuments which prove the influence of Hellenistic art among the Hindus of the last centuries preceding our era.

The **Residency**.—This term is now applied to the cluster of buildings which became famous during the Mutiny, and not only to the Residency building itself. Their total length from N.W. to S.E. was 2150 ft., and from E. to W., that is, from the Baillie Guard to Gubbins's Battery, 1200 ft. The first thing the traveller will see on his visit to the Residency is an *Obelisk*, erected by Lord Northbrook, in front of the Baillie Guard, with an inscription in memory of the native officers and Sepoys who died near this spot nobly performing their duty.

On the evening of the 17th of May a part of the 32d Foot, with guns, had been brought into the Residency from the cantonments (see Kaye, vol. iii. p. 437), and with them came great numbers of Englishwomen and children. The Treasury contained over 60 lakhs of rupees. A guard of Sepoys had been in charge, but a European guard was now substituted. The defences of the Residency and its buildings, beginning from the Baillie Guard on the E. and proceeding to the N., were, 1st, Alexander's Battery; 2d, Water Gate Battery; 3d, Redan Battery; 4th, a palisade; and then turning S., the Innis Garrison, the Bhusa Guard, Ommaney's Battery, the Gubbins's Garrison, and Gubbins's Battery, the Sikh Square; and turning to the E., the Cawnpore Battery, Thomas's Battery, Anderson's Garrison, Post Office Garrison, Judicial Garrison, Sago's Guard, and Financial Garrison. The gateway of the Baillie Guard was an ordinary gateway, commanded by Lieut. Aitken. On entering through it, Dr. Fayrer's house will be seen to the left, 50 ft. back. In a room in this house Sir Henry Lawrence died, and a written notice calls attention to the fact. At 100 ft. from the Baillie Guard is a small pillar inscribed "Financial Post," and this is the first of a series of such pillars which surround the Residency, and mark the spots where the different detachments of the garrison were posted. The ground to the W. of this pillar rises in mounds, and a little way to the S.E. of this pillar is another with "Sago's Post"; then comes "Germon's Post." At the top of the slope, and to the rear of Germon's, was "Residency Post." To the N. is "Post Office Post," and in line with Germon's is "Anderson's Garrison." To the W. of Anderson's, in the same line, is the Cawnpore Battery pillar. This was the most dangerous post of all. The mutineers had rifles fixed in rests in the house opposite, and swept the road that led through the Residency enclosure here. To show one's self in that road was certain death. At 50 ft. to the N.W. is Duprat's pillar. Duprat was a gallant Frenchman, who had served in the French army. On W. side of

[1] See *Lucknow and Oude in the Mutiny*, by Lieut.-General M'Leod Innes, R.E., V.C.

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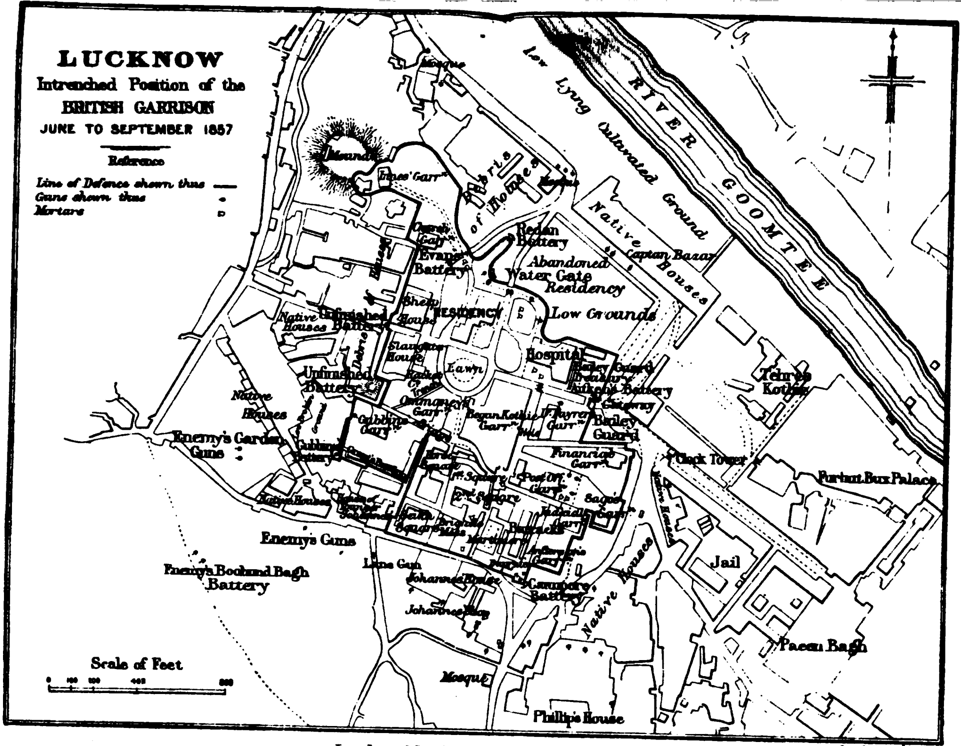

London; John Murray Albemarle Street.

Stanford's Geog. Estab.

it was the "Martinière Post." The boys of the Martinière School were employed in many ways, but took no part in the actual fighting. Johannes's house was 30 yds. to the S. outside the defences. In the extreme W. is a pillar marking Gubbins's house, to the W. of which was the Sikh square. To the E. is Ommaney's house, and E. of it Begam Kothi, a large building in which the ladies were quartered, and where they were comparatively safe. At the extreme N. is a mandir or temple. Beyond Begam Kothi to the N.W. is the Residency, the finest building in Lucknow, with a subterraneous apartment, in which the women of the 32d were located. Close to this is an artificial mound 30 ft. high, which now has a handsome white marble **Cross**, 20 ft. high at the summit. This is the Lawrence Memorial, and on it is inscribed—

In memory of
MAJOR-GEN. SIR HENRY LAWRENCE,
K.C.B.,
And the brave men who fell
In defence of the Residency,
1857.

The traveller should go round the entrenchments of the Residency, and will do well to ascend the tower, which is propped up, and 55 ft. high. There is a fine view from the top. Below it is spread out the **Cemetery**, the most interesting spot in Lucknow, where 2000 heroic men and women lie. It is shaded with tall trees, festooned with creepers, and laid out with flowers and walks. The monuments are numerous and interesting. A simple tomb marks the spot where Henry Lawrence lies buried, and on it is inscribed the touching epitaph, dictated by himself—

Here lies
HENRY LAWRENCE,
Who tried to do his duty.
May the Lord have mercy on his soul!
Born 28th of June 1806.
Died 4th of July 1857.

Here follows a very brief account of what took place before the attack on the Residency and during its siege:—

The first startling event that occurred was the mutiny of the 7th Oudh Irreg. Infantry, 3rd May 1857, at Musa Bagh, a palace of one of the ex-king's wives, situated at 4¼ m. from the Residency. Major Gall, commanding the 4th Irreg. Cavalry, on being informed of the imminent danger of the European officers, galloped up to the vicinity with his troopers. Soon after Sir H. Lawrence arrived with a mixed force of Europeans and natives. The mutineers then broke and fled, but some were made prisoners, and others gave up their arms. Sir H. Lawrence, a few days afterwards, held a darbar in the Cantonment Residency; the troops were drawn up, and two native officers, who had given information of the intended outbreak, were promoted. Sir H. Lawrence harangued the troops and the city was tranquil for some weeks afterwards. On the 23d of May, two detachments of cavalry were sent to Cawnpore, to clear the road between it and Agra. Near Mainpuri the troopers mutinied, and killed one or more of their officers, the rest escaping by flight.

On the 30th May the Mutiny began in the cantonments, and quickly became general. Brigadier Handscombe was shot dead, as was Lieut. Grant, of the 71st. The mutineers attacked Sir Henry and his staff at the artillery ground, but were driven off with some rounds of grape, which killed many of them. On the 31st of May a Mr. Mendes was murdered in his own house, in the city. Martial law was now proclaimed; but Sir Henry was of opinion that the Residency would stand only a fortnight's siege. Owing to Sir Henry's foresight, and by his orders, supplies of wheat and all sorts of provisions were brought into the Residency and Machchi Bhawan, which had belonged to Nawab 'Ali Khan, and was bought by Sir Henry for 50,000 rs. It was surrounded by high walls and towers. Towards the N. it commanded the Iron and Stone Bridges. The place, however, proved of little service. The cholera soon broke out in it, and there were not sufficient men to hold both it and the Residency. On the 1st of July, the garrison having been withdrawn, the Machchi Bhawan was blown up. On the 11th of June the cavalry of the

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Military Police mutinied, and the infantry followed their example; but one Subahdar, one Jam'adar, six Hawaldars, and 26 Sepoys remained faithful, and continued to guard the jail. Meantime, very large bodies of mutineers were advancing on Lucknow, and on the 30th of June Sir Henry, with a small mixed force, marched out to disperse them. He was defeated, losing some guns and 119 English soldiers. The rebels now pressed the siege of the Residency with vigour. On the 2d of July Sir Henry was wounded while resting on his couch in his room by a shell; and after he had made over the office of Chief Commissioner to Major Banks, and conferred the chief military command on Colonel Inglis, he passed away on the morning of the 4th July. The Coolies who had been building the works of defence all fled, and with them went most of the domestic servants. The strongest post that the besieged had was the Redan Battery, at the N.E. angle, built and fortified by Captain Fulton, of the Engineers. It formed rather more than three-fourths of a circle, and was elevated considerably above the street below. It was armed with two eighteen-pounders and one nine-pounder, which could play on the whole river's side and the buildings on the opposite bank. Along the Redan, as far as the hospital, was a wall of fascines and earthwork, with loopholes formed by sandbags, through which the besieged fired with certain effect; and outside the Residency and the hospital, and as far as the Baillie Guard, was a clear space, 1000 yds. long and 400 wide, which, being exceedingly low, formed a glacis for the entrenchments above.

The Residency, with its lofty rooms, fine verandahs, and large porticoes, its range of subterraneous apartments, its ground floor and two upper stories, afforded accommodation to nearly 1000 persons—men, women, and children. The hospital, formerly the banqueting hall, had only two stories. The front rooms were given to officers, the back part was made a dispensary, and the other rooms allotted to soldiers. A battery of three guns was placed between the Water Gate and the hospital. The right wing of the hospital was used for making fuses and cartridges, and in front of it was a battery of three mortars. The Baillie Guard was a continuation of the hospital, but on much lower ground. A part of it was used as a store-room, part as the treasury, part as an office, and the rest as barracks for the Sepoys, who garrisoned it under Lieut. Aitken. Dr. Fayrer's house, like the Baillie Guard, faced the E. It was commanded by Captain Weston and Dr. Fayrer. The Post Office was a very important position, commanding the jail and mosque to the right, and the Clock Tower and offices of the Tara Kothi to the left, all being outside the entrenchment. It was made a barrack-room for the soldiers, and was armed with three guns. The Financial Office outpost was commanded by Captain Sanders of the 13th. It was a large two-storied house, and well barricaded. The Begam Kothi was nearly in the centre of all the defences. A double range of out-offices formed a square within a square, one side of which was an Imambarah, afterwards converted into an officers' hospital.

On the 2d of July, the day of Sir Henry's being wounded, the rebels attacked the Baillie Guard Gate. The deaths now averaged from 15 to 20 daily. Many were killed by an African, who fired from Johannes's house, outside the entrenchment, without ever missing. On the 8th, Captain Mansfield and three other officers, and Maycock, a civilian, sallied out, spiked a gun, and killed about 40 of the rebels without losing a man, though three were wounded. On the 9th another sortie was made, when a private named O'Keene spiked a gun. On the 10th, the ammunition of the rebels' cannon falling short, they began to fire pieces of wood, copper coin, iron, and even bullock's horns. On the 14th the enemy made a general attack. On the 16th the rebels made a night attack on Gubbins's Battery, but were beaten back. On the 20th of July they exploded a mine near the Redan. They attempted to storm the Baillie Guard,

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and made their assault from every point, pouring in volleys of musketry, and sending shell after shell into the entrenchments. As they approached they were mowed down in scores by grape, and their leaders were picked off by the English riflemen. As the fire of the enemy became more and more intense, even the wounded and sick English rose from their couches, seized muskets and fired as long as their strength allowed. The mine the rebels fired near the Redan did no harm to that battery, but they, supposing a breach to have been made, rushed up the glacis at the double, with fixed bayonets. Hundreds were shot down; but their leader, waving his sword, on which he placed his cap, shouted to them to come on. Again they advanced, but the grape made huge gaps in their ranks, and a musket ball killed their leader. They then retreated, leaving heaps of slain and wounded. At this time a furious attack was made on Innes's outpost, where Lieut. Loughnan, of the 13th N.I., with 24 English soldiers, 12 civilians, and 25 Sepoys, beat back a whole host of rebels, who at last slowly retreated, carrying off 100 of their wounded comrades. At the Financial and Sago's Posts the column of rebels with the green standard was after some hours' hard fighting beaten off, with the loss of all their commanders and about 60 men. The fight ended at 4 P.M.

Though beaten at all points, on the 20th the enemy maintained a furious cannonade, and planted new batteries. Brigadier Inglis assumed command on the 21st. Owing to the fire of the enemy, the windows had to be barricaded, and even then men were shot in their beds. One great torment was the flies, which swarmed in incredible numbers. The ground was black with them. The besieged could not sleep, they could scarcely eat on account of them. On the 25th a letter was received from the Quartermaster-General of Havelock's force, telling the besieged to be of good cheer, for a relieving force was coming in large numbers. But days passed and the rebels were busy with their mines, and but for the countermining by Captain Fulton of the Engineers, the place must have fallen.

On the 10th of August there was another general attack, but the enemy showed little courage, and they were easily beaten off. On the same day a mine was exploded at Sago's garrison, and blew down some out-houses; two English soldiers were blown into the air, but were not killed. Another mine between the Brigade Mess and the Cawnpore Battery blew down a stockade, and the enemy attempted to enter, but were repulsed. The 8-in. howitzer which the rebels took at Chinhat played on Innes's post with fatal effect, bringing down beam after beam, and making many breaches. On the 11th of August Major Anderson, the chief engineer, died. On the 14th Captain Fulton exploded a mine under a house near Sago's garrison, which was blown up, and in it were buried from 40 to 60 of the enemy. On the 18th the Second Sikh Square, garrisoned by 15 Christian drummers and musicians, and 15 Sikhs, was blown up by the rebels, and buried 7 Christians and 2 Sikhs under its ruins. A large breach was made, and the enemy tried to enter, but their leader was killed and they retired. Captain Fulton with a number of volunteers then sallied, destroyed a number of houses, and blew up the shaft of another mine begun by the rebels.

On the 20th the house called Johannes's was blown up by Captain Fulton, killing 60 to 80 of the rebels. Captain Fulton then headed a sally, and after driving out the insurgents from several buildings, blew them up. Lieut. Macabe headed another party and spiked two guns. Previous to this Lieut. Macabe of the 32d had attacked Johannes's house, and bayoneted a number of the enemy, who were found asleep, and amongst them the African, who had picked off dozens of the English during the first days of the siege, and had been christened by the soldiers "Bob the Nailer." At this time a sergeant of the Bhusa guard named Jones, and 10 others, mostly native Christians, deserted, but were killed

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by the insurgents. On the 29th of August Angad the spy brought a letter from Cawnpore saying that the relief would take place in three weeks. On the 5th of September the rebels made another attack, having previously exploded three mines. They advanced to the Brigade Mess boldly, but were driven back with the loss of 100 men. They then attacked the Baillie Guard and several other places, but were similarly repulsed. On the 14th, Captain Fulton was killed at Gubbins's Battery, where a 9-pound shot took his head completely off. On the 23d of September a furious cannonade raged outside the city from 10 A.M. to 4 P.M., and confirmed the news received the day before that Outram and Havelock were coming to relieve the besieged. On the 25th smoke and the crack of musketry showed that street-fighting was going on. The fire advanced steadily and gradually towards the entrenchments, which were finally reached on the evening of that day.

This relief was not, however, effected without most serious loss; for 700 officers and men were killed and wounded. Among these Brigadier-General Neill and Major Couper were killed, and ten other officers fell, besides those who died of their wounds. At this time the houses were all perforated with cannon-shot, and the Cawnpore Battery was a mass of ruins; the outpost at Innes's house roofless; and out of the Brigade Mess alone 435 cannon-balls were taken. The besieged were not, however, free. Those who relieved them had possession of the Tara Kothi and the Farhat Bakhsh Palace, as also the Chatr Manzil Palace, which were on the river's side, and from which the enemy's fire had been most fatal, particularly from the Clock Tower. Though the garrison had extended their positions, the enemy were far from abandoning the city, and Outram and Havelock with their troops were themselves blockaded. On the 26th of September a sortie was made, and our men spiked two mortars and blew up a powder magazine. Captain Lowe brought in as trophies an 18-pounder, a 9-pounder, and five smaller guns. After this the garrison frequently took the offensive and captured several positions. Attempts were then made to open communications with 'Alam Bagh, where the relieving force had deposited their baggage and ammunition, with 4 guns and 300 men as an escort. The attempt failed, for an intervening mosque was filled with riflemen, and too strongly fortified to be taken without very great loss. The besieged now repaired their defences, and extended them near Innes's post, by taking and fortifying a mound, which became one of their strongest positions. Fighting went on incessantly. Provisions had again become scarce. The palaces which had been taken by our troops continued to be the object of severe attacks. On the 10th of November Sir Colin Campbell reached 'Alam Bagh, and relieved the garrison besieged there. At this time James Kavanagh, an uncovenanted officer who had distinguished himself in several sorties, offered to carry despatches from Sir James Outram at Lucknow to Sir Colin Campbell at 'Alam Bagh, and owing to his courage and address succeeded in conveying them through the lines of the enemy. Sir Colin, leaving his baggage in the 'Alam Bagh, proceeded to the Dilkusha, in which movement his advanced guard encountered a heavy fire, but drove the rebels past the Martinière College. On the 12th an attack of the rebels was repulsed, and on the 14th the rearguard joined Sir Colin. On the 16th Sir Colin's whole force, except the 8th, left to guard the Dilkusha, advanced against the Sikandara Bagh. After a desperate conflict, the 4th Sikhs, the 93d Highlanders, and the 52d, broke into the entrance, and next day 2000 dead bodies of the rebels told the result. While this battle was raging, the English suffered much from a murderous fire directed upon them from the Shah Najaf mosque. This place was next taken by Peel's Naval Brigade and the 93d. The troops then rested for the night, though fired on continually from the adjacent buildings. On the 17th the Mess-house, a large,

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two-storied, flat-roofed house, flanked by two square turrets, was stormed. To keep up a line of communication with the Dilkusha was the next object, and was effected with some loss. The enemy then made a fierce attack on the Mess-house and the Highlanders in the barracks taken on the 16th, but were repulsed with great loss. On the afternoon of the 17th of November Sir Colin met Outram and Havelock, and the relief of Lucknow was finally effected. The British loss was 467 killed and wounded, of whom 10 officers were killed and 33 wounded. That evening Sir Colin ordered the sick and wounded, women and children, to be moved from the Residency to the Dilkusha. This was carried out on the 22d. The enemy continued firing into the old positions long after they had been abandoned. On the 24th of November General Havelock died.

The **Machchi Bhawan** and **Great Imambarah**[1] are N.W. of the Residency. This fort was blown up on the night of the 30th of June 1857, at the commencement of the siege of the Residency. It has now been repaired and extended, and includes the Great Imambarah. The Rumi Darwazah, or Constantinople Gate, the W. entrance, is said to have been built by Asafudaulah in imitation of that gate at Constantinople from which the Turkish Government derives its name of "Sublime Porte." This gate is 220 yds. to the W. of the street leading to the Imambarah. Entering under an arch, you will find on the rt. a large mosque, and ascend a number of steps to the Imambarah, which faces N., and is said to have cost a million sterling.

The central or great *Hall* is 163 ft. long, and 53 ft. broad. The ceiling of the octagonal room adjoining is handsomely decorated, but not coloured. A perfectly plain masonry slab, without any inscription, marks where Asafudaulah was interred. From the terraced roof of the Imambarah is a magnificent view over the city. The Imambarah was built in 1784 A.D., the year of the great famine, to afford relief to the people.

A few yds. to the left is an extensive and old Baoli, which is very picturesque. The mosque close by has Persian verses over the door, with the date 1250 A.H. =1834 A.D.

The original Machchi Bhawan was built by the Shaiks, called also the Shahzadahs or princes of Lucknow, about two centuries ago. All that is left of their building is the round earthen bastions on the S. of the road. The high ground across the road within the fort surmounted by a small mosque, is Lakshman Tila, where Lakshman, brother of Ramchandra, founded the village of Lakshmanpur, the first inhabited spot of the city whence it derives its name. The mosque was built by Aurangzeb.

½ m. W. of the Rumi Darwazah is the *Jumma Musjid*, or principal mosque, the most beautiful building in Lucknow. Not far off is the *Husainabad Imambarah*, built by Muhammad 'Ali Shah, 1837 A.D., as a burial-place for himself. It consists of two large enclosures, one of which is at right angles to the other. This Imambarah is small in comparison with that in the Machchi Bhawan, but has some beauty of execution and finish in detail. It stands in a large quadrangle, which has a marble reservoir of water in the centre, crossed by a fanciful iron bridge. The Imambarah is filled with mirrors and chandeliers. The throne of the king, covered with beaten silver, and his wife's divan, with solid silver supports, are to be seen here. There is also, not far off, a seven-storied watch-tower, also commenced by Muhammad 'Ali Shah, but interrupted by his death.

The **Iron Bridge.**—This bridge over the Goomti was brought from England by order of the king, Ghaziu-din Haidar. At 1½ m. to the E. of it, on the right bank of the Goomti, is the *Tarawali Kothi*, or **Observatory** (lit. Star House), now occupied by the Bank of Bengal, built by Nasiru-din Haidar.

[1] Literally the chief's (Imam) enclosure. The word is "applied to a building maintained by Shi'a communities in India for the express purpose of celebrating the Muharram ceremonies" in commemoration of the martyrdom of the Sons of Ali (see Yule's *Glossary of Anglo-Indian Words*, etc.)

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The instruments disappeared in the Rebellion. The rebel Maulvi Ahmadu'llah, of Fyzabad, made it his headquarters, and the rebel council often met there. The space in front of it, between it and the Kaiser Bagh, is where the prisoners, men and women, sent in by the Dhauahra Rajah on the 24th September 1857, were massacred on the 16th November 1857. Here, opposite the door to the Kaiser Bagh, is the Orr Monument, which marks the spot where the poor victims fell.

The Farhat Bakhsh Palace is next to the Presidency to the E. It was the royal palace from the time of S'aadat 'Ali Khan II. till Wajid 'Ali built the Kaiser Bagh. The part which overlooks the river was built by General Martin, and sold by him to the Nawab. The rest was built by S'aadat 'Ali Khan. It is the building referred to in *The Private Life of an Eastern King.* The throne-room, known as the Kasr-i-Sultan or Lal Barahdari, was set apart for royal darbars. At the accession of a new king it was the custom for the Resident to seat him on the throne, and then present him with a Nazar or "offering." In this room the Badshah Begam, after she had forced open the gate with an elephant, endeavoured to compel the Resident, Colonel Lowe, to place Munna Jan, the illegitimate son of Nasiru-din Haidar, on the throne.

The **Chatr Manzil** (Umbrella House) is E. of Residency. It was built by Nasiru-din. The best rooms are now used by the *United Service Club,* and for *réunions* and theatricals. During the Mutiny this building was surrounded by a high brick wall, of which the rebels availed themselves, and during the advance of Havelock it was heavily cannonaded.

The N.E. gate **of the Kaiser Bagh**, a stucco palace built in 1850, faces the open space in front of the Observatory. At the entrance is the tomb of S'aadat 'Ali Khan II. The road through the large court leads across the Chini Bagh to the Hazrat Bagh. There on the right hand is the Chandiwali Barahdari, which used to be paved with silver, and the Khas Makam and Badshah Manzil, formerly the special residence of the king. On the left is the Chaulakhi, built by 'Azimu 'llah Khan, the royal barber, and sold to the king for 4 lakhs. Here resided the Queen and her chief ladies. During the Rebellion she held her court here, and in a stable close by our prisoners were kept for weeks. The E. Lakhi Gate, so called from having cost a lakh, opens into the large square of the Kaiser Bagh proper, the buildings round which were occupied by ladies of the harem. Here the Great Fair was held in August, and all the people of the city were admitted. After passing through the W. Lakhi Gate, the visitor will come to the Kaiser Pasand, or "Cæsar's Pleasure," surmounted by a gilt semicircle and hemisphere. As the visitor passes out of the Kaiser Bagh he faces the Shir Darwazah, under which General Neill was killed, by a discharge of grape from a gun placed at the gate of the Kaiser Bagh. In the Hazratganj Road, which passes the N. face of the Kaiser Bagh, is the mausoleum of Amjad 'Ali Shah.

The **Moti Mahal** includes three buildings. The one properly called Moti Mahal is at the N. of the enclosure, and was built by S'aadat 'Ali Khan. It is said it was named because its dome, now destroyed, resembled a pearl. The celebrated wild-beast fights took place in the **Shah Manzil**. But the fights between elephants and rhinoceroses were exhibited in front of the Hazuri Bagh, on the other side of the Goomti, and the king and his court watched them from the verandah of the Shah Manzil, where they were safe.

The **Shah Najaf** was built by Ghaziu-din Haidar, the first King of Oudh, in 1814, and is now his mausoleum. It is situated about one-fifth of a mile to the E. of the Moti Mahal, and 180 yds. to the S. of the right bank of the Goomti. It is a white mosque of scanty elevation compared with its immense low dome. Inside it is filled with *Taziyahs* or paper pageants, and small pictures of the different nawabs and kings, and their favourite ladies.

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Here the advance under Sir Colin Campbell received a severe check.

The **Khurshid Manzil** is in rear of the Moti Mahal, and between it and the Observatory. It is a strongly-built plain house, which was fortified by the rebels. It is now a Girls' School affiliated to the Martinière. It was stormed by detachments of the 53d and 90th, and the Naval Brigade, with some Sikhs. It is interesting because here Outram and Havelock met Sir Colin Campbell, after severe loss in passing the fire of the rebels.

Sikandara Bagh (Alexander Garden) is about one-third of a mile to the E. by S. of the Shah Najaf, and between them lie the gardens of the Oudh Agri-horticultural Society, which are very extensive. The Sikandara Bagh is 120 yds. sq., and is surrounded by a high solid wall. It was built by Wajid 'Ali, for one of his ladies, named Sikandar Mahal. During the Mutiny a body of Sepoys retreated to this garden, under the belief that there was an outlet to it, through which they might escape. The wall of the Bagh was breached by means of field-guns at the angle nearest the Wingfield Park. Lieut. Cooper, 93d Highlanders, was the first into the S. Bagh. He is described as jumping head first through the small breach "like the clown in a pantomime." A second party made for the gate, where a Sikh corporal put his right hand through the hole in the gate to lift the latch. His hand was at once cut off, but without hesitation he put in his left hand, lifted the bolt, and the party rushed in and were followed by their regiments, who bayoneted every man inside the enclosure. In it is a tomb to Lieut. Dobbs and the men who were killed in the action.

The *Martinière* is 1 m. to the S.E. of the Wingfield Park. It is an irregular building, in a sort of debased Italian style. The basement story is raised to a good height above the ground, and has extensive wings, but the superstructure is *bizarre*, and has not incorrectly been styled "a whimsical pile," though there is something striking in its great central tower. There are four towers and a central one, supported by flying buttresses. The college contains from 120 to 180 boys, who obtain a substantial and useful education free of expense. This institution was founded by Major-General Claude Martin. His tomb is in the E. crypt of the chapel, a plain sarcophagus, guarded by a marble grenadier, with arms reversed, at each angle. This tomb was restored in 1865.

General Martin was the son of a cooper, and served as a soldier under Lally in the regiment of Lorraine. He and some of his comrades formed a company of Chasseurs under Law, and garrisoned Chandernagore, till taken by Clive. He then entered the British army, and rose to the rank of captain. In 1776 he entered the service of the Nawabs of Oudh, but the British Government allowed him to retain his rank, and to enjoy promotion. In 1783 he formed the acquaintance of De Boigne, and took part with him in cultivating indigo and lending money to the Nawab, by which he acquired a large fortune. It is said that Asafu-daulah offered him 1,000,000 sterling for the Martinière. But the Nawab died before the bargain was completed, and General Martin himself died before the building was finished, and he directed it should be completed out of the funds left to endow a school there. The visitor should ascend to the roof, where he will see the damage done by the rebels to the building and statues. They broke open the tomb of General Martin, and scattered his bones about, but these were collected and replaced by the British. In the Martinière Park are the tombs of several officers killed in action at this time.

Dilkusha, or "heart-expanding," was a villa built by S'aadat 'Ali Khan, in the midst of an extensive deer-park. It stands about ¾ m. to the S. of the Martinière across the railway. It was captured on the 12th of November 1857. Here, on the 24th, General Havelock expired, as is recorded in his epitaph at the 'Alam Bagh. The building is now a ruin.

The Cantonment lies about Dilkusha Palace, some 3 miles from the Chatr Manzil.

Wingfield Park is ½ m. to the S. of the Sikandara Bagh. It is very pretty, and

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is adorned with many white marble pavilions and statues, and has a large pavilion in the centre, surrounded by 80 acres of grounds and flower-gardens. One statue represents a man attacked by a wolf, and has on it, "The first Premium adjudged to N. Read, by the Society of Polite Arts, 100 guineas, 1761 A.D." There is said to be a statue by Canova. This park was named after Sir C. Wingfield, Chief Commissioner.

'Alam Bagh.—This place is 1¼ m. S.W. of the Oudh and Rohilcund railway station, and is in a walled enclosure of 500 sq. yds., and commands the road to Cawnpore, for which reason it was chosen for Sir J. Outram's position, when, on Sir Colin Campbell's retreat with the women and the wounded, he was left behind to keep the rebels in check. It was built by Wajid 'Ali as an occasional residence for a favourite wife. Here is General Havelock's tomb, surmounted by an obelisk 30 ft. high, with an inscription recording his death on the 24th of November 1857.

Christ Church is situated near the Post Office. It is a neat building with a tower. The church compound is prettily laid out with many flowers and creepers. There are a number of interesting tablets on the walls. Those in memory of Sir James Outram and Sir H. Lawrence deserve particular attention.

Badshahi Bagh is on the left bank of the Goomti, and 1100 yds. from the Residency. The mutineers had a battery here, and from it came the shell which killed Sir Henry Lawrence. The remains of aqueducts and waterworks show that it must have been a cool and delightful place before the Mutiny.

About 3 m. from Lucknow are the *Elephant Stables* of the Government Commissariat Department, containing at least 30 fine animals.

The bazaar is worth a visit. Remark the silversmiths, jewellers, pipe makers, gold and silver wire drawers, lace weavers, clay figure makers, etc. etc. The Nakhas, or Bird Bazaar, is specially interesting.

409 m. **Fyzabad** junc. sta. (R.), D.B. [Branch to *Ajodhya Ghat*, 6 m. Thence to Mankapur for Baraitch and Naipalganj.]

Fyzabad is a municipality, the capital of a district, and the headquarters of the Commissioner. The city has fallen into decay since the death, in 1816, of Bahu Begam, who resided here for many years. The pop. of Fyzabad and Ajodhya (see below) is 79,000. There are 36 Hindu temples, of which 25 are to Shiva, 10 to Vishnu, and one belonging to the Nanak Shahis. There are 114 mosques and one Imambarah. The Ramnaumi Fair is attended by 500,000 pilgrims. Fyzabad is bounded to the N. by the Gogra river, which here divides into two streams, both crossed by pontoon bridges. The **Cantonment** lies to the N.W. of the Indian city, at the S.W. corner of which the railway from Benares to Lucknow passes.

The **Mausoleum of the Bahu Begam** is about 1¼ m. to the S.E. of the D.B. She was wife of Shuja'u-daulah, Nawab of Oudh, and mother of Asafu-daulah. It is by far the finest mausoleum in the province of Oudh and its neighbourhood. The cenotaph is of marble without inscription. The total height may be taken at 140 ft. There is a very fine view from the top. The **Mausoleum of Shuja'u-daulah** is close by, and is something like the Begam's, but not nearly so grand or imposing. At each of the four corners of the building are an oblong reservoir, and a square one. In the centre space on the ground floor are three tombstones without any writing. The centre slab is that of Shuja'u-daulah. His mother's is to the W., and that of his son, Mansur 'Ali, to the E. In the W. side of the enclosure is a mosque at the N. end, with an Imambarah on the S. The place for a tablet is seen in the E. face of the mosque wall, but so carelessly were things done in Oudh that it has not been filled in, and nowhere is there any inscription, though the building cost a vast sum.

The *Divisional Jail* is only ½ m. to the N.W. of the mausoleums; the *Church*, St. Andrew's, about 1 m. to the N.W. of the D.B. The cemetery is a little way to the N. of it. The

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Civil Station cantonments and environs are beautifully wooded with innumerable tamarind, mango, and other trees. The **Museum** is interesting.

It is a short drive by **Fort Calcutta**, whence will be seen the bridges over the Gogra, to the **Gupta Park**, which is prettily laid out. At the S. end of the park is a temple, where they say Ram disappeared. The first Nawab of Oudh, Saadat 'Ali Khan, seldom resided at Fyzabad, though it was his nominal capital, nor did his successor Safdar Jang; but in 1776 Shuja'u-daulah, who succeeded, took up his permanent residence there. When defeated at Buxar he fled to Fyzabad and constructed the lofty entrenchment whose ramparts of rammed clay frown over the Gogra, and have been rendered famous by the oratory of Burke and Sheridan. At his death, in 1775, his widow, the Bahu Begam, remained at Fyzabad, while Asafu-daulah, the then Nawab, removed to Lucknow.

[6 m. **Ajodhya sta.**, Sanscrit *Ayudhya*, on the banks of the Gogra, is where the great Ram Chandra once reigned. In the *Gazetteer of Oudh*, vol. i. p. 2, it is said that this town is to the Hindu what Mecca is to the Mohammedans and Jerusalem to the Jews. The ancient city is said to have covered an area of 48 kos, or 96 m., and to have been the capital of Koshala, "the resplendent," the country of the Solar race of kings, of whom Manu was the first. Fergusson says that from this city Ayuthia, the capital of Siam, takes its name. It is doubtful for what reason the Solar race dispersed, but it is certain that on leaving Ajodhya the ancestors of the rulers of Oodeypore, Jodhpur, and other Rajput cities wandered with their followers over India, until they at last settled in Rajputana. For some centuries the **Buddhists**, under Asoka and his successors, were supreme. Vikramajit is said to have restored Brahmanism, and to have traced the ancient city by the holy river Sarju, which was the ancient name of the Gogra, and to have indicated the shrines to which pilgrims still flock. Tradition says that Vikram ruled for 80 years, and was succeeded by the Jogi Samundra Pal, who spirited away the Rajah's soul and entered his body. He and his successors ruled for 643 years. This dynasty was succeeded by a Jain dynasty, the Shri Bastam family, and these again by the Kanauj dynasty. A copper grant of Jai Chand, the last of the Kanauj Rathors, dated 1187 A.D., was found near Fyzabad. This date is six years before his death (see *As. Soc. Journ.* vol. x. part i. p. 861). Koshala was the cradle of Buddhism, for Shakya Muni, its founder, was born at Kapila, in the Gorakhpur district, and preached at Ajodhya. Here, too, was born Rikhab Deo, of Ikshwaku's royal race, who founded the Jain faith. The Chinese traveller, Hiouen Thsang found at Ajodhya 20 Buddhist monasteries with 3000 monks. According to him, the celebrated Toothbrush Tree of Buddha grew here.

The road from Fyzabad cantonment to Ajodhya (4 m.) is excellent, and it may be found more convenient than the railway. On entering Ajodhya, turn to the left up a narrow street to a place where there are a few shops; then turn again to the left, and ascend some steps, opposite Man Sing's house, to a platform, where is the **Janam Sthan Temple.** In the sanctum, the door of which has a silver frame, are images of Sita and Ram. Ram has a gleaming jewel of large size, which looks like a light-coloured sapphire. The temple is an oblong of about 200 ft. × 150 ft. The walls are 45 ft. high, and seem strong enough for a fortress; which justifies its name of *Hanuman Garh*, "Hanuman's fortress." It is also called Ramkot, and is said to be of Aurangzib's time. The neighbouring trees swarm with middle-sized gray monkeys of grave demeanour.

To the N.W. is the temple of **Kanak Bhawan**, or Sone Ka Garh, with images of Sita and Ram crowned with gold, whence the name "Fortress of Gold." This is said to be the oldest temple here.

The **Janam Sthan**, or place where Ram Chandra was born, is ½ m. W. of the Hanuman Garh. Close to the door, and outside it, is a Mohammedan

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cemetery, in which are buried 75 Mohammedans who were killed in a fight with the Hindus for the possession of the temple in 1855. Up to that time both Hindus and Mohammedans used to worship in the temple. Since British rule a railing has been put up, within which the Mohammedans pray. Outside, the Hindus make their offerings. The actual *Janam Sthan* is a plain masonry platform, just outside the mosque or temple, but within the enclosure, on the left-hand side. The primeval temple perished, but was rebuilt by Vikram, and it was his temple that the Mohammedans converted into a mosque. Europeans are expected to take off their shoes if they enter the building, which is quite plain, with the exception of twelve black pillars taken from the old temple. On the pillar on the left of the door on entering may be seen the remains of a figure which appears to be either Krishna or an Apsara.

At about ½ m. to the N. of Janam Sthan is **Swarga Dwara**, or Ram Ghat, where Rama bathed; and one-eighth of a mile to the S.W. of it is **Lakshman's Ghat**, where Lakshman, the half-brother of Rama, used to bathe. 1 m. to the S. of Hanuman Garh is the *Mani Parbat*, and to its S. again is the *Kuver Parbat* and *Sugriv Parbat*, hillocks of great antiquity. The **Mani Parbat** Hill is 65 ft. high, and is covered with broken bricks and blocks of masonry. The bricks are 11 in. sq. and 3 in. thick. At 46 ft. above the ground, on the W. side, are the remains of a curved wall faced with *Kankar* blocks. To the S., at the distance of 500 ft., is the **Kuver Parbat**, 28 ft. high. The history of these mounds is obscure, and the traditions concerning them are conflicting. Cunningham supposes that the great monastery described by Hiouen Thsang is the **Sugriv Parbat**, which is 560 ft. long by 300 ft. broad, and that the Mani Parbat is the Stupa of Asoka, built on the spot where Buddha preached the law during his six years' residence at Saketa.

Near the Lakshman Ghat is a large modern temple, built by the Rajah of Bhriya. 300 yds. from this is a hill 90 ft. high, with a small Jain temple sacred to Adinath. At the **Swarga Dwara** are the vast ruins of a mosque, with an iron post 21 in. long and 6 in. broad and two minarets 40 ft. high. They are probably of the time of Aurangzib.]

484 m. **JAUNPUR City** sta. (R.), D.B. (There are 2 stations at Jaunpur—the Civil Lines, or Zafarabad sta. is 4 m. farther on.)

Jaunpur is a place of much interest, and was the capital of an independent Mohammedan kingdom (the Sharki dynasty) from 1397-1478, and retained a partial independence until finally conquered by Akbar. The first thing to be seen is the famous **Bridge**[1] over the Goomti, erected by Akbar. It consists of 10 spans besides those standing on the land; the middle group of 4 being larger than the 3 at each end. It was designed by 'Afzal 'Ali, a Kabuli architect, at the expense of Munim Khan, one of Akbar's high officers. It is constructed principally of stone, and was commenced in 1564 and completed in 1568. Formerly there were shops on either side, but these were destroyed during the flood of 1774. It is said to have cost £300,000. Approaching it from the Civil Lines and what was formerly the cantonments, the traveller passes beneath the large gates of the **Sarai**, on the first of which is recorded the "Flood Level" at this point in 1774 during the great inundation, when most of the minor houses were swept away. The water rose to a height of 18 ft.

Some 200 yds. to the N. after crossing the bridge, and not far from the *Post Office* and *Town Hall*, is the N. entrance of the **Atala Musjid**, erected on the site of an old Hindu temple dedicated to the goddess Atala Deri, which was destroyed in Sultan Ibrahim's reign and the materials used up and converted into a mosque. On the principal

[1] Some of the piers and arches are inscribed, and have been fully dealt with in a volume published by Führer and Smith of the Archæol. Survey of India, entitled the *Shargi Architecture of Jaunpur* (Trübner).

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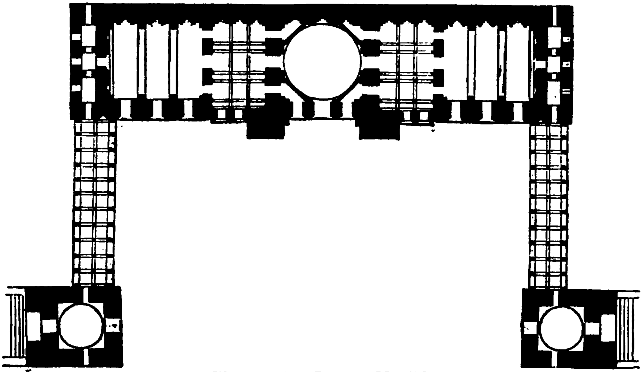
Mihrab, built of black marble, immediately in the centre of the main W. wall of the Musjid proper in which the prayers are said, is a verse from the Koran, and above it the creed. The façade is 75 ft. high. Almost in the centre of the large courtyard and to the N.E. of the musallah or praying-ground is a well with a fine citron-leaved Indian fig-tree (*Ficus venosa*). At the S.W. corner of the large square is a chamber screened by a lattice of stone, intended for the women. Leading from it to the roof is a staircase. Behind the propylon screening the dome from the courtyard and surrounding 3 sides of the drum of the dome, is a chamber some 11 ft. high and 6 ft. wide.



West half of Jumma Musjid.

At the end of a narrow lane, raised on a platform some 20 ft. in height, is the splendid **Jumma Musjid**, built by Husain Sharki, commenced 1438, finished 1478. Some attribute the design to Ibrahim, as his family lie in the cloistered court of a building adjoining the N. side of the Musjid. On entering the S. gate the visitor will notice on one of the outer voussoirs of the exterior arch an inscription (upside down) in Sanscrit of the 8th cent., another in Tughra characters over the top of the central *mihrab*, and a third in Arabic characters around the outer margin of the arch. The N., S., and E. sides are in a dilapidated condition, and were probably destroyed by Sikandar Lodi. The N. and S. entrance gates have been restored and are surmounted by domes. In the cloisters and walls many stones from Hindu temples have been utilised. Its general arrangement resembles that of the Atala and the Lal Darwazah Mosques (see below), and the façades are not unlike, although the cloisters here have 3 tiers, whilst those at the Atala have only 2. The mosque proper is very massive, almost fort-like in construction. It measures 59 ft. × 235 ft., including the thickness of the walls, but not the bastions at the angles. It is divided into 5 compartments on the ground floor, and above are 2 zenana chambers, one on each side of the grand dome, with splendid stone carved ceilings. On the E. side is an immense propylon 80 ft. high divided by string courses into 5 stories.

N. of the mosque is the **burial ground** of the **Sharki kings**, the walls of which approach the N. wall of the mosque within 30 ft. In the quadrangle is the tomb of *Ghulam 'Ali* with a fine Persian inscription. In the centre, beyond this tomb, is that of *Sultan Ibrahim Shah*. The only inscription is on a round stone in the centre, which has the Kalmiah.

Next to the tomb of Ibrahim is that of his son Sultan Hashim Shah, with an inscription of the date 1568.

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The **Fort** of Feroz, known as the Fort Musjid, and the earliest building in Jaunpur of note, was built about 1360, and was almost entirely constructed from ruined temples. The entrance gate, 47 ft. high, is covered with *kashani hak*, a sort of blue and yellow enamelled bricks, of which beautiful portions remain. The inner gate has many stones of Hindu temples built into the walls, on some of which is carved a bell. At 200 ft. from this gate is a low mosque, 130 × 22 ft., divided into 3 chambers by lateral walls, with a reservoir in front, and a remarkable Lat, or *minar*, apparently unaltered since its erection and beautifully inscribed. The river-face of the Fort is 300 ft. beyond this pillar. It is 150 ft. in perpendicular height, and commands a noble view of the country and city. Before reaching it the visitor will see a round tower called the magazine, with a *hammam*, or bath, on the left. At a market-place at the S. end of the bridge is a stone lion somewhat larger than life, which was found in the fort. Under it is a young elephant, which it is supposed to have seized. From this all distances in the city and province are calculated. The **Church** (Holy Trinity) contains a tablet to Manton Collingwood Ommaney, B.C.S., Judicial Commissioner of Oudh, who rebuilt it in 1852, and died at Lucknow during the siege. With him are buried his two sons.

Besides the mosques already mentioned, there are six others: 1. **Mosque of Malik Khalis Mukhlis**, built on the site of the favourite temple of Vijaya Chandra, which was broken down by Malik Khalis and Malik Mukhlis, by order of Sultan Ibrahim. They built this mosque in the place of it. In one of the pillars is a black stone, still worshipped by the Hindus. 2. **Chachakpur Mosque**, called Jhanjhri Musjid, on account of the "screen-like" appearance of its ornamentation, was a temple built by Jai Chandra, and converted by Ibrahim into a mosque. 3. To the W. of the city is the **Lal Darwazah Mosque**, so called in memory of the "high gate painted with vermilion" belonging to the palace erected close by at the same time by Bibi Raji, Queen of Sultan Muhammad, son of Ibrahim. This is the smallest of the Jaunpur mosques. The style of architecture is the same as that of the Jumma and Atala Musjids, but the building throughout is on a less massive and much lighter scale. The date is uncertain, though probably the cloisters of the court were erected about 1447. On the N., S., and E. sides of the court are massive gate entrances. The cloisters are 2 bays deep, and the W. walls as well as the cloisters are panelled. The columns should be well studied on account of their variety: they have once formed part of Hindu fanes. Some are inscribed with valuable inscriptions. The propylon, the principal feature of the building, standing in the centre of the W. façade is 48 ft. 6 in. high, and is wider at the base than the top. The towers contain staircases leading to a mezzanine floor, on each side of the dome. The principal mihrab is of black stone. On the top of the architrave is an Arabic inscription. 4. **Mosque of Nawab Muhsin Khan.** Sukh Mandil, who was the Diwan of Khan Zaman Khan, had built a pagoda where this mosque stands, and when Khan Zaman was killed the building came to Muhsin Khan, who was one of Akbar's courtiers, and he destroyed the pagoda, and built a mosque. 5. The **Mosque of Shah Kabir**, built by Baba Beg Jalagur, governor of Jaunpur in Akbar's reign, in 1583, in honour of the saint Shah Kabir. 6. The **'Idgah Mosque**, built by Sultan Husain, and repaired in Akbar's reign by Khan Khanan. It then fell into a ruinous state, and was deserted till restored by Mr. Welland.

488 m. **Zafarabad** sta., for the Civil Lines of Jaunpur.

520 m. **Benares** sta. (see Rte. 1).

530 m. **Mogul Sarai** junc. sta. with the East Indian Railway (see Rte. 1).

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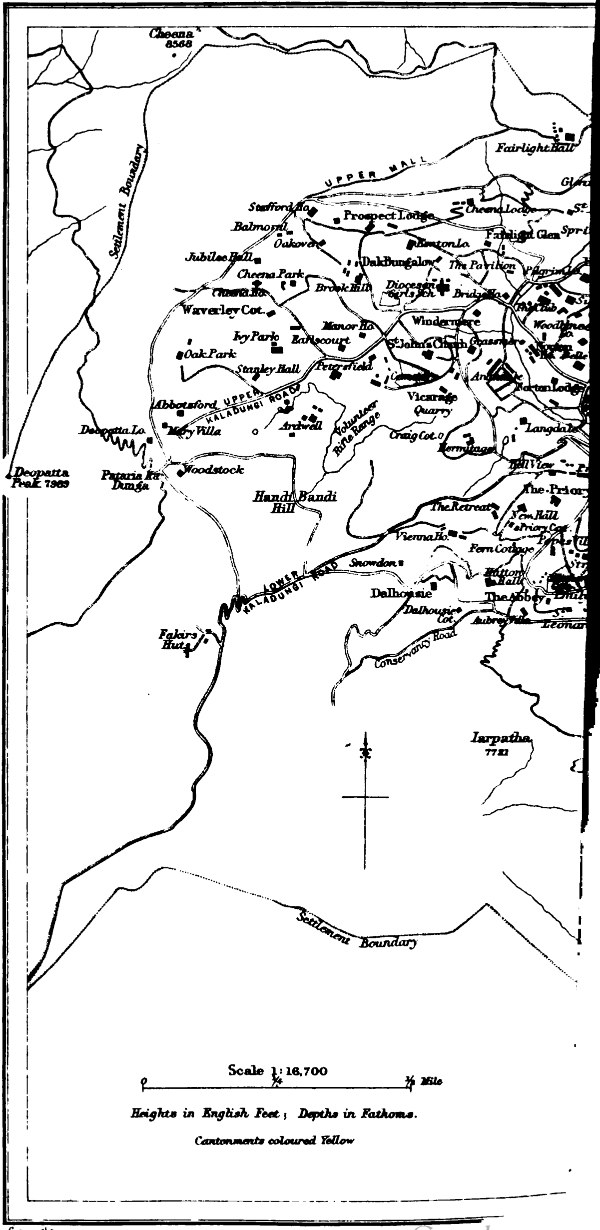

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ROUTE 16A

AREILLY JUNCTION BY THE ILCUND KUMAON RAILWAY NAINI TAL, ALMORAH, AND IKHET.

y (see p. 238.)

Bhojeepura junc. From here uns N. to

Kathgodam (R.) terminus he journey from here to Naini 5 hrs.; the distance is 14 m. 9 m. in tongas, the last 3 m. s or on ponies. From the rly. country is flat for 2 m. as far *agh* D.B. The road then he valley of the Balaya, amidst ue scenery, with waterfalls down deep ravines, to (11 *wery*. Here are refreshment- and here a more circuitous om Rambagh falls in, and the ent of the ghat (3 m. to Naini mmences. On the way up as Dale," a pleasant halting- passed.

Tal, ✲ D.B., is a favourite sani- of the N.W. Provinces, and the r residence of the Lieut.-Gover- lso a small military station. It emely picturesque, and the lake one of its most striking features; r travellers with a limited time r disposal it does not possess the ions of Darjeeling or Simla.

Lake is nearly 1 m. long, and ds. broad, with an area of 120 The flood-level is 6410 ft. above sea. The depth ranges from 5 homs at the N. end to 15½ in the adest part; and there are *Sulphur rings* at the end near the Convales- ent Depôt. The total area of the settlement is 6½ sq. m.

The chief population is to the N.W. of the lake, where are, close to the lake, the *Assembly Rooms* with *Library*, and the *Masonic Hall*, about 1¼ m. from the D.B. The *Club* about ½ m. farther, the *Post Office* lying on the way, and some *European shops*. The *Cricket, Polo*, and *Lawn Tennis Grounds*; the *Racquet-court, Bathing Sheds, Billiard Rooms*, and *Public Gardens* are all near the Assembly Rooms on the N.W. There are numerous *Educational Institutions*, including a *Kindergarten*, and Lady Dufferin's *Hospital*, opened in 1890. The highest peaks are to the N.W., as China, which is 8568 ft. above sea-level, Deopathar, 7589 ft., etc.

The *Church of St. John in the Wilderness*, ½ m. beyond the Club, is built of stone. It has a roof of dark-coloured wood, and has two stained-glass windows. There is a handsome brass under the window, on the N. side of the communion-table, in memory of Cuthbert Bensley Thornhill, C.S.I.

On 18th September 1880 a frightful catastrophe occurred at Naini Tal. On Thursday the 16th of September rain fell in torrents, and continued to fall during Fri. and Sat., when in the 24 hrs. 33 in. had fallen. The Victoria Hotel, which stood about 280 yds. to the N. of the N. corner of the lake, had a lofty hill at its back. At 10 o'clock on the morning of Saturday, the 18th, a slight landslip occurred on the spur of the hill, behind the hotel, crushing in the outhouses and a portion of the rear of the premises, and burying several natives and one European child. Assistant-Commissioner Mr. Leonard Taylor, with some police and labourers, came at once to render assistance, and sent for the military, who hastened to the spot under the command of Captain Balderstone. The work of extricating the dead and wounded went on till 1.30 P.M., when in a moment the whole precipitous cliff overhanging the spot fell with a tremendous roar, burying at once the hotel, the soldiers, the assembly rooms, library, orderly room, road, and garden. Almost every person in the buildings and grounds was entombed. The place shook as with an earthquake, and the waters of the lake were driven to the S. part of it in an immense wave, while vast clouds of dust rose from the falling masses like volumes of smoke after a terrible explosion.

There is a pretty ride on the W. side of the lake, where the visitor may ascend to a considerable height. But

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the finest views will be obtained on the E. side, *e.g.* from Sher ke Danda, whence the snowy mountains beyond Almorah and Ranikhet may be seen. The visitor who is fond of sport might go to Ranikhet and Almorah for a short tour by the bridle-paths as below :—

Nos.	Names of Villages.	Miles from Village to Village.
1	From Naini Tal to Khyrna D.B. . .	12
2	From Khyrna to Ranikhet D.B. . . .	18
3	From Ranikhet to Maykhali D.B. . .	8
4	Maykhali to Almorah D.B.	16
5	From Almorah to Peora D.B. . . .	9
6	From Peora to Ramgarh D.B.	12
7	From Ramgarh to Naini Tal	13
	Total . .	88 m.

There is a good cart-road from Naini Tal to Ranikhet, about 60 m.

At **Khyrna** on the Casi River is mahsir fishing, also gooral shooting, and a few leopards in the hills. From Khyrna to Almorah by the river is rough going but fair fishing.

Excursions may also be made from Naini Tal to **Bhim Tal**, 12 m. Bungalow and fishing :—**Nankulchia Tal**, 2 or 3 m. from Bhim Tal, camping-ground and fishing, and to **Malwa Tal** 10 m. from Bhim Tal over the hills, a very pretty lake, bungalow, fishing, and good shooting procurable. From Malwa Tal return to Bhim Tal, thence to **Kathgodam** (7 m.)

Almorah, ✲ D.B., the chief town of the district of that name, 5500 ft. above sea-level, pop. 7500 ; a station for 2 battalions of Gurkhas, is famed as a residence for persons with weak lungs. The views of the snows are fine. In the neighbourhood are the *Julna* and *Binsur fruit orchards.*

Almorah to *Pindri Glacier*, 6 marches ; D.B. on the way, but no supplies or attendance. Make arrangements with Assistant Commissioner at Naini Tal or Almorah. Best time of year September or October. *Shooting* plentiful.

Ranikhet, D.B., an important military hill station. Pop. 6000. Elevation between 6000 and 7000 ft. The views of the Himalaya snows from this station are very grand. This place is reached by dandy or pony from Kathgodam sta. either *via* Naini Tal (Tonga Dak to Brewery) or *via* Bhim Tal.

ROUTE 17

LHAKSAR JUNC. TO HARDWAR, DHERA DUN, AND THE HILL STATIONS OF MUSSOORIE, LANDOUR, AND CHAKRATA.

Lhaksar, on the Oudh and Rohilcund railway.

[Branch line to 16 m. **Hardwar** sta. (pop. 28,000). The height above sea-level is 1024 ft. It is situated on the right bank of the Ganges, at the southern base of the Siwalik range, at the mouth of a gorge through which that great river enters the plains. The Ganges here divides into several channels, intercepted by large islands, many of which are placed beyond the reach of high-flood water. One of these channels commences about 2½ m. above Hardwar, and flows by it, and by Mayapur and Kankhal, rejoining the parent stream a little below the last town. The Ganges Canal system commences at Hardwar.

It is from a spot on this bank between Mayapur and Kankhal that the head-waters of the great *Ganges Canal* are taken.

The town is of great antiquity, and has borne many names. It was originally known as Kapila, or Gupila, from the sage Gupila, who passed a long period here in religious austerities, at a spot still called Kapila Sthana.

In the 7th century A.D. the Chinese pilgrim Hiouen Thsang visited a city which he calls Mo-Yu-Lo, which General Cunningham identifies with Mayapur, a little S. of the modern Hardwar.[1]

Hardwar was visited by Raper in 1808, who calls it a small place, "having only one street about 15 ft. in breadth,

[1] For the ancient history of Hardwar see *Arch. Rep.* vol. ii. p. 231.

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and a furlong and a half in length. Most of the houses have the upper part of brick and the lower part of stone, which is of good quality." The street is now fully ¾ m. long. The name of Hardwar, "Door of Hari or Vishnu," is comparatively modern, and probably does not date farther back than 1400 A.D. The followers of Shiva assert that the proper name is Haradwara, "the Door of Shiva." It was, however, the scene of sacred rites long before the worship of Shiva and Vishnu existed in their present form. On the left is the Chandi Pahar, on the top of which is a temple connected with those in Hardwar.

The great object of attraction now is the temple of *Gungadwara* (see below), and the adjoining bathing ghat. This ghat has its name from the *Charan*, or footprint of Vishnu or Hari, impressed on a stone let into the upper wall, which is an object of great veneration at the annual gathering. Each pilgrim struggles to be first to plunge into the pool after the propitious moment has arrived, and stringent police regulations are required to prevent the crowd from trampling one another to death and drowning each other in the sacred water. In 1819, 430 persons lost their lives in this manner; after which accident Government built the present enlarged ghat of 60 steps, 100 ft. wide. The great assemblage of pilgrims takes place on the 1st of Baisakh (March-April), when the Hindu solar year begins, and the day on which the Ganges is said to have first appeared.

The exact time for bathing is the moment when the sun enters Aries. But this day no longer corresponds with the vernal solstice. The Hindu calendar makes no allowance for the precession of the equinoxes. Their New Year's Day has accordingly gradually receded from the true period until the difference is now as much as twenty-one days, the great bathing day having been for many years past on the 11th of April. The advantages supposed to be derived from bathing in the Ganges are the cleansing from all sins. This belief was as strong in 634 A.D. as it is now.

Every twelfth year the planet Jupiter being in Aquarius, a feast of peculiar sanctity occurs, called a *Kumbh-mela*, attended by enormous crowds. In ordinary years the pilgrims amount to 100,000, and at the *Kumbh-mela* to 300,000. Riots and bloody fights used to be common; in 1760, on the last day of bathing (10th April), the rival mobs of the Gusain and Bairagi sects had a battle, in which 18,000 are said to have perished. In 1795 the Sikh pilgrims slew 500 Gusains.

The Hardwar *mela* or fair is also important in a mercantile point of view, being one of the principal horse fairs in Upper India, where Government purchases remounts for the cavalry. Commodities of all kinds, Indian or European, find a ready sale, and the trade in food-grains is lucrative.

From Hardwar the pilgrims proceed to visit the shrine of Kedarnath, a name of Shiva; and that of Bhadrinath in Garhwal.

Within the limits of the old city are the ruins of an *old fort* 750 ft. square, attributed to Raja Ben, and several lofty mounds covered with broken bricks, of which the largest and most conspicuous is just above the Canal bridge. There are also three *old temples*, to Narayana-shila, to Maya-devi, and to Bhairava. A great variety of old coins are found here every year.

The *Temple of Narayana-shila* is made of bricks 9½ in. square and 2½ in. thick, and is plastered on the outside. The *Temple of Maya-devi* is built entirely of stone, and General Cunningham thinks it may be as old as the 10th or 11th century. The principal statue, which is called Maya-devi, is a three-headed and four-armed female, in the act of killing a prostrate figure; in one hand is a discus, in another what resembles a human head, and in a third a trident. General Cunningham points out that this cannot be Maya, the mother of Buddha, and thinks it may be Durga, to whom Vishnu gave his discus, and Shiva his trident. Close by is a squatting figure with eight arms, which must be Shiva, and outside the temple is the bull Nandi. Outside the *Temple of Sarvvanath* is a statue of Buddha under the Bodhi tree accompanied by two standing

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and two flying figures. On the pedestal is a wheel with a lion on either side.

Gangadwara is celebrated in the Puranas as the scene of Daksha's sacrifice, to which he neglected to invite Shiva, the husband of his daughter Sati. Sati attended the sacrifice in spite of Shiva's warning not to do so, and was so shocked at her father's disrespect that she went to the bank of the Ganges and by her own splendour consumed her body. Enraged at Sati's death, Shiva produced Vira-Bhadra, who cut off Daksha's head and threw it in the fire. Shiva restored Daksha to life, but as his head had been consumed, replaced it with that of a goat or ram. The spot where Daksha is supposed to have prepared his sacrifice is now marked by the *Temple of Daksheshwara*, a form of Shiva. It is at the S. end of Kankhal, 2½ m. below the bathing *ghat*. Around the temple are several smaller ones, of no interest.]

Returning to Lhaksar, the line continues N.W. to

11 m. **Roorkee** sta., D.B. (see p. 237).

33 m. **Saharanpore** sta. (see p. 194). There is a good carriage road from here to *Dehra Dun* (42 m.); 6 m. farther at Rajpore,* at the foot of the hills, the carriage must be abandoned for jhampan, dandy, or pony. An ascent of about 4 m. brings the traveller to Mussoorie.

There are D.Bs. at the following places *en route*: 15 m. Futtehpore; 28 m. Mohun; 35 m. Assaroree; 42 m. Dehra Dun; 48 m. Rajpore. The journey from Saharanpore to Mussoorie occupies 13 hrs.

Dehra Dun (or Doon) D.B., is the capital of the Dehra Dun district. Dehra itself (19,000 inhab.) is prettily situated in the midst of a mountain valley, 2300 ft. above sea-level. It was founded by Guru Ram Rai, who settled in the Dun at the end of the 17th century. His temple, in the style of the mausoleum of the Emperor Jehangir at Shah Dera, forms the chief ornament of the town. To the W. is the cantonment. There are an English church, a mission of the American Presbyterian Church, and various chapels.

In the earliest ages of Hindu legend Dehra Dun formed part of a region known as Kedarkhand, the abode of Shiva from whom also the Siwalik Hills are called. Here Rama and his brother are said to have done penance for killing Ravana, and here the five Pandus stopped on their way to the snowy range where they immolated themselves. Authentic history knows nothing of Dehra till the 17th century. Ram Rai, who was driven from the Panjab and the Guruship on account of doubts as to his legitimacy, founded Dehra. In 1757 Najibu Daulah, Governor of Saharanpore, occupied the Dun, but he died in 1770, when the country was swept by various invaders. Last of all came the Gurkhas, with whom the British went to war in November 1814. At the end of 1815 the Gurkhas ceded the country to the British, who had easily occupied Dehra, and taken the strong hill fortress of Kalanga after a gallant defence, in which Sir Rolo Gillespie, a gallant soldier who suppressed the mutiny at Vellore, was killed. There is a monument to the slain a short distance from Dehra. Those of the garrison who survived entered the service of Ranjit, and died to a man in battle with the Afghans. It is probable that the inhabitants have trebled since the introduction of British rule. The climate of Dehra is excellent.

The approach to Mussoorie from Dehra is by *Rajpore** (6 m.), a large native village, and at an elevation of about 3000 ft. The road from Rajpore to Mussoorie is very steep.

About half-way up is *Jarapani*, a halting-place where there is water and a bazaar; and here, at an elevation of 5000 ft., are the first houses of the European residents.

4 m. **Mussoorie**,* a hill station, and *Landour*, the adjacent Convalescent Depôt for British troops, are situated upon one of the outer ranges of the Himalayas, which lie to the N. of Dehra Dun. The hill on which Mussoorie is built rises from the plains in the form of a horse-shoe, gradually ascending to the centre, and enclosing in the hollow a number of ridges which lose themselves in the mass above. Ridges also run

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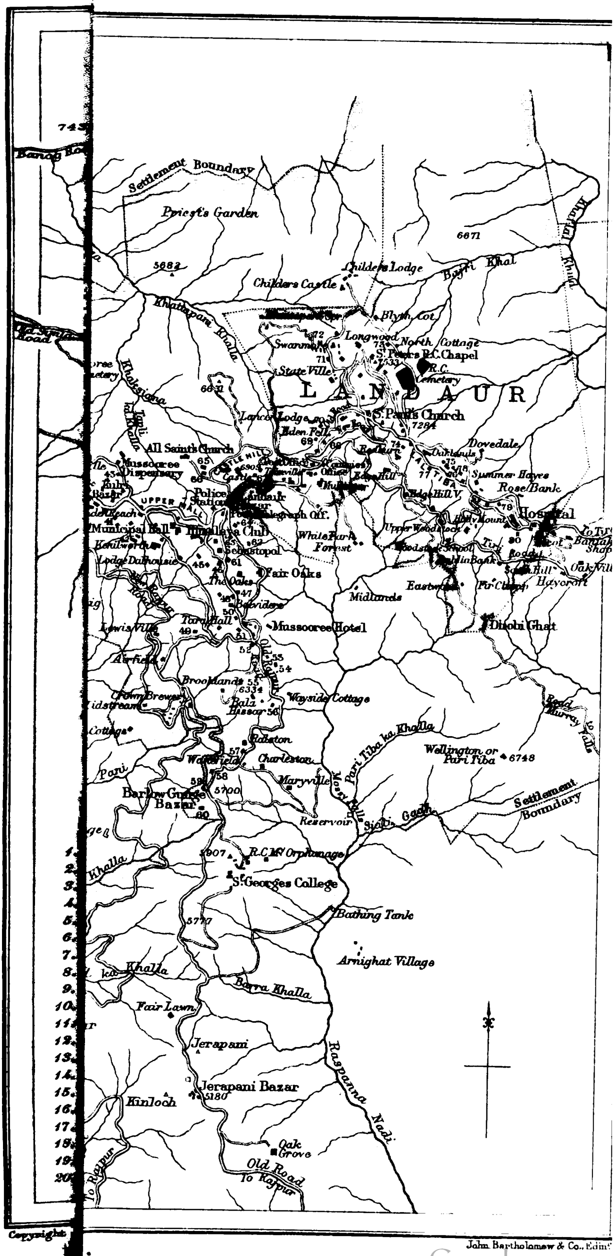

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down from the back of a hill to a valley in which flows a tributary of the Jumna; between the ridges N. and S. are deep wooded gorges. The greater number of the houses are built at an elevation of from 6000 to 7200 ft., mainly on the S. side of the hill. The view from Mussoorie over the valley of the Dun and across the Siwalik Hills to the plains is very beautiful, as also is the view towards the N., which is bounded by the peaks of the snowy range. The hills, on the side nearest the plains exposed to the prevailing winds, are nearly bare, and the visitor misses the pine and deodar forests which form so beautiful a feature at Simla and other Himalayan stations.

To the N., however, not far below the ridge, trees are plentiful. They are principally oak, rhododendron, and fir. In sheltered places apricots, apples, pears, and cherries flourish, together with many English annual and perennial plants. The climate is delightful. Towards the end of November snow falls, and from time to time during the succeeding three months.

Landour✱ is a little to the S.E. of Mussoorie, connected with it by a narrow spur from 20 to 30 yds. in breadth, with a sheer precipice of from 80 to 100 ft. on either side. It is 200 yds. long, and rises rather abruptly to the Landour hill, the highest point of which is about 900 ft. above the average of the Mussoorie ridge.

The houses and barracks at Landour are built upon the ascending slope of the spur, and upon the precipitous slopes of the ridge. The barracks face the S. The very limited area of Landour is no small disadvantage. Slight attacks of fever occur both at Mussoorie and Landour, but very serious cases of jungle fever happen to Europeans who venture on shooting expeditions into the valleys. There is a permanent Anglo-Indian population at Landour and Mussoorie, and a large influx of visitors during the hot season. English and Roman Catholic churches exist at both places, with numerous schools and boarding-houses, and at Mussoorie a public library, masonic lodge, club, brewery, and three banks.

There is a good road to Simla *via* Chakrata. The accommodation on the way is scant. Tents, food, and servants should be taken. The places on the road are as follows:—

15 m. *Lakwar*, D. B.

11 m. *Nainghat*, D.B.

21 m. **Chakrata**, D.B., a military hill-station 7000 ft. above the sea in the centre of the district of Dhera Dun called Jaunsar Bawar. It is 77 m. from Saharanpore, with which it is connected by a cart-road. This station was founded in May 1866. There are lines for a European regiment, and a native town has gathered round the cantonment. Large game shooting can be had by those who can climb.

15 m. *Kanipani*, Forest Bungalow.

21 m. *Maindroit*, water and good camping-ground; 9 m. *Mundal*, D.B.; 12 m. *Peontree*, water and few supplies. 10 m. *Chepal*, water and few supplies. Cross Pationalla mt. (9368 ft.), 23 m. *Synj*, water and supplies; 8 m. *Fegu*, D.B.; 12 m. *Simla* (see Rte. 11).

ROUTE 18

Delhi to Tundla Junc. for Agra, Cawnpore, and Allahabad, by the East Indian Railway.

From Delhi 12 m. **Ghaziabad** junc. sta. From here the North-Western Railway runs N. to Meerut, Umballa, and Peshawar (see Rte. 11A).

78 m. **Aligarh** junc. sta. (R.), D.B., between the civil sta. and the city. A

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line from here runs N.E. to the Oudh and Rohilcund main line.

Aligarh, "the high fort," is the name of the considerable fortress which adjoins and protects the town of Kol or Koil situated in the well-cultivated plain between the Jumna and Ganges. This town (60,400 inhab.) is of undoubtedly great antiquity, and Buddhist remains have been found in excavating the eminence on which the citadel of Koil stood. Authentic history commences with the Mohammedan historians. Hasan Nizami writes that in 1194 Kutbu-din marched from Delhi to Koil, "which is one of the most celebrated fortresses of Hind." In 1252 A.D. Ghiyasu-din Balban was governor of Koil. He set up a great minaret, which was inscribed with the name which he had before he ascended the throne—"Bahau-din Shamsi," and dated 1254 A.D. In 1862 this pillar, by an extraordinary act of vandalism, was pulled down.

Ibn Batuta mentions Koil in his account of his embassy from Delhi to China, 1342 A.D. He calls it a fine town surrounded by mango groves. In the 15th century Koil became the scene of many a battle between the armies of Jaunpur and Delhi. An inscription in the fort of Koil records its construction during the reign of Ibrahim Lodi, 1524 A.D. In 1759 A.D. the Afghans, under Ahmad Shah, expelled the Jats from Koil. About 1776 A.D. Najaf Khan repaired the fort of Ramgarh, and changed its name to Aligarh. About 1785 Maharajah Sindia captured Aligarh, in which he found treasure in specie and jewels amounting to a kror of rs. In 1788 Aligarh was taken by Ghulam Kadir Khan, and retaken by Sindia, and here, with the aid of De Boigne, that prince organised those battalions after the European fashion which did such good service on many a hard-fought field. In 1796 De Boigne was succeeded by Perron.

In 1803 the British declared war against Sindia, Perron took refuge with the British, and Aligarh was stormed and taken after a stout resistance.

When the news of the mutiny at Meerut arrived, on the 12th of May, Aligarh was garrisoned by 300 Sepoys of the 9th N.I., who mutinied on the 19th. On the 28th Lieut. Greathed reached Aligarh, with 40 volunteer horsemen, and information being received that Rao Bhupal Sing, a Chauhan, had proclaimed a Rajput government at Khair, 14 m. W. of Aligarh, the volunteers went there, and Mr. Watson, with a few of them, rode straight through the town to the Tahsildar's office, captured Bhupal Sing and 16 of his followers, and hanged him on the spot. Up to the 21st of June the volunteers held their ground at Aligarh, but the Lieut.-Governor of Agra then recalled most of them. The remaining few moved to Mandrak 7 m. from Aligarh, on the Agra Road, and occupied the deserted factory there. On the 2d of July the volunteers were surrounded, but mounted and charged and dispersed the mob. They were, however, soon after obliged to retire to Agra. On the 5th of October Colonel Greathed's column occupied Koil.

At the 3d milestone S. of Aligarh on the Agra Road is a *Ficus religiosa* of enormous girth, and 100 yds. from it on the left of the road is a garden, in which a body of Ghazis concealed themselves during the rebellion, and rushed out on a detachment of our troops, inflicting much loss before they were despatched. A few yds. beyond the milestone stands a Maltese cross.

The **Civil Station** is admirably kept and well planted with fine trees. On one side of a large central space are private residences and the Post Office, and on the other, the Public Offices, Law Courts, Zil'a School, the cemetery, and the Aligarh *Institute*, founded in 1864 by the well-known Saiyad Ahmad Khan, K.C.S.I., LL.D. The Library contains more than 2000 volumes, and the reading-room is furnished with the leading English and vernacular papers. The Institute has a printing press and a newspaper of its own, called the *Aligarh Institute Gazette*. The *Lyall Library* was founded by the Hindus of Aligarh, and is built in the modern Saracenic style. The old cemetery of 1802 lies towards the Fort.

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The object of chief interest at Aligarh is the **Anglo-Oriental College** (about 1 m. from the rly. sta.), for the education of Mohammedans of the upper class. It owes its foundation to the patriotism and energy of Sir Saiyad Ahmad Khan, already mentioned, who personally superintended its construction and organisation. The building is on the plan of an Oxford or Cambridge college, and is surrounded by grounds covering about 100 acres. It was opened in 1875, and has since made rapid progress. It consists of 2 departments, a college and a school; and its inmates, some 200 boys and 80 young men, come from all parts of India. The subjects taught are English, Sanscrit, Arabic, Persian, history, and mathematics. The Principal and 2 Professors are English university men, and the Headmaster of the school is also an Englishman. It is governed by a body of Mohammedan trustees, and is in no way connected with the state; and unlike the Government colleges, which are unsectarian, here the Mohammedan religion is taught. Considerable prominence is given to the encouragement of manly sports; and altogether the institution marks a new departure in the methods of Indian education.

The *Fort of Aligarh*, 2 m. N. of the town of Koil, originally built in 1524, was reconstructed by French engineers in the 18th century. It is surrounded by a ditch 18 ft. deep and from 80 ft. to 100 ft. wide. The Fort is an oblong in plan, with an inside area of about 20 acres. At the N.W. angle there are bomb-proof magazines. There is no garrison. The main entrance to the Fort is on the N. There were barracks in the Fort, but they have been pulled down. Perron's house is ½ m. to the S. of the Fort.

Between the College and the Fort is the House or *Tower of Perron*, a French officer in the service of Sindia 1796-1803. It has a square gateway in front, with an arched entrance and a guard-room above it. In the garden is a well with a Persian inscription.

The *Jail* is 1 m. S. of Perron's house. Outside the S. angle is a monument to the memory of officer who fell in the assault of Aligarh and in the Battle of Laswari in 1803.

In the **City of Koil** (pop. 62,000), at the top of a long and rather steep slope, is the principal mosque, with three central domes, two side domes, and four minarets. It was built by Sabit Khan in 1728 during the reign of Muhammad Shah. The architecture is in the debased style of the last century, yet the mosque is by no means without beauty and even dignity. The eminence on which it stands is called the Bala Kilah, and in it have been discovered remains of Buddhist and Hindu temples, some of which have been placed in the compound of the Institute. The domes are of brick, the rest of the building is of blocked *kankar* and red sandstone, and the pinnacles are gilt. The mosque is not in good repair.

S.E. of the great mosque is the *Moti Musjid*, or "Pearl Mosque." In the city is a fine *tank* surrounded by small Hindu temples and shrouded by magnificent trees swarming with monkeys. There are nearly 100 Imambarahs in the town. The tomb of Gisu Khan is the most beautiful. It is an open-pillared chattri, and is close to the 'Idgah. About ¼ m. W. of the chief mosque is a curious group of tombs. The central one is called the Shrine of Shah Jamal, who is said to have lived before Koil was taken by 'Alau-din Ghori.

On the occasion of the Aligarh annual **Fair** (held early in Feb.) a small temporary town is constructed of bamboo, and surrounded by hundreds of tents. Shopkeepers bring the best Indian art ware and fabrics from all parts of the country for sale and exhibition. A horse fair is held at the same time, and an exhibition of agricultural implements and produce. There are also horse-races, wrestling-matches, and other entertainments, in which the English residents as well as the natives take part. The occasion offers an unrivalled opportunity for witnessing the inner life of an Indian district.

97 m. **Hathras** junc. sta. The East

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Indian Railway is here crossed by the Cawnpore-Achnera line of the Bombay, Baroda, and Central India Railway. From this junction *Muttra* and *Bindraban* (Rte. 10) may easily be visited.

The thriving town of Hathras is 6 m. from the sta. It possesses a large tank and a municipal building for the benefit of officers on tour.

127 m. **Tundla** junc. (R.) A line from here runs W. into *Agra* (p. 167), distant 15 m.

184 m. **Etawah** sta. ✲ (R.), D.B., properly *Itawah*, from *Int*, "a brick" (35,000 inhabitants), has been the headquarters of the district of the same name since 1856, before which Patiala and Sirhpura held the place successively. It is said to have been founded about five centuries ago by Sangram Sing, a Chauhan chief, descended from the famous Prithi Raj, King of Delhi.

The *City* stands picturesquely amongst a network of ravines on the N. bank of the Jumna, at a point where it bends sharply backwards on its own course, and between the river and the rly. It is divided into two parts, a ravine from N.W. to S.E. separating the old city on the S. from the new. The roads from Mainpuri unite outside the new city to the N.W. and form the *Bazaar*, which in the centre is cut at right angles by the main road from Farrukhabad to Gwalior that traverses Etawah from N.E. to S.W. In the centre of the city is *Hume Gunj*, a public square where the corn and cotton-markets are held; and adjoining it is a *Sarai* with a fine gateway. Half a mile of broken country extends between the city and the river to the S. On the W. is a barren plain with wildly rugged ravines, and ½ m. to the N. lies the *Civil Station*, with church, public garden, racket court, etc.; it is well planted with trees, and there is a belt of dark woods on the N. and E. sides. In a grove to the W. is the *Asthala*, an important Hindu temple of the last century.

The *Jumma Musjid*, on high ground the rt. of the Gwalior Road going towards the Jumna, is an old Buddhist temple, altered by the Mohammedans about 1430 A.D. According to Mr. Hume, it dates from the 5th century A.D. (see *As. Soc. Journ.* vol. XXIV.) The screen, 47 ft. high, before the dome is similar to that of the Atala and Jumma Musjids of Jaunpur. The façade is 130 ft. long, but only 20 ft. deep. The main portion is of block *kankar*, with fragments of blue-stone in the walls, and with portions of ten granite columns. There are also plain pillars of light and red sandstone; some have been cut in two, and used for various purposes.

1 m. from the mosque the ruins of the *Fort*, built by Samarsi about 1120 A.D., stand on an eminence about 100 ft. above the river. A comparatively modern and plain building—the Barahdari—crowns the hill, and commands a fine view over the Jumna to the S. The S. face of the fort is the most perfect, with a bastion 33 ft. high, and another 24½ ft. The Dutch traveller Johannes de Laët, in 1631, says: "It is surrounded by a double wall. On its gate a human face is sculptured, which the Indians regard with awe, and worship it by anointing it profusely with oil." The remains of the gate are still to be seen on the side of the hill. The well in it is 120 ft. deep. The fort was destroyed by order of Shuja'u Daulah.

The *Bathing Ghats* on the Jumna just below the fort and along the banks are picturesque and worth a visit. From them will be seen the conspicuous white *spire* of a modern *Jain temple*.

271 m. **CAWNPORE** junc. sta. ✲ The junction of four railways—East Indian; Cawnpore Achnera; Cawnpore Lucknow; Indian Midland. Comfortable and convenient waiting-rooms, and carriages easily obtained.

The *City* (pop. 182,000) is situated on the right bank of the Ganges; old Cawnpore is 2 m. to the N.W. of the present city. The name means City of Kanh or Krishna; *Kanh* meaning "husband." It is a great emporium for harness, shoes, and other leather-work. The sole interest attaching to

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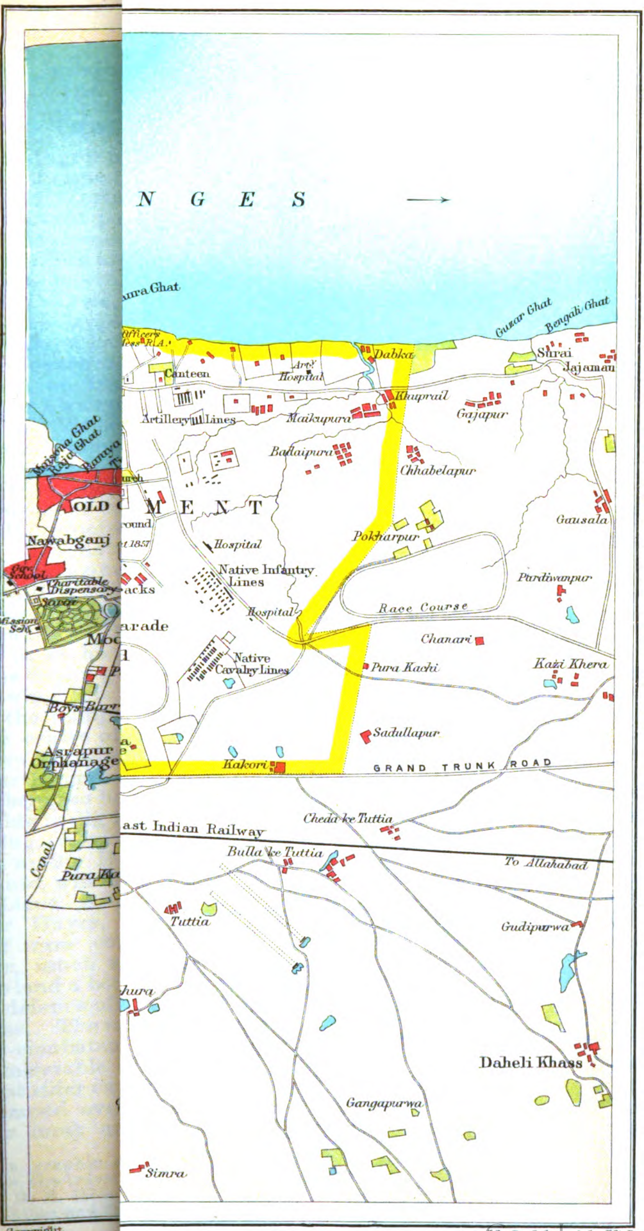

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the place arises from the frightful massacres of the Mutiny.

The Mutiny.[1]

The cantonment at the time of the Mutiny straggled for 6 or 7 m., and though containing an usually large non-combatant population, was imprudently garrisoned with about 3000 Indian soldiers and only 60 Europeans. The Nana Sahib, the adopted son of Baji Rao Peshwa, whose claims to succeed to the large pension enjoyed by the ex-Peshwa had been ignored by the British Government, was living near at Bithur, on friendly terms with the English at Cawnpore.

Sir Hugh Wheeler, a gallant veteran, the general commanding the division in the spring of 1857, doubting the fidelity of the Sepoys, resolved to store with provisions one spot which should be a rallying point for those under his charge. The natural position to select was the magazine in the N.W. corner of the military lines, which rested on the river, and was surrounded by strong walls. But Wheeler decided against it, as he would have to withdraw the Sepoy guard, and feared that by showing his mistrust he would hasten the rising. The spot he chose was the centre of a plain where there were two barracks. Here he raised some earthworks about 4 ft. high, the ground being so hard that it was almost impossible to dig it, and so friable, that when dug, it would not cohere. He applied to Sir H. Lawrence for reinforcements, which were generously sent under Lieut. Ashe, and with Captain Fletcher Hayes, military secretary, a man of rare courage and capacity. Wheeler, much against advice, asked Nana to lend a body of his own retainers for the defence of the Treasury and the Magazine. The same day (22d May) all the non-combatants betook themselves to the miserable entrenchment, which the worst rider on the worst horse could have jumped over. On the 3d June Wheeler most unselfishly despatched reinforcements to Lucknow, knowing that, in case of attack, his own position was not defensible.

On the night of the 4th of June the 2d Cavalry rose and galloped off to Nawabganj, where the treasure was. The 1st Regiment N.I. followed them, and burned and plundered as they went. They sacked the Treasury, threw open the Jail, burned the Public Offices and the Records, and captured the Magazine with all its ammunition and artillery, with which they prepared to march to Delhi. The 53d and 56th eventually joined them, all but 80 men, who remained faithful to the end of their lives. The whole body of mutineers then started on the march to Delhi, but were persuaded by Nana's emissary to return, and on 6th June Wheeler was warned by the Nana to expect an attack; and by noon the siege of Cawnpore had begun.

Never had a besieged garrison been called upon to do greater things than this little body of about 300 English soldiers, hampered by every disadvantage and exposed to the continuous fire of 3000 trained soldiers, well fed, lodged, and armed. The total number in the entrenchment is estimated at 1000, of whom more than half were women and children. There were heroes in this little band of whom any nation would be proud. To Captain Moore of the 32d has by common consent been assigned the first place in these ranks. There was only one well within the entrenchment, reached by passing over the most exposed portion of the position. Before long provisions were scarce, and the barracks containing stores and surgical instruments caught fire on 13th June. From the first day the casualties were considerable and at dead of night the bodies were carried to a well outside the enclosure and let down. Over 250 were disposed of in this way in three weeks.

On the 23d of June the enemy made a general attack, but were repulsed at all points. On the 25th a slip of paper was brought by a woman into the entrenchments offering a safe passage to Allahabad to all not "connected with the acts of Lord Dalhousie." On the

[1] For a graphic account of the siege of Cawnpore, the traveller cannot do better than study T. R. E. Holmes's *History of the Indian Mutiny*, Allen and Co.

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26th there was an armistice, and it was proposed that the British should surrender their fortified position, their guns, and treasure, and should march out with their arms, and 60 rounds of ammunition for each man. The Nana would give them safe conduct to the river-side, and supply boats to take them down the Ganges. This was agreed to, and next morning, 27th June, the survivors, about 450 in number, marched down to the Sati Chaura Ghat, and got into the boats. It was 9 A.M. before they were embarked, and then a bugle sounded, the native boatmen left the boats fixed in the mud, and a murderous fire of grape-shot and musketry opened upon the wretched passengers, who had thus been brought to the shambles. The thatch of the boats took fire, and the sick and wounded were burned, while the Sepoys jumped into the water and butchered the rest. Orders then came from the Nana to kill no more women, and about 125 women, wounded and half-drowned, were then carried back to Cawnpore.

One boat drifted down the river. Those on board propelled it as they could, but their numbers were rapidly diminished by the fire from the banks. For 36 hours they floated down stream pursued and attacked by the enemy on all sides. On the second morning they woke to find themselves in a side stream with Sepoys on the banks ready to overwhelm them. Two officers and 11 soldiers gallantly leapt ashore and dispersed the astounded crowd. But the boat had drifted down stream out of sight and was lost to them. Four of these men—Mowbray Thomson, Delafosse, Privates Murphy and Sullivan—being strong swimmers, reached the Oudh shore, and alone lived to tell the story of Cawnpore. The boat was subsequently overtaken by the enemy and brought back. The men were then by order of the Nana all shot, and the women and children sent to join the 125 who had been spared at the Massacre Ghat. They were afterwards removed to a small house called Bibi-garh, here, between the 7th and 14th of . 28 died.

But retribution was at hand. On the 7th of July Gen. Havelock marched from Allahabad with 1400 British and 600 Sikhs. On the 12th of July at 7 A.M. they halted at Belindah, 4 m. from Fatehpur. Here they were attacked by the Nana's army, but it suffered a crushing defeat, and Fatehpur, where great atrocities had been committed by the rebels, was sacked by Havelock's men. On the 15th of July Havelock again defeated the rebels and drove them over the bridge across the Pandunadi. The Nana was living riotously in a palace over the prison, and learning that Havelock was advancing upon him, issued an order to massacre the women and children in the Bibi-garh. The few men among the prisoners were brought out and killed in his presence. A party of Sepoys were then ordered to shoot the women, but they intentionally missed their aim. Then a party of butchers were sent in with swords and long knives. Soon the shrieks ceased, but groans continued all through the night. In the morning the dead and dying, and a few children almost unhurt, were pitched into an adjoining well.

The Nana then went out to oppose Havelock with 5000 men and a formidable train of artillery, but the battle (16th of July) ended in the confused flight of the rebels. On the 17th Havelock marched on to occupy the cantonment, but ere he reached it he learned the mournful story of the massacres.

Four months later Cawnpore was the scene, once more, of bloody engagements. Sir Colin Campbell marched thence on the 9th of November 1857 to relieve Lucknow, leaving behind him for the protection of Cawnpore, his base of operations, 500 British and 500 Madras troops, commanded by Major-Gen. Windham, of Redan celebrity. On the 27th of November Sir Colin began his march back to Cawnpore, having with him 2000 women, children, sick, and wounded, and the treasure which had been rescued from Lucknow. On nearing the Bridge of Boats, on the 28th, Sir Colin saw a conflagration, which proved that the enemy had taken the city of Cawnpore,

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Tantia Topi, at the head of the Gwalior insurgents, about 15,000 men, had marched on Cawnpore, and by well-concerted movements, completed on the 19th of November, had cut off Cawnpore from all communication with the W. and N.W., from which its supplies had been obtained.[1] On the 26th Windham moved out from Cawnpore, attacked and repulsed Tantia's right wing. But on the two following days he was gradually driven back to his entrenchment on the river side, leaving the bridge—the link with Lucknow—dangerously exposed. Sir Colin arrived just in time to save the bridge, but the clothing and stores prepared for the refugees from Lucknow fell into the hands of the rebels. Having despatched his convoy of ladies and wounded to Allahabad, Sir Colin on December 6th took the initiative. His arrangements for the battle were most skilful and completely successful; the Gwalior camp, with all its stores and magazines, was taken, and the enemy routed with great slaughter.

Objects of Interest.

On the way from the rly. sta. to the Memorial Church an enclosure is passed containing some interesting monuments and heartrending inscriptions.

The *Memorial Church* is built in the Romanesque style, it cost over £20,000, and was consecrated in 1875. It adjoins the site of General Wheeler's entrenchment, and contains a series of inscriptions to those who fell near here in the Mutiny. The best view of Cawnpore is obtained from the belfry. To the S.W. is seen among the trees the Savada Kothi, where the fugitives from Fatehgarh were killed by the Nana's order. To the W. is the Railway Station; to the N. of it the Government Steam Flour Mills; N. of these, again, is the city, marked by numerous white pagodas and minarets in this direction; and N.W. of the church is Christchurch, the church of the Civil Lines; due N. is the Memorial School, not far from the bank of the Ganges; and in the same direction, but nearer, is the Methodist Church. N.E., about 250 yds. from the Memorial Church, is the old church, a small ugly building, and S.E. of it are the Artillery Lines; the N. I. Lines are due S. of the church. Outside the Church is a railed memorial slab with an inscription commemorating "those who were the first to meet their death," June 1857. A few yards from the porch of the Church is another enclosure with a cross marking where

"Lie the remains of
Major Edward Vibart,
2d Regt. Light Cavalry,
And about 70 officers and soldiers,
Who, after escaping from the
Massacre at Cawnpore,
On the 27th of June 1857,
Were captured by the rebels at Shivrajpur,
And murdered on the 1st of July."

Beyond this, on the S. of the Church, is the site of the *Entrenchment* where Wheeler with his small band of soldiers and the European and Eurasian residents for 21 days were exposed to the cruel fire of Nana's troops. It is a mere bare field, and within the enclosure is the well where so many women and children were shot whilst getting water. A few yards N. stood two buildings; one of them was the hospital of Wheeler's force, and both were exposed to a merciless fire from all sides. Nearer to the modern barracks is the enclosure surrounding the well in which 250 of the garrison were buried. The inscription on the cross runs:—*In a well under this Cross were laid by the hands of their fellows in suffering, the bodies of men, women, and children, who died hard by during the heroic defence of Wheeler's Entrenchment when beleagured by the rebel Nana.—June 6th to 27th,* AD. MDCCCLVII.

The *Massacre Ghat* is about ¾ m. N. by E. of the church. A grassy road between banks 10 ft. or 12 ft. high lined with trees, among which the murderers concealed themselves, leads down to the river. On the bank is a temple to Shiva, of hexagonal shape, old and going to ruin. Steps lead from this temple to an enclosed flight of steps, which in the cold season descend to the water, but in the rains are covered almost to the top. 1 m,

[1] For graphic accounts of this period see *How I won the Victoria Cross.*—Kavanagh.

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up the stream is the fine bridge of the Oudh and Rohilcund Railway. Close to this was the pontoon, or *Boat Bridge*, over which the convoy, 3 m. long, of women and wounded, brought from Lucknow by Sir Colin, passed; and here was Windham's small entrenched camp.

Christchurch, close to the Bank of Bengal, is the Civil Station church, and has no pretentions to architectural beauty. It contains tablets to persons killed in the Mutiny.

The *Memorial Well and Gardens* are about a furlong to the E. of Christchurch. They extend over 30 acres, prettily laid out, and over the fatal well a mound has been raised, which slopes upwards until it is crowned by a handsome octagonal Gothic screen designed by the late Sir Henry Yule, R.E., C.B. In the centre of the enclosure, on the actual well, containing the bodies of some 200 victims, is the figure of the *Angel of the Resurrection* in white marble, by Marochetti, with arms crossed on her breast, as if resigned to the Almighty Will, each hand holding a palm, the emblem of peace. Over the arch is inscribed, "These are they which came out of great tribulation." Around the wall which marks the circle of the well is: "*Sacred to the perpetual Memory of a great company of Christian people, chiefly Women and Children, who near this spot were cruelly murdered by the followers of the rebel Nana Dhundu Pant, of Bithur, and cast, the dying with the dead, into the well below, on the xvth day of July, MDCCCLVII.*" Close to the monument is a small enclosed cemetery, filled with bright flowers and shrubs. Two of the tombs are to the memory of the women and children of the 1st Company, 6th Battery, Bengal Artillery, and those of H.M.'s 32d Regiment, who were slaughtered near this spot, 18th of July 1857.

390 m. **Allahabad** junc. sta. (see p. 36).

ROUTE 19.

CALCUTTA BY THE EAST INDIAN RAILWAY LOOP LINE TO AZIMGANJ, MURSHEDABAD, AND BERHAMPUR, AND TO MALDAH, GAUR, AND PANDUAH, REJOINING THE MAIN LINE AT LUCKEESERAI.

From the *Howrah* sta. Calcutta it is

75 m. to **Khana** junc. (see p. 51). Here the loop line branches off N. to

145 m. **Nalhati** junc. sta.

[Here it is necessary to change again leaving the loop line and branching E. along the Nalhati State Rly. to

27 m. **Azimganj** sta., on the rt. bank of the Bhagirathi river, opposite Murshedabad. This is a clean, well-kept town, inhabited by Jain merchants, who came originally from Ajmere 200 years ago, and have built several handsome temples. The Bhagirathi is here 700 ft. broad, and rises in the rains 25 ft., when the current runs 7 m. an hour. To reach Murshedabad it is necessary to cross this river by a ferry. On the farther (E.) side there is a metalled road which passes through straggling bazaars, and past some fine houses belonging to the leading Kyans, for 5 m. to

Murshedabad (pop. 39,000) on the l. bank of the Bhagirathi, chief city of the district of the same name, is the residence of the Nawab of Bengal, and is called after the great Nawab Murshed Kuli Khan, though originally the name was Maksudabad. It was a prosperous place in the last century, and owed much of its wealth to its being upon the line of trade from the interior of Asia to the European settlements on the Hooghly.

Though the population is decreasing, a good many wealthy Jain merchants may yet be found here, who deal in carved ivory—a speciality of the place,—embroideries, musical instruments, etc.

The *Raft Festival* is still celebrated here, in honour of Khwaja Khizr (the prophet Elias). On certain nights

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during the rainy season thousands of little rafts, each bearing one or two sweetmeats and each carrying a lighted lamp, are set afloat down the stream. At the same time there is a great display of fireworks from a huge raft bearing a mock fortress upon it.

Numerous brick buildings stand along the banks of the river, some with gardens, and all in a dense jungle of bamboos and other trees, which completely hide the dwellings below when seen from the roof of the palace,—the best place for a view in the neighbourhood.

The chief object of interest is the *Palace of the Nawab*, which with the surrounding buildings enclosed by a wall goes by the name of the *Nizamat Kila.* It is situated on the river-bank, about the centre of the town, and is in the Italian style, somewhat resembling Government House at Calcutta, and was built in 1837 at a cost of £167,000. The architect was General Macleod of the Beng. Eng. It faces N., and is 80 ft. high. In the entrance room is a picture of the Nawab Nazim and General Macleod. There is a circular Darbar-room, and a Banqueting-room 290 ft. long, with a picture of the burial of Sir John Moore, by Marshall, at the W. end. The Armoury is quite worthy of a visit, and the jewels are remarkably fine. In the Library are some very rare MSS. Altogether the palace is a fine modern building, and there are good views from it over the river and surroundings.

The *Zenana* is to rt. of the main entrance at the back of the palace.

In the same enclosure with the palace is the *Imambarah* or house of prayer, built 1847.

Just outside the city S.E. is the *Kuttara* (or Kutra) containing the Tomb of Murshid Kuli Khan. It was constructed on the model of the Great Mosque at Mecca, has 2 minarets 70 ft. high, but is now in ruins.

Near this, and 60 yds. from the road, is the *Great Gun*, the sister gun to that at Dacca. It is 17½ ft. long, with a girth of 5 ft. at the breech. The calibre is 6 in. This cannon, which had been left lying on the ground for many years, has been lifted up 5 ft. in the air by a vast tree which has grown up from a seedling beneath it. The inscription is in Persian, with the date 1637. S.W. of it and 2 m. S. of the city is

The *Motijhil*, or Pearl Lake, a beautiful spot; but hardly a relic remains of its former splendour, when it was surrounded by palaces. It contains a good many alligators.

The *Khush Bagh*, "Garden of Happiness," the old cemetery of the Nawabs, is opposite to the Motijhil on the rt. bank of the river. It consists of 3 walled enclosures. The entrance to the outer one, planted with flowers and shady trees, is from the E., close to where some ruined ghats stretch down to the deserted bed of the Bhagirathi, which now flows in another channel. In the central enclosure are the tombs of the good Nawab Ali Vardi Khan and his grandson Siraju Daulah. They are almost level with the ground, and are covered with *chadars* of gold embroidery. The third enclosure contains a tank and Muzaffar Khana. The *Roshan Bagh* is also a cemetery and well-shaded garden.

The *Nizamat College* is exclusively for relatives of the Nawab.

The *Cemetery of J'afar Gunj*, about 1 m. to the N. of the palace of Murshedabad, is that of the Nawabs Nazim appointed by the English; it differs in some respects from all others of the kind in India. Opposite the gate, and on the farther side of the road, is a handsome mosque. The person in charge of the cemetery, which covers several acres, has a plan which shows all the tombs. These are very well kept, and almost every inch of ground is occupied. The farthest tomb at the E. end is that of Gauharu-nisa Begam, who was the daughter of Nasiru'l mulk. There are seventy-seven *Karis* or Scripture-readers at this cemetery, who read the Koran in three portions, so that every third day the whole Koran is read through.

Murshedabad district is noted for its *silk* industry. The villagers rear the silkworm at home, and sell the cocoons to the spinners, who export it. Silk-

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cloth and handkerchiefs are woven here on hand-looms.

The principal *Indigo Factories* in the district are at Akraganj, Patkaburi, and Dumkol.

There is still *Pig-sticking* to be had in the district.

The Nawab's *Stables* for elephants and horses are on the road to Berhampur, 5 m. below Murshedabad on the l. bank of the river.

At 3 m. S. of Murshedabad, l. of the road, is a magnificent avenue of deodar trees, extending from 2 to 3 m. This avenue leads to Maidapur, the old civil station, now abandoned.

Berhampur, D.B., is a town of 23,000 inhabitants, and is the civil headquarters of the district. After the battle of Plassey, as the factory-house at Kasim Bazar, where Warren Hastings rested, had been destroyed by Siraju Daulah, Berhampur was chosen as a healthy site for

The *Barracks*, which cost £302,270 to build. The cantonments of Berhampur will always be notorious as the scene of the first overt act of mutiny in 1857.[1] On the 25th of February the 19th Regt. N. I. refused to receive their ammunition, for which they were marched down to Barrackpur and disbanded. The great square formed by the barracks is called Cantonment Square or Barrack Square.

The *New Cemetery* is ½ m. to the N.E. Here are said to be interred (see *Stat. Acc. of Beng.* vol. ix. p. 77), George Thomas, the famous Irish adventurer, who made for himself a principality in Rajputana, which he failed to keep; Creighton, the explorer of Gaur, and the hero of Mrs. Sherwood's well-known tale *Little Henry and his Bearer.*

There is an old *English Cemetery at Kasim Bazar*, about 3 m. to the N.W. of Barrack Square. In it are the tombs of Warren Hastings's first wife (d. 1759) and daughter.

The *Dutch Cemetery*, which is ½ m. to the W. of the English, contains 43 tombs, of which only four are inscribed.

[1] See Kaye's *Sepoy War*.

Plassey, called from Palas, the *Butea frondosa* tree, is 25 m. by road S. of Kasim Bazar. It is a bad road, and three relays of ponies are required to make the journey. Clive's position is marked by a mound close to the river, on which he placed his guns, and by a simple monument raised by the Bengal Government. It appears from old maps that at the time of the battle the Bhagirathi flowed more to the W., where, in fact, an old channel can be clearly traced.]

The traveller must return through Murshedabad to Nalhati in order to rejoin the rly. and continue along the loop line to

195 m. **Tin Pahar** junc. sta.

[A branch line runs N.E. (7 m.) to

202 m. **Rajmahal** sta., a sub-district of the Santal Parganahs. The town stands on the W. or right bank of the Ganges. This place was once the capital of Bengal, and has many historical associations. The traveller will here have an opportunity of seeing the remarkable tribe of Santals.

Rajmahal up to 1592 A.D. was known as Agmahal, but when Rajah Man Sing, Akbar's famous Rajput general, returned from the conquest of Orissa in 1592 A.D., he made it the seat of his government, and changed its name to Rajmahal. He also began to build a palace and a Hindu temple, but the report having spread that he was building an idolatrous temple, to avoid the wrath of Akbar he turned it into a mosque, and changed the name of the town to Akbarnagar. In 1607 Islam Khan transferred the seat of government to Dacca, but it was again brought to Rajmahal by Sultan Shuja in 1639. In the beginning of the next century Murshed Kuli Khan transferred the government to Murshedabad, and Rajmahal fell into decay. In 1863 the Ganges abandoned its channel and Rajmahal was left 3 m. distant from the main stream, only to be approached by steamers during the rains. This much accelerated the decay of the place.

On the opposite side of the road from

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the station are the Collector's Office and other public buildings. Not far from the rly. sta. are remains of a building called the *Sangi Dalan*, "hall of stone." It is 100 ft. long from N. to S., and has three doors of black basalt in the centre. This is said to have been part of the palace of Sultan Shuja, son of Jehangir, and Governor of Behar.

The *Maina Tank* is ¾ m. due W. of the *Cutcherry*. At its S. end is a massive brick building, with an Arabic inscription in the Tughra character; and 100 yds. to the S. is the Maina Mosque.

The *Hadaf* is 4 m. to the N.W. The road leads through a forest of tall trees, with ruined buildings at intervals. At 1½ m. it passes a solid brick building on the right hand, called the Taksal, or Mint, with walls 5½ ft. thick. The Hadaf ruins are about 200 yds. off the road to the left through a thick low jungle. The entrance is by the E. gateway, which is much injured. The traveller then finds himself in a quadrangle. The mosque proper has a façade 200 ft. long, with seven arches, each 22 ft. high. In the centre of the quadrangle is a reservoir, with steps down to the water. The whole is now much ruined and covered with jungle.

The distance from Rajmahal to English Bazar, the headquarters of the Maldah district, is 24 m. There is a *steam ferry* across the Ganges at Rajmahal.

English Bazar ✡ (12,500 inhab.) is situated on the rt. bank of the Mahananda about 4 m. below Old Maldah, from which the district takes its name. The place is not frequented by travellers, and arrangements for the journey should be made by writing to the magistrate at Maldah a week beforehand. The distance from English Bazar to Gaur is about 8 m. as the crow flies, and to the Adina Mosque at Panduah, 12 m.

Old Maldah is at the confluence of the Kalindri with the Mahananda. It is an admirable position for river-traffic, and probably rose to prosperity as the port of the Mohammedan capital of Panduah. During the last century it was the seat of thriving cotton and silk manufactures, and the French and Dutch had factories at it. The English factory, established in 1656, however, was always at English Bazar, lower down the Mahananda, and on the opposite bank of the river. The pop. is 4700. The *Golden Mosque* at Old Maldah is scarcely worth a visit.

The ruins of Gaur and Panduah, successive capitals of Bengal, are interesting only to the antiquarian. The sites of these old cities are being rapidly turned under the plough, and the dense jungles which 30 years ago sheltered tigers and leopards no longer exist.

Gaur was the metropolis of Bengal under its Hindu kings. Its most ancient name was Lakhnauti, a corruption of Lakshmanawati. But the name of Gaur also is of primeval antiquity, as is found in the *Guariya Brahmana*. Its known history begins with its conquest in 1204 A.D.[1] by the Mohammedans, who made it the chief centre of their power in Bengal for more than three centuries. When the Afghan kings of Bengal became independent, they made Panduah their capital, and for building purposes they robbed Gaur of all the material that could be removed. This accounts for the number of sculptured Hindu stones amongst the ruins of Panduah. When Panduah was in its turn deserted, Gaur again became the capital, and was called Jannatabad, "terrestrial paradise," which name occurs in the *Ain-i-Akbari*. Daud Khan was the last of the Afghan kings, and his state was absorbed into Akbar's empire in 1573 A.D.

The dimensions of the city proper, within the great continuous embankment, are 7½ m. from N. to S., and 1 to 2 m. broad. The W. side was washed by the Ganges, which flowed where the channel of the Little Bhagirathi now is. The E. side was protected by the Mahananda and by swamps. On the S. the Mahananda joined the Ganges, and left little space for an enemy to encamp. On the N. a fortification 6 m. long extends in an irregular curve

1 Blochmann says 1198 A.D.; Mr. Thomas 1202; Major Raverty, 1194.

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from the old channel of the Bhagirathi at Sonatala to near the Mahananda and Bholahat. This rampart is 100 ft. wide at base. At the N.E. part of the curve is a gate, protected by a strong outwork in the form of a quadrant, through which a high embanked road passes N. and S. In this outwork is the tomb of a Mohammedan saint. Near the N.E. corner, at the confluence of the Kalindri and the Mahananda, are the ruins of a *minar*. N. of the rampart are the remains of the palace of Balal Sen, an early Hindu king.

Behind the rampart lay the N. suburb of the city, in which is the most celebrated piece of artificial water in Bengal, the **Saugar Digi**, 1600 yds. long by 800 broad. It dates from 1126 A.D. The water is still pure and sweet. On the bank is the tomb of Makhdum Shaik Akhi Siraju-din and a small mosque. Both buildings are endowed and kept in fair repair. W. of this suburb is a *ghat* called S'adu'llahpur leading down to the sacred river; and S. of it lie the ruins of the city, defended by a strong rampart and ditch. Towards the Mahananda the rampart is double, and in most parts there have been two immense ditches, and in places three.

To the S., on the Bhagirathi, was the *Citadel*, 1 m. long from N. to S., and from 600 to 800 yds. broad. The brick wall has been very strong, with many flanking angles, and round bastions at the corners. Outside the N. entrance have been several fine gates or triumphal arches. In the S.E. corner of the citadel was the palace, surrounded by a brick wall 66 ft. high, and 8 ft. thick, with an ornamented cornice,—hence called the "Boris Gaji" wall. A little N. of the palace are remains of the royal tombs, where Husain Shah and other kings were buried. In the citadel are two mosques; the smaller one, called the *Kadam Rasul*, built by Husain Shah, is kept in good repair by an endowment. Mr. Fergusson says of its style: "It is neither like that of Delhi nor that of Jaunpur, nor any other style, but one purely local, and not without considerable merit in itself; its principal characteristic being heavy, short pillars of stone supporting pointed arches, and vaults in brick. The solidity of the supports goes far to redeem the inherent weakness of brick architecture. It also presents, though in a very subdued form, the curved linear form of the roof, which is so characteristic of the style. The Kadam Rasul was built by Nusrat Shah, in 937 A.H.=1530 A.D." Just outside the E. wall of the citadel is a lofty brick tower, known as *Pir 'Asa Minar*, which had a chamber with four windows at the top, to which access was gained by a winding stair. Dr. Hunter says: "One of the most interesting of the antiquities of the place is a *minar*. For two-thirds of the height it is a polygon of twelve sides; above that circular until it attains the height of 84 ft. The door is at some distance from the present level of the ground; and altogether it looks more like an Irish round tower than a *minar*." There is or was an inscription on this monument, which ascribed its erection to Feroz Shah.

The finest ruin in Gaur is that of the *Golden Mosque* or *Barah Darwazah*. It is close to the N.E. corner of the citadel. It measures 180 ft. from N. to S., 60 ft. from E. to W., and is 20 ft. high. The entrance is by an arched gateway of stone 26 ft. in height and 6 ft. in breadth. The mosque in plan is oblong, and originally consisted of four separate colonnades, arched and roofed over, and covered by handsome domes, in all 44 in number. Six minarets or columns of brown stone faced with black marble adorn the building; bands of blue marble about 12 in. in breadth embrace the column from the base to the capital, and are adorned with a profusion of flower-work carved in marble. The domes are built of brick. The whole appearance of this building is strikingly grand, exhibiting the taste and munificence of the prince who erected it. The corridor is so large that one can ride through it on an elephant, and so enter the Dakhil or "*Salami Gate*," the N. entrance to the fort. This beautiful gate is built of small red bricks, and

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has been adorned with embossed bricks, which can still be seen on the towers at the four corners. The arch of the gateway is about 30 ft. high, and forms a corridor 112 ft. long.

The *Sultan Mosque* is also called the painted mosque, from the bricks being enamelled in green, yellow, blue, and white, and arranged in bands. The effect must have been very striking.

The *Jantipara* mosque is remarkable for the specimens of embossed brick-work with which the front is adorned.

About 1½ m. N. of the Citadel is a space of 600 sq. yds., bounded by a rampart and ditch, known as the Flower Garden. Between it and the Citadel is the Piyaswari, "Abode of Thirst," a tank of bad water, which is said to have been given to condemned criminals. Major Francklin describes it as excellent water.

In the S. wall of the city is a fine central gate called the *Kotwali Darwazah*, and S. from it stretches an immense suburb called Ferozepur. In it is the *lesser Golden Mosque*, which Buchanan Hamilton praises, and Ravenshaw calls "the gem of Gaur."

Panduah is 20 m. N.E. from Gaur, and 12 m. N.E. from Maldah. It was called by the Mohammedans *Ferozabad*. The first independent King of Bengal made it his capital. A road paved with brick, from 12 ft. to 15 ft. wide, passes through Panduah. Almost all the monuments are on the borders of this road. Near the middle is a bridge of three arches, the materials of which have evidently been brought from the Hindu temples at Gaur, as figures of men and animals are sculptured on them. On approaching the ruins from the S., the first objects that attract attention are the 17th cent. shrines of *Makhdum Shah Jalal*, and his grandson *Kutb 'Alana Shah*, which are endowed with 28,000 acres of land. To the N. stands the small *Golden Mosque*, with granite walls and ten brick domes. An Arabic inscription says that it was built by Makhdum Shaik, son of Muhammad Al-Khalidi, in 990 A.H. N. of this mosque is another, called *Eklakhi*, as having cost a lakh. It is perhaps one of the finest examples of the Bengali tomb. It is 80 ft. sq., covered by one dome, and contains the remains of Ghiasu-din, his wife, and his daughter-in-law. It is completely covered with trees, which are growing out of it and will destroy it. 2 m. beyond it is the tomb of Sikandar, father of Ghiasu-din, and the greatest of the monarchs who made Panduah their capital. It forms part of the great mosque, called the **Adina Musjid**, the finest specimens of Mogul architecture in Lower Bengal. It was built about 1360 by Secunder Shah, and shows traces of having been constructed out of Hindu and even Buddhistic remains. The "Buddhist railing" round the W. front is incapable of any other explanation. The Kiblah and Mimbah (pulpit) are gems of stone carving. According to Mr. Fergusson the ground-plan and dimensions are exactly similar to those of the Great Mosque at Damascus. It extends 500 ft. from N. to S., and 300 ft. from E. to W. This space is subdivided by transverse brick walls and stone pillars into 127 squares, each covered by a dome. On the outside are many small windows, highly decorated with carved tiles disposed in arches. The mosque proper is composed of a central apartment and two wings. It is 62 ft. high in the centre from the floor to the middle of the dome.

The only other ruin of note in Panduah is the Sataisgarh, said to have been the king's palace. It is situated opposite the Adina Mosque, and is enveloped in the most dense jungle.

There are a great number of tigers and panthers in and near Gaur and Panduah, and in the Barindra tract and the jungles E. of them; but the English sportsman who desires to hunt them must be prepared to spend time and money, and must take advice from experienced Nimrods who know the locality.]

From Tin Pahar sta. the loop line continues N. to

291 m. **Jamalpore** sta. (R.), and re-joins the main E. I. Rly. at

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262 m. **Luckeeserai** junc. sta. (see Rte. 1).

ROUTE 20

From Calcutta by Eastern Bengal Railway to Darjeeling

The traveller leaves Calcutta by the Sealdah station.

45 m. **Ranaghat** junc. sta., D.B. [Branch line E. for Bongong and Khoolna.]

103 m. **Poradaha** junc. sta. [Branch line E. for Goalundo Ghat (50 m.) on the Ganges, Rte. 20B.]

120 m. **Damookdea** sta., on the right bank of the Ganges. Here a steam ferry is in readiness to take passengers across the river to Sara Ghat. The distance from the station to the steamer varies from time to time, as all the rivers in this part of India have a tendency to change their course. The variations in the bed of the Ganges at various places connected with this railway, by necessitating changes of railway stations, and the removal of lines of rail, have caused great embarrassment. Sir William Hunter says: "Fluvial changes on so great a scale had been encountered at the river-crossing, where the Northern Bengal Railway begins and the Eastern Bengal Railway ends, that no costly or permanent terminus has yet been attempted."

The distance from the right bank sta. to **Sara Ghat** sta., on the left bank, is about 13 m., of which a considerable distance is on temporary rails laid on the sand in the dry season. The actual crossing by ferry steamer occupies about twenty minutes. Meals are procurable on board. At Sara Ghat the Northern Bengal Railway commences; it is metre gauge.

At 24 m. from Sara Ghat is **Nattore** sta. (R.), D.B.[1]

111 m. **Parbatipur** junc. sta. (R.), from whence the line towards Assam runs E. through Rungpore.

173 m. **Jalpaiguri** sta. (R.), D.B. A town with a pop. of 8000. Formerly a military cantonment, but now a civil station; chief place of a district of the same name.

[From Jalpaiguri Ghat a boat leaves for *Teesta Ghat;* thence a train runs to *Dam Dim.*]

196 m. **Silliguri** sta. (R.), D.B. The N. terminus of the Northern Bengal Railway.

From this place to Darjeeling the journey is made by the *Himalayan Railway* on a gauge of 2 ft. The distance is 50 m., and the time occupied eight hours.

The line is constructed in the most substantial manner, with heavy steel rails (40 lbs. to the yd.) The locomotives, specially designed by Messrs. Sharpe and Stewart of Manchester, weigh 10 tons. The speed of the trains, both up and down, is not allowed to exceed 7 m. an hour, although on special occasions 16 m. has been easily attained. By the present speed travellers ascend over 1000 ft. an hour. It is worthy of note that this is the first work of the kind for which the capital required has been raised entirely in India.

It is essential to make this journey by daylight. *Travellers are strongly advised* to have extra warm clothing at hand, also a warm wrapper for the feet, as the transition of temperature from the plains to the mountains is very great. They should provide themselves with veils, as the dust and blacks from the engine fly into their faces. Those who sit on the front seats of the open carriages are especially inconvenienced.

1 A bell will be rung at Nattore to arouse passengers by down mail to be prepared to alight and cross by ferry at Sara Ghat.

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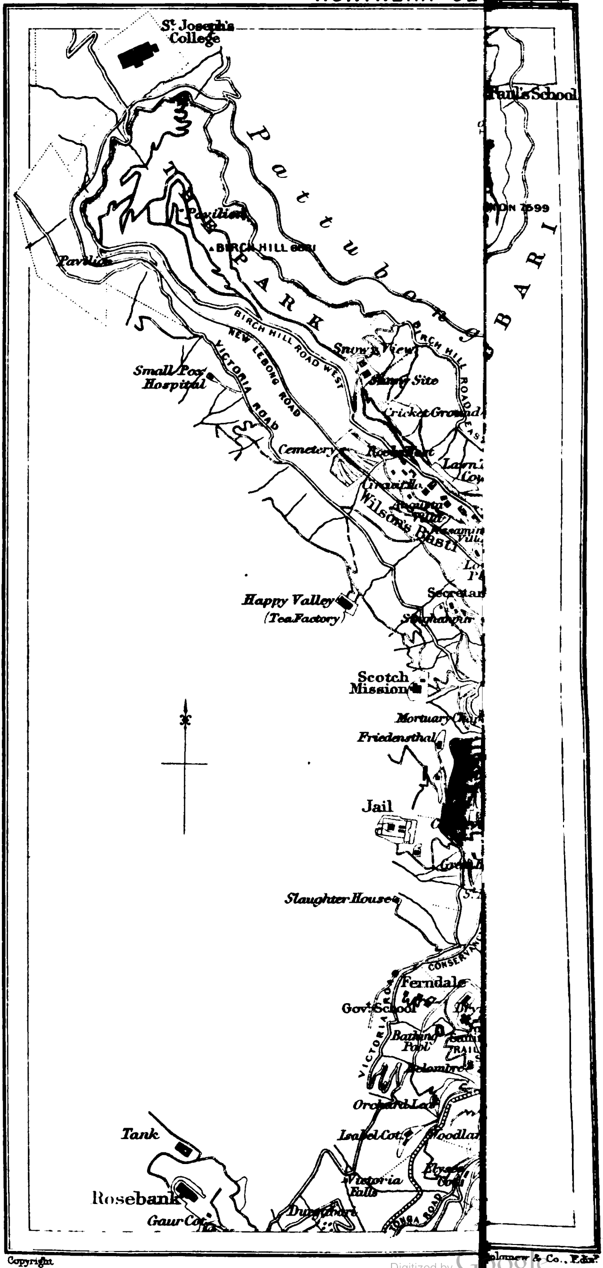

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lomew & Co., Edin.

At **Sookna** sta., 7 m. from Silliguri, the cars begin to ascend. The turns are very sharp, and at each a fresh landscape of surpassing beauty is opened out. The sides of the mountain are clothed with lofty trees and masses of jungle, with graceful tree-ferns in the gullies at the higher altitudes. At about 15 m. the cars pass round a spur which projects from the mountain, and the line runs on the edge of a precipice of 1000 ft. Breakfast can be taken at

19½ m. **Teendaria** (R.)

At 30 m. **Kurseong** sta. ✱(R.), D.B., there are tea-gardens, with European managers and medical men residing on them. Kurseong is 5000 ft. above sea-level. Those who stray off the main paths in damp weather must take precautions against the leeches, which are numerous. There are no tigers, but panthers sometimes carry off cattle.

50 m. **Darjeeling** sta. ✱ The beauty of its situation, upon a narrow ridge high (about 7000 ft.) above the bed of the Great Ranjit River, the mountain-side scattered over with villas and bungalows, and the colossal background of Himalayan giants towering above it: these, together with its moderate temperature, which neither exceeds 80° in summer nor falls below 30° in winter, tend to make Darjeeling a most agreeable residence, and have rendered it the most important sanitarium of Bengal.

The **District** of **Darjeeling** (pop. over 155,000) is divided into two portions: the N. is from 4000 to 9000 ft. above the sea-level; the S., or *Morang*, consists of the spurs of the first range of the Himalayas and the plains thence to the Zil'a of Rungpore. Mountains which rise to between 12,000 and 13,000 ft. divide it from Nipal. When Dr. Campbell took charge in 1839, there were only 20 families in the whole district: he remained superintendent for 22 years, built the bazaar, the cutcherry, and church, made roads, and established a convalescent depôt at Jelapahar, the *Military Cantonment* of Darjeeling.

The **Town**. On the *Mall* is the band-stand and a drinking fountain erected to the memory of Ashley Eden. The old *Secretariat* is a fine large bungalow on a wide plateau, which looks more secure from a landslip than any other house about.

Above the Secretariat is *St. Andrew's Church;* the foundation-stone of which was laid by Bishop Milman in 1870.

The old church dates from 1843. There are tablets in it to George W. Aylmer Lloyd, C.B., Lieut.-Gen. H.M.'s Bengal Army, who died at Darjeeling 1865, aged 76. To his personal influence with the Rajah of Sikkim, Bengal is indebted for the sanitarium of Darjeeling.

Another tablet is

In Memoriam
CHARLOTTE, COUNTESS CANNING,
November 1862.

There is also a *Union Chapel*, in Auckland Road. About ½ m. beyond the church is *The Shrubbery*, the large and comfortable residence of the Lieut.-Governor of Bengal, who spends May and June, September and October here.

The *Eden Sanitarium* or *Convalescent Hospital* is a most conspicuous building: it is in the charge of the Clewer Sisters.

The principal **Bazaar** is in the centre of the town, and is well worth a visit. On Sundays the bazaars are so thronged that it is difficult to make way through them. There will be seen numbers of picturesque natives from all parts—Lepchas, Limbus, Bhutias, Tibetans, Nipalese, and Paharis, mixed up with the Indian servants of European gentlemen and Hindus, as well as Kabulis, Cashmeries, and Parsi shopkeepers.

There is an interesting Buddhist temple of a distinctly Tibetan type in the picturesque village of **Bhutia Busti**, 1 m. from Darjeeling. It is worthy of a visit not only on account of the temple, but also to see the hill-people who inhabit the small village.

The Botanical Gardens at **Rungarun** contain an interesting collection of trees and plants peculiar to the Himalayas.

From Darjeeling the highest **Moun-**

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tain Peaks in the world can be seen: of these the loftiest is *Mount Everest*, 29,002 ft., visible from *Tiger Hill* (a 6 m. ride from Darjeeling) or from *Jelapahar*, the military cantonment, though the distance is at least 120 m. The other peaks visible from Darjeeling or Jelapahar are: Kinchinjanga, 28,156 ft. high, 45 m. distant; Janu, 25,304 ft.; Kabru, 24,015 ft.; Chumalari, 23,943 ft., 84 m. distant; Pauhanri, 23,186 ft.; Donkia, 23,176 ft., 73 m. distant; Baudim, 22,017 ft.; Narsingh, 19,146 ft., 32 m. distant; Black Rock, 17,572 ft.; and Chomunko, 17,325 ft.

Consequently the great attraction of Darjeeling is its unrivalled **Scenery**, which is unspeakably grand and impossible to paint in words; but there are many views, and particularly that of Kinchinjanga, which impress the mind more and more every time that they are seen. Too often, unfortunately, clouds veil the highest peaks for days together, but at times these roll away, and display the bare granite summits. One looks over the lofty hills and across a vast chasm to the line of perpetual snow, about 17,000 ft. high, on the side of the stupendous Kinchinjanga. Above that rises a glittering white wall, and then it seems as if the sky were rent and the view is closed by enormous masses of bare rock. There is one special feature in the summit of Kinchinjanga, and that is a lofty wall of granite of prodigious breadth, which appears to divide the summit into two portions.

The effect is much more grand than if it were one great mass of snow. The extraordinary grandeur of this scene is heightened by the colouring given to it by the rising and setting sun, or by the moon.

The chief industry of Darjeeling is the cultivation and manufacture of *Tea*. The date of its commencement is 1856, when the first tea-garden was opened. There are now nearly 200 covering an area of some 50,000 acres, and the output in 1882-3, a particularly favourable year, was over 8,000,000 lbs.

There is not much game to be had in the immediate neighbourhood of Darjeeling, but to the able pedestrian, the botanist, the lover of the picturesque, there are endless

Excursions to be made on foot.

(1.) A good rider, or strong Alpine climber, may make an interesting expedition of 4 days by **Tonglu to Phallut**, in the heart of the snows. The distances are to

Tonglu (10,070 ft.), 23 m.; thence to *Sundukpho* (11,975 ft.), 15 m. (passing *Kala Pokri* (10,130 ft.)); thence to *Phallut* (11,811 ft.), 13 m. (passing *Suburkim* (11,684 ft.)). The views are magnificent. There is a good D.B. at each of the above stations. Provisions and bedding must be taken.

(2.) Another very favourite and interesting excursion is to the **Bridge** *over the Great Ranjit River*, 6000 ft. below. An excellent road has been made, by which the whole descent can be easily performed on ponies, the distance by the road being 11 m. The zones of vegetation are clearly marked, first by the oak, chestnut, and magnolia, which grow from 10,000 ft. to 7000 ft.; secondly, below 6500 ft. by the *Alsophila gigantea* or tree-fern (to be seen from the Himalayas to the Malayan Peninsula, Java, and in Ceylon); thirdly, by the Calamus and Plectocomia palms (6500 ft. is the upper limit of palms in Sikkim); fourthly, by the wild plantain, which in lower elevations is replaced by a larger kind. At 1000 ft. below Darjeeling is a fine wooded spur called **Libong**, where English fruit trees flourish, and the tea-plant also succeeds admirably. Below is the village of Ging, surrounded by steeps cultivated principally with tea, also with rice, maize, and millet.

At 10 m. distance from Darjeeling is *the junction of the* **Ranjit** *with the* **Rangmo**. The Ranjit's foaming stream runs through a dense forest. From the opposite direction the Rangmo comes tearing down from the top of Senchal, 7000 ft. above. Its roar is heard and its course is visible, but its channel is so deep that the stream itself is nowhere seen.

Farther down is *the junction of the* **Ranjit** *with the* **Teesta**, which is sea-

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green and muddy, while the Great Ranjit is dark green and very clear. The Teesta is much the broader, deeper, and more rapid. This expedition will take two days.

If time permits, it is well worth following down the Teesta valley to Silliguri (see above) instead of returning by train from Darjeeling.

(3.) **Senchal**, 8610 ft., is clearly seen from Jelapahar, and is about 6 m. off. It used to be a depôt for European troops. The water for Darjeeling is taken in pipes from the Senchal springs. An expedition may be made to it, starting early in the morning. It is comparatively easy of access, and from Jelapahar the path along the ridge of the mountains may be seen. This path abounds in rare and beautiful plants, and traverses magnificent forests of oak, magnolia, and rhododendron.

Oaks, laurels, maples, birch, chestnut, hydrangea, a species of fig, and three Chinese and Japanese kinds, are the principal trees; the common bushes being Aucuba, Skimmia, and the curious Helwingia, with little clusters of flowers on the centre of the leaf, like Butcher's Broom. In spring immense broad-leaved arums spring up, with green or purple-striped hoods that end in tail-like threads, 18 in. long, which lie along the ground; and there are various kinds of Convallaria, Paris, Begonia, and other beautiful flowering herbs. Nearly thirty ferns may be gathered on this excursion, including many of great beauty and rarity, but the tree-fern does not ascend so high. Grasses are very rare in these woods, except the dwarf bamboo, now cultivated in the open air in England.

ROUTE 20A

The Assam Valley and Brahmaputra — Calcutta to Dibrugarh by Gauhati (for Shillong).

✱ The Assam Valley

A traveller wishing to visit the Assam valley, if unencumbered with heavy luggage and not averse to many changes of conveyance, will find the mail route the most expeditious. Whether coming from Calcutta or Darjeeling, he leaves the main line of the Eastern Bengal Railway **at Parbatipur** junc. sta. (see Rte. 20) and proceeds along the branch line E. to

23 m. **Rungpore** sta., D.B.

33 m. **Kaunia** sta., D.B., on the banks of the Teesta river. Here there is a wide ferry to

Teesta, D.B., on the E. bank of the river (a line branches N. to **Magalhat** in ¾ hr.) The Eastern Bengal Rly. (northern section) continues E. by tramways, with changes at river-crossings according to the season of the year, to *Kurigram*, on the Dharla river, and to

Jatrapur, on the banks of the Brahmaputra river. Here the River Steam Navigation Co.'s well-appointed steamers[1] are in readiness to take passengers and mails on board. These steamers touch at the civil station of

Dhubri, ✱ D.B., on the right bank of the Brahmaputra river, in lat. 26° 2′ N., and long. 90° 2′ E., at the point where the great river leaves the Assam valley and turns S. towards the Bay of Bengal. The steamer reaches *Goalpara* about

[1] These steamers, or others in connection with them, start daily every morning from the terminus of the E. Bengal Rly. at Goalundo Ghat (see Rte. 20B) for Dhubri, where passengers change on to the mail steamer. This route into Assam (though many hours longer) is preferred by some to that *via* Rungpore and Kaunia, as it avoids the crossing of the two great rivers, the Teesta and the Dharla, and the consequent changing and rechanging from trains to ferry-boats.

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noon the day after leaving Dhubri, and *Gauhati* the following night. The traveller can proceed the next day to *Tezpore*, the day after to *Nigriting* for *Manipur*, and about 24 hrs. later he will reach *Dibrugarh*, the present limit to the navigation.

The Brahmaputra River

The time occupied in a journey up the Assam valley is so considerable, that travellers are not recommended to undertake it if they have no interest in the Province or no friend to visit. If they do ascend the river, they must remember that the cold wind caused by the movement of the vessel is most penetrating, and warm clothes are absolutely necessary. The scenery, however, in many places is striking: on the rt. (l. bank) are the Garo Hills, and away on the l. the grand range of the Himalayas, and the wooded Bhutan Hills in the middle distance: the snowy range is kept in sight all the way up the river, and is seen to special advantage at sunrise. At **Goalpara**, D.B., situated at the foot of a conical hill (l. bank), may be seen picturesque native merchants and wild hill tribesmen, who come down from the mountains to trade in skins, etc. Near the little station of **Gauhati**,* D.B. (l. bank), the scenery is beautiful. The river there assumes the appearance of an extensive lake with mountainous and wooded shores, but except at Goalpara, Gauhati, and two or three other places there are no permanent buildings on the banks or anywhere in sight. On the sandbanks alligators are to be seen basking in the sun. Close to Gauhati is *Peacock Island* in the middle of the river with a temple upon it, and at a short distance from the station there is another temple at the top of a hill, approached by flights of steep steps which wind round to the summit.

[There is a very good road 63 m. from Gauhati S. to

Shillong,* D.B., the headquarters of the Assam Government, and a military cantonment. The road-side vegetation in itself makes this journey a pleasure. There is a daily tonga-pony-service in 8 hr. to Shillong, but if the traveller desires to be independent, he should engage a tonga beforehand by addressing the manager of tonga service at Gauhati. There are small D.Bs. at Barni Hat, 16 m., at Naya Bungalow, 45 m., and Borpani, 54 m.; and at the half-way house, Nangpoh, there is a very comfortable bungalow, with servants and all necessaries. After the last bungalow at Borpani the ascent becomes nearly continuous, and the pine forests (*Pinus Kasya*) give the landscape a European appearance. Height of Shillong is 4900 ft. above sea-level. Average rainfall 87·44 in. The temperature seldom reaches 80° F. There is an almost total absence of mist, the great drawback of Indian hill-stations. These circumstances make Shillong one of the most desirable hill residences in India.]

About 75 m. above Gauhati is **Tezpore** (rt. bank), D.B., and about the same distance farther is **Nigriting** (l. bank).

[Here passengers for (210½ m.) Manipur leave the steamer. There is a good road to (17 m.) **Golaghat**, thence to **Samaguting** in 67 m., good road, except during the rains, through dense jungle. 34 m. farther is **Kohima**, tolerable road but hilly, and 92½ m. beyond, through hilly but well cultivated country, is

Manipur, the scene of the lamentable disaster in 1891, when Mr. Grimwood the Resident, Mr. Quinton the Commissioner, with several British officers and their men, were treacherously massacred by the natives. The game of hockey on horseback was formerly almost peculiar to Manipur, but has now become popular in India and England under the name of polo. The Manipur valley being 2500 ft. above the sea enjoys a temperate climate.

Manipur can also be approached from Cachar (see p. 276).]

At **Dibrugarh**, D.B. (about 70 m. N.E. of Nigriting), there are thousands of acres under tea-cultivation, traversed by a railroad which runs through the dis-

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trict. The *Coal Mines* in the neighbourhood are extensive and are said to be unique of their kind, and there are also *Petroleum Springs*.

Tea Plantations

There are centres of Tea-growing all along the upper Brahmaputra valley. The first of importance is *Tezpore*, about 250 m. above Dhubri. From there they extend all the way as far as Dibrugarh.

Persons who wish to visit the Tea-districts should furnish themselves with introductions[1] to some of the planters, who are very glad to receive visitors properly accredited. There are numerous D.Bs. scattered over the country, with bridle-roads to all, and driving-roads to most of the Tea-gardens from the stations on the Brahmaputra. A note to the manager of an estate enclosing an introduction would ensure the visitor being met at the station by a carriage. If the traveller wishes to be independent, it is a good plan to take a pony up from Calcutta (*via* Goalundo) and ride from one plantation to another throughout the district: the owner will have no difficulty in selling it, if it is a good one, before he returns.

ROUTE 20B

CALCUTTA TO DACCA AND SYLHET VALLEY BY GOALUNDO AND NARAINGANJ.

Dacca and the Sylhet Valley.

[For line from Calcutta to **Poradaha** junc. sta. (103 m.) see Rte. 20.]

150 m. **Goalundo Ghat** sta., the terminus of the Eastern Bengal Railway, is close to the junction of the Ganges and Brahmaputra rivers, which below this point are called the Meghna river, and form a very large body of water several miles across.

Goalundo has no permanent buildings, as the river banks at this point have for many years past changed constantly and destroyed everything that has been built.

"During the rains the forces work with uncontrollable fury. The new (railway) terminus at Goalundo has suffered from a disastrous accident. Up to 1875 the Goalundo station stood upon a massive embankment near the water's edge, protected by masonry spurs running out to the river. About £130,000 had been spent upon these protective works, and it was hoped that engineering skill had conquered the violence of the Gangetic floods. But in August 1875 the solid masonry spurs, the railway station, and the magistrates' court, were all swept away, and deep water covered their site. A new Goalundo terminus had to be erected 2 m. inland from the former river-bank" (Hunter).

There are plenty of native boats at Goalundo, and a regular daily service by steamer to Narainganj (104 m.); and also to *Chandpur* for *Chittagong* and *Assam*.

254 m. **Narainganj**, D.B. (pop. 13,000), is the port of Dacca, and the terminus of the *Narainganj-Dacca-Mymensing Railway*. There are several old forts in the neighbourhood, built by Mir Jumla in the 17th century; and almost opposite stands the *Kadam Rasul*, a small mosque held in great repute by the local Mohammedans.

[10 m. **Dacca** sta., ✱ D.B. (83,760 inhab.), was formerly a city of great importance, but has fallen into decay owing to the fact that the river-system of this part of India has completely changed within this century, and Dacca, once the capital of Bengal, is now cut off from the rest of the Province by a vast body of water difficult and often dangerous to navigate in small craft.

The city looks well from the river, having many fine modern buildings facing the stream. First there is the *House* of a rich *Hindu Seth*, then comes

[1] From personal friends or from the London and Calcutta agents.

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what was the *House* of *Zamindar Wyse*, an Englishman who acquired a large fortune, and possessed extraordinary influence; not far off is the *Palace* of the *Nawab*, whose family is one of the most distinguished in Bengal, and celebrated for their charitable acts. Beyond the palace is the *Mitford Hospital*, a fine building.

The two principal streets of the city cross each other at right angles. One extends from the Lal Bagh palace to the Dolai creek, and is over 2 m. long. It runs parallel to the river, and has branch streets leading to the landing-places. The other leads to the cantonment N. of the town, and is 1¼ m. long. At the junction of the streets is a square, with a garden in the centre. The *Church* is 100 yds. S. of the Commissioner's house.

At ½ m. from the church is the well-kept *Cemetery*. It contains a small tank, and some fine trees. In the centre is a handsome stone gateway, which marks the limit of the old cemetery. The older tombs are within this gateway. There is a finely sculptured mausoleum here 40 ft. high, with columns of a peculiar kind, probably the tomb of some Mohammedan of rank. In 1575, when Akbar's generals reduced Bengal, Sunhargaon was the chief commercial city; the Emperor Jehangir made Dacca the residence of the governor, and called the city Jehangirnagar.

Notwithstanding the riches and celebrity of Dacca, there are few old buildings of any importance left. On the S. bank of the river, near the centre of the city, is the great *Katra* (built in 1645 A.D., according to Hunter), which means "arched building." It bears an inscription with the date 1625. The small Katra was built by Amiru'l umra Shaistah Khan, in 1663. To the E. of the town is the *Lal Bagh*, begun by Muhammad 'Azim, son of Shah Jehan, in 1677, and probably never finished. The walls are of red brick, and very solid.

The Fort was built by Ibrahim Khan, the fifth Mogul governor, in 1690. In 1712 J'afar Khan removed the court to Murshedabad.

A considerable quantity of *gold* and *silver plate* of original design and excellent workmanship is still made at Dacca, chiefly for export to Calcutta; also gold and silver filigree work of great excellence. The manufacture of shell bracelets is a speciality.

The once celebrated Dacca *muslins* —*abrawan*, or "running water," *baft-howa*, or "woven air," *subhanam*, or "evening dew"—are almost a thing of the past; and the demand in Europe for the old cotton flowered and sprigged muslin has almost entirely fallen off. But there is a brisk and increasing demand for *tussore* embroidered muslins (*kasidas*); and other kinds of muslin, striped (*dorias*), checkered (*charkana*), and figured (*jamdani*), are still made here.

The most pleasant drive at Dacca is round the Race-course, about 1 m. W. of the church. S. of it is a fine country villa belonging to the Nawab.

Dacca is a good place for *Pig-sticking* and *Tiger-shooting*. There are extensive ruins at Sunhargaon, but they can be visited only on an elephant.

Much of the country about Dacca is under water in the rainy season, from June to October.

The rly. from Dacca proceeds N. to 85 m. **Mymensing** sta. (R.)]

There is a daily steamer from Narainganj N.E. to **Fenchuganj** in Sylhet District, the head of the navigation on the Kusiara river in dry weather. The journey occupies 2 days. (Fenchuganj is in a direct line 14 m. S. of Sylhet.) In dry weather it is necessary to take country boats from here to **Cachar** (Silchar).

In the rainy season there is direct steamer communication between Narainganj as far as **Cachar**. [From Cachar to **Manipur** (see Rte. 20A) the distance is 108 m.; there are several officers' Rest Houses along this rte. but the road, in places, is little better than a jungle track.] In connection with the daily service a steamer runs once or twice a week, in one day from Cachar to **Chatack**, D.B., the head of the dry-weather navigation of the Surma river.

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From Chatack a boat (sometimes steamer) takes a traveller in half a day to *Companyganj*, whence there is a steam tramway to *Teria Ghat*, D.B., at the foot of the Khasia Hills. At this place there is a small D.B. From Teria Ghat to **Cherra-Punji** ✲, D.B., on the crest of the hill, there is a good but very steep bridle-path. The distance is 10 m., the ascent 4500 ft. Special arrangements would have to be made for ponies, but coolies can be got at Teria in the morning.

From May to October the traveller must expect heavy rain on the southern face of the Khasia Hills, and all baggage, specially bedding, must be properly protected by waterproof covering of some sort. The nature of the rain can be understood by the fact that the *average* yearly fall measured at Cherra-Punji from 1877 to 1881 was 463 in. The heaviest recorded rainfall in the world is said to have occurred here on June 16, 1876, when 40·80 in. fell in 24 hours; during 1861 the total rainfall was 805 in. There is a good seam of coal from 3½ to 4 ft. at Cherra-Punji.

The distance to **Shillong** (see p. 274) is 32 m. by a good road. A tonga may be obtained by addressing the manager of tonga service at Shillong. There is a small D.B. at *Serarim*, 8 m. from Cherra-Punji, and a good one at *Dumpep*, half-way to Shillong. The journey from Teria to Shillong is fatiguing, and the traveller may have to rough it and to wait in some discomfort the arrival of his luggage at the different stages, but the scenery is magnificent and the climate very delightful. Warm wraps are absolutely necessary.

Shillong is much more conveniently reached from the N. *via* Dhubri, the Brahmaputra river, and Gauhati, as described in Rte. 20A.

There is a regular service of steamers from Goalunda, in connection with the train from Calcutta, for *Chandpur*, whence the Assam Bengal Railway runs to

81 m. **Laksam Junction** sta. Here the S. branch of the line runs to

80 m. **Chittagong** sta. the S. terminus. It is the chief town of the district of the same name, and is in the Bengal Province. The Chittagong district came into British possession by cession in 1760. The town is very unhealthy. The port is one of the best in India, and its trade, already considerable, is rapidly increasing.

From Laksam Junction the rail runs N., passing (15 m.) *Comilla*, (98 m.) *Srimangal*, to

159 m. **Karimganj** sta. the present terminus.

ROUTE 21

Calcutta by False Point to Puri (Jagannath), Black Pagoda Bhuvaneshwar, and Cuttack.

From Calcutta the traveller will proceed by sea either to Puri direct, or to False Point Harbour, thence by road to Barano Sta., where rail may be taken to Puri *via* Khurda Road.

There is a rly. from Calcutta to Diamond Harbour (38 m. in 2 to 3 hrs.) The steamer will probably anchor for the first day at Kedgeree, near the mouth of the Hooghly, and will reach False Point the next evening. From November till the middle of March the sea is generally calm, with light winds, and it is during this period that the voyage should be made; after that the surf becomes very heavy along the coast, and sometimes excessively dangerous.

False Point Harbour.—Large steamers are obliged to lie out at some distance from its mouth. For small vessels the harbour is safe and convenient, being formed by two spits—Long Island and Dowdeswell Island. The Harbour-master's house is now 2 m. from Point Ready, at the end of the spit, and the station is called Hookeytollah, at which there is a post and telegraph office. Hookeytollah was completely washed away, and the Harbour-master, his wife, and 3 children, most of his staff, and about 90

It is important for the traveller to know that the through rly. line from Calcutta to Madras (*via* Cuttack Junction for Puri) was opened shortly before this edition was sent to press; it is therefore far better now to make the journey to Puri by rail than by sea.

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natives, were drowned by the Cyclone Wave of the 22d September 1885. The station has since been rebuilt, and a large masonry refuge house surrounded with a good bund faced with stone has been erected, also a D.B.

From Point Palmyras to False Point Light is only about 30 m. as the crow flies, and False Point Lighthouse is now 6½ m. as the crow flies from Point Ready.

The locality derives its name from the circumstance that ships proceeding N. frequently mistook it for Point Palmyras, a degree farther N. A *Lighthouse* has been erected about 4 m. as the crow flies from Point Ready. This lighthouse is built of reddish granite, with a large white star in the centre, and is 129 ft. high. It was lighted in 1838, and has a white flashing light. False Point Light is now a first order Dioptric Occulting Light, visible 26 secs., and dark 4 secs., and can be seen 19 m.

In the dense jungle round the lighthouse tigers are to be found, but should not be tracked except in the company of experienced hunters. The alligators are of prodigious size, sometimes 30 ft. in length. One was killed with 40 lbs. weight of women's bangles in its stomach; two of these bangles weigh 1 lb. There are excellent fish in the harbour, but few or no fishermen. Good oysters are obtainable in the harbour. It is not possible to proceed to Puri (Jagannath) by land from Dowdeswell Island, as the Devi and 4 other rivers intervene. There is no regular accommodation of any description for travellers at False Point, but a steam launch from Cuttack (65 m. from the harbour) generally meets the weekly steamers from Calcutta, which invariably touch at False Point; but even on this launch passengers have to supply their own food, as none is carried on board.

Failing the launch there are, however, plenty of *massulah* boats, which come off to ships unless the surf be very bad indeed. Even in the calmest weather the surf extends about 80 yds., and the boat is thrown up at such an angle, that it appears as if the crew must be precipitated into the water.

PURI, ✱ D.B. The distance from False Point Harbour to Puri is 68 m. There is no shelter whatever for a vessel at Puri. The *Circuit House* is near the D.B.; it is roomy, and Englishmen are sometimes allowed to stop there. The *Church* is about 80 yds. distant.

The town of Puri is about 1½ m. in breadth from E. to W., that is, from the sea to the Madhupur river, and 3½ m. long from N. to S., that is, from Balikhand to Loknath Temple. The pop. is 22,000. But during the great festivals this number is increased by 100,000 pilgrims. The town covers an area of 1871 acres, including the *Kshetra*, or sacred precincts. It is a city of lodging-houses, and the streets are mean and narrow, except the Bandand, or road for the Rath of Jagannath, when he goes from his temple to his country-house. This road runs through the centre of the town N. and S., and is in places ½ furlong wide. The town is destitute of commerce, and is entirely maintained by the income of the Great Temple, and the offerings made to it. The endowments of the temple provide a total annual income of £31,000; and the offerings of pilgrims amount to at least £37,000 a year; no one comes empty-handed. The richer pilgrims heap gold and silver and jewels at the feet of the god, or spread before him charters and title-deeds, conveying lands in distant provinces. Every one, from the richest to the poorest, gives beyond his ability; many cripple their fortunes for the rest of their lives; and thousands die on the way home. Ranjit Sing bequeathed the Koh-i-Nur to Jagannath, though fortunately it never reached its destination. There are more than 6000 male adults as priests, warders of the temple, and pilgrim guides, and, including the monastic establishments, and the guides who roam through India to escort pilgrims, there are probably not less than 20,000 men, women, and children dependent on Jagannath. The immediate attendants on the god are divided into 36 orders and 97 classes. At the head of all is the Rajah of Khurdha, who represents the royal house of Orissa, and

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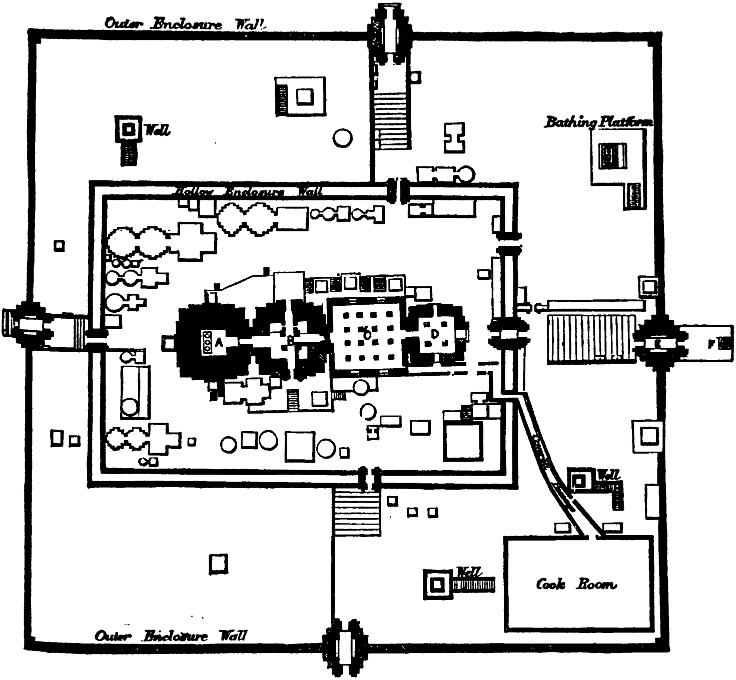
who is the hereditary sweeper of the temple. There are distinct sets of servants to put the god to bed, to dress and bathe him, and a numerous band of nautch girls, who sing before the idol.

Jagannath (Juggurnath) (Sansc. = "Lord of the Universe") is a name of Krishna, worshipped as Vishnu at the famous shrine of Puri, in Orissa. The pilgrims rush forward to draw it, some may have fallen accidentally beneath its wheels. In some instances also votaries have been known to throw themselves beneath the advancing wheels, giving rise to the popular notices of the Car of Jagannath. The number of such suicides, however, has been greatly exaggerated, and since Orissa cmae



Scale 200 ft. to the Inch

Temple of Jagannath (from Fergusson's *Indian Arch.*)

image so called is an amorphous idol, a rudely carved log,[1] which some learned men believe to have been a Buddhist symbol: it has been adopted as an object of Brahmanical worship. This idol is annually dragged in procession on a monstrous car, and as crowds of fanatic under British rule the number has been much reduced. In 1818 Mr. Stirling the Resident had witnessed only three instances of such immolation during four years. The annual mortality of the pilgrims amounts to thousands, but it arises from the pestilential air of Puri, from famine, and poverty.

The **Temple** is situated in the centre of the town, nearly 1 m., as the crow

[1] Strictly speaking, there are three of these disgusting idols, viz. Jagannath, his brother Balabhadra, and his sister Subhadra.

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flies, from the D.B. It stands upon rising ground, which is called Nilgiri, or the Blue Hill, and is surrounded by a square enclosing stone wall about 20 ft. high, with a gateway in the centre of each side. The E. gate is always open. Within is a second enclosure surrounded by a double wall having an interval of 11 ft. between the walls, and within this again is the temple proper. The *Hall of Offerings*, or *Bog Mandir* (D),[1] is said to have been built by the Marathas in the last century, at a cost of 40 lakhs of rs. It was part of the Black Pagoda of Konarak, and was brought thence by them. The *Nath Mandir* (C), or dancing-hall, also of late date, is a square hall measuring 69 ft. × 67 ft. inside. The walls are plain, with only two figures of dwarpals, called Jaya and Vijaya, and a marble figure of Garuda, 2 ft. high.

The *Jagamohan* (B), or Hall of Audience, where the pilgrims see the idols, is 80 ft. sq. and 120 ft. high. The *Baradewal* (A), or Sanctuary, where the idols are, is also 80 ft. sq. This part is surmounted by a lofty conical tower or vimanah.

The idols themselves, that is to say, Jagannath, with his brother Balabhadra and his sister Subhadra, are frightful logs, without hands or feet, coarsely carved into a wretched likeness of the human bust. The tower is 192 ft. high, black with time, and surmounted by the Wheel and Flag of Vishnu. The date of its erection is 1198, and it cost about half a million sterling; but it has since been repeatedly repaired, to "the ruin of the temple as a work of art."

The only beautiful thing to be seen at Puri is an exquisite *Pillar* brought from the Black Pagoda at Konarak. It stands outside the Lion or E. gate of Jagannath's temple, on a platform of rough stones, and reckoning to the top of the seated figure of Aruna, or the Dawn, which surmounts it, is 35 ft. high. The Lion Gate, on entering which the pilgrims are slightly struck with a wand by an official, has its name from two large lions of the conventional form, with one paw raised, which stand one at either side of the entrance. As the door stands open, it is possible to see the bands of pilgrims within, but not the temples, of which, besides the Great Pagoda, there are more than 100, 13 of them being sacred to Shiva. There is also a temple to the Sun.

There is a street about 45 ft. broad all round the temple enclosure. Turning to the left, from the Lion Gate along this road, the visitor comes to the S. gate, where steps lead up to the entrance. The entrance itself is 15 ft. high, which is ornamented with many figures. Above are depicted scenes from the life of Krishna. The supports of the massive roof are of iron.

It often happens that while the visitor is viewing the building, a couple of men will pass by, carrying a bundle by a pole, which is passed through it; the bundle being a corpse rolled up in a cloth, and so carried to be burned.

1 m. S.W., on the sea-shore near the Circuit House, is the *Swarga Dwara*, or "Door of Paradise," where, when all the ceremonies are finished, the pilgrims bathe in the surf and wash away their sins. There is a stump of a pillar 4 ft. high on the right hand, near a small temple. On this pillar offerings are placed, which are eaten by the crows. On the left is what is called the Lahore Math. Within the enclosure is a well, with excellent fresh water, which seems wonderful, as the sea is not 100 yds. off. Opposite will be seen hundreds of men and women bathing, the surf rolling over them in its fury. Afterwards they make little lumps of sand, and stick little pieces of wood into them.

To the N.E. of the city, passing on the left the Chandan Tank and Temple, to the W. of which are the Mitiani Tank, and the Markhand Tank and Temple, is a *Bridge* said to have been made by the Marathas, but probably repaired by them. It was built, according to Rajendra Lal Mitra, 1038-50. It is 278 ft. long by 38 ft. broad, and has 19 arches. Over this the main road to Cuttack passes.

1 These letters refer to corresponding letters on the plan.

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S.E. from this is the Garden House, to which the Car of Jagannath is brought at the Car Festival, in June or July, when pilgrims come trooping into Puri by thousands a day. The *Garden House* stands at the end of the broad sandy avenue called the *Baradand*, 1 m. from the Great Temple. The house is a temple within a garden enclosed with a wall 15 ft. high. The principal gateway faces the temple, and has a pointed roof, adorned with conventional lions. The gates to this temple are built upon the Hindu arch system, with a series of slabs supporting the roof, each a little longer than the other, and projecting beyond it. This is said to be a very old temple, but it has not much pretension to architectural beauty. On the side of the temple there is a plain raised seat 4 ft. high and 19 ft. long, made of chlorite, and this is called the Ratnavedi, the throne on which the images are placed when brought to the temple.

The great Car is 45 ft. high and 35 ft. sq., and is supported on 16 wheels of 7 ft. diameter. The brother and sister of Jagannath have separate cars a few ft. smaller. The car is dragged by 4200 professionals, who come from the neighbouring districts, and during the festival live at Puri gratis.

The legend is that Indradyumna pitched his camp here when he arrived at Puri, and set up an image of Narsing. Here the Sacred Log from the White Island stranded, and here the Divine Carver made the images of Jagannath, etc., and here Indradyumna performed the horse sacrifice a hundred times over. On the walls are some fine carvings of horsemen, etc. Outside, over the door, are iron figures of women 2 ft. high, supporting the roof; also carvings of Brahma with four heads, worshipping Narayan; of Krishna playing to the Gopis, etc.

The *Baradand* is more than 1 m. long. It is 180 ft. broad in some places. According to Rajendra Lal Mitra, Jagannath and some of his peculiar ceremonial observances are of Buddhist origin, and the Car Festival marks the anniversary of Buddha's birthday. Besides the Car Festival there are the following holy days: (1) Ghornagi, "warm clothing festival," when the images are dressed in shawls; (2) Abisheka, sacred as the anniversary of Jagannath's coronation; (3) Makara, when the Sun enters the sign Capricorn. This corresponds to the Strenæ of the Romans. (4) Dola Yatra, or *Holi*, to celebrate the return of spring, the Carnival of India. It falls on the full moon of Phalguna: next to the Car and Bathing Festivals, this is the most important at Puri. (5) Ramavavani, birthday of Rama, when Jagannath is dressed as Rama; (6) Damana-bhanijka Yatra, anniversary of the destruction of a demon named Damanika; (7) Chandana Yatra, the Florialia of the Romans, and the May-pole of modern Europe, a feast of flowers; (8) Rukmini Harana, anniversary of Rukmini's elopement. She was the daughter of Bhishm, King of Berar, and was betrothed to Shishupal, but ran off with Krishu. (9) Snana Yatra, or "Bathing Festival," when the images are brought to the N.E. corner of the outer enclosure and bathed at noon, then dressed and decorated with a proboscis. After this the images are removed to one of the side rooms for a fortnight, and their room is called Andur Ghar or "sick chamber," and the divinities are said to be laid up with fever in consequence of their unusual bath; the real object is to wash off the dust and soot of the year, and to re-paint the idols. 10 is the Car Festival; 11, the Sayana Ekadashi, on the 11th of the first half of Ashadh. This marks the day when Vishnu falls into his four months' slumber. The images are put to bed, and said to sleep for four months. (12) Jhulana Yatra, on the 11th of the first half of Shravana. Madanamohana, the proxy of Jagannath, is every night for five nights placed in a swing and entertained with singing and dancing. (13) Janam, birthday of Krishna,—a priest acts the father, and a nautch girl the mother; (14) Parshvaparivartana Ekadashi, 11th of the first half of Shravana, in honour of Vishnu when asleep turning on to his right side; (15) Kaliya Damana, on the day when Krishna killed the black serpent.

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Dr. **Hunter** supposes this to be the anniversary of a victory over the aboriginal Nagas, by the Aryans. (16) Vamana-janam, anniversary of the birth of the fifth incarnation of Vishnu. Jagannath is dressed like a dwarf, and provided with an umbrella and an urn. (17) Kuar Punai, at the full moon of Ashvina, when the discus of Vishnu is carried in procession, borrowed from the Buddhist rite of the procession of the Wheel of the Law; (18) Utthapana Ekadashi, the 11th of Kartik, when Vishnu wakes from his four months' sleep.

[18 m. N.E. from Puri is **Konarak**, celebrated for its so-called **Black Pagoda**, than which, with the single exception of the temple of Jagannath described above, there is no temple in India better known or about which more has been written. The traveller should on no account omit to visit it. The cost of the trip is about as follows:—

	rs.	as.	Remarks.
Conveyance 16 bearers	9	0	No supplies can be got at Konarak except milk and perhaps eggs. The traveller will do well to carry even drinking-water with him.
2 torch-bearers	1	2	
Oil	0	8	
6 coolies	3	6	
Gratuity at 1 anna each	1	8	
Total	15	8	

If a pony can be procured, it will be best to ride, but otherwise the journey may be made in a palki with eight bearers, three coolies to carry provisions, etc., and two torch-bearers. The start should be made at 3.30 A.M. As Uriyas do not understand Hindustani, much less English, an interpreter is necessary. The path at first runs N. for about 2 m., and then turns to the right and goes direct E. The whole way lies through a fine grassy plain, in which are innumerable herds of black buck, which are so tame, that even the noise of the *hammals*, who chant a monotonous song, does not scare them away. There should be a relay of bearers at 10 m. from Puri. The trees are few and far between, and there is only one hut, which is near the river **Kushbhadra**, 13½ m. from Puri. The river is about 100 yds. broad in the rains, but in the cold season there are three streams, swift, but only 1 ft. deep. About 1 m. from the temple there are a few clumps of trees on the right, one thick enough to give shelter from the sun.

At first sight the Black Pagoda is disappointing. It has on the N. side a heap of ruins, 45 ft. high and about 70 ft. long, sloping down at a steep angle. This was the tower that contained the idol. In front of it is the Jagamohan, or porch, now the only part standing, and much ruined internally. It has a square base of 90 ft., is built of red laterite, and is called *black* on account of the deep shadow it casts.

The whole roof is excessively beautiful, and covered with elaborate carvings, and Mr. Fergusson says of it that there is no roof in India where the same play of light and shade is obtained, with an equal amount of richness and constructive propriety, nor one that sits so gracefully on the base that supports it. The traveller who has seen the Hindu temples of Northern and Western India will not be prepared to find iron employed in such structures. In Orissa, however, this has been the case. Fergusson says of this building: "Internally the chamber is singularly plain, but presents some constructive peculiarities worthy of attention. On the floor it is about 40 ft. sq., and the walls rise plain to about the same height. Here it begins to bracket inwards, till it contracts to about 20 ft., where it was ceiled with a flat stone roof, supported by wrought-iron beams . . . showing a knowledge of the properties and strength of the material that is remarkable in a people who are now so utterly incapable of forging such masses. . . . The employment of these beams here is a mystery. They were not wanted for strength, as the building is still firm after they have fallen, and so expensive a false ceiling was not wanted architecturally to roof so plain a chamber. It seems to be only another instance of that profusion of labour which the Hindus

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loved to lavish on the temples of their gods" (*Hist. of Arch.* p. 428). The entrance of the temple is on the E. side. The interior of the hall is filled to the height of 8 ft. with huge stones, which have fallen from the roof or sides. Most of them have holes in them, showing that they have been clamped with iron. E. of the E. door are two stone lions, with strongly marked manes, and one paw lifted up: they rest on the backs of elephants, which are smaller in size.* The height of the entrance, which has no door, is 16½ ft. The roof of the entrance is supported by two rafters of iron and four of stone. In front of the entrance, amongst the stones, lies a bar of iron 23 ft. long, and 11½ in. thick and broad.

The sides of the entrance are ornamented with eight rows of patterns, very finely executed. The temple was dedicated to the Sun, which divinity is said to have here cured Sambu, son of Krishna, of a leprosy of twelve years' standing. As the E. door was guarded by lions, so that to the S. was by horses trampling down armed men, who from their tusk-like teeth, crisped hair, and *Kukri* knives and shields, are evidently intended for aborigines. The N. door had elephants before it. These and the horses remain, but cast down at a distance from where they stood. The W. door is closed by the vast heap of ruins, of the great tower.

To the S. of the Jagamohan is a very large banyan tree, under which is a good place for the traveller to take his meal; and near the great tree is a grove of palms and smaller trees, and a garden with a *math*, or devotee's residence; also a square temple, without any idol in it. Milk and eggs can be procured at or near this place, where a tent might be pitched. Stirling fixes the date of the Black Pagoda in the year 1241, but Mr. Fergusson attributes it to the latter half of the 9th century. When he visited Konarak in 1837 a portion of the Great Tower was still standing. He is of opinion that the destruction of the temple was owing, not to earthquakes, or man's violence, but to the nature of the soil, which was not solid enough to bear so enormous a structure. He has probably assigned the true cause for the fall of the building, but as we know that the Marathas carried off large portions of it, it is more than possible that man assisted very signally in the destruction. Over the E. entrance used to be a chlorite slab, on which the emblems of the days of the week, with the ascending and descending nodes, were carved. Some English antiquaries attempted to remove it to the Museum at Calcutta, but after dragging it 200 yds., gave up the attempt, though the Indian builders, after excavating the block in the Hill States, and carving it, had carried it 80 m. across swamps and unbridged rivers to Konarak. It lies now about 200 yds. to the E. of the Great Tree, and is 20 ft. 2 in. long, 4 ft. deep, and 4 ft. 10 in. broad. It is sadly disfigured with oil and red paint, with which the Hindus have bedaubed it. At the Jagamohan itself, the traveller should notice the spirit with which the horses at the S. face are carved, and also the device on one of the shields, of two climbing lizards. The sea, about 2 m. off, is not visible from Konarak.]

[**Bhuvaneshwar** (pop. 4000), 38 m. by rail from Puri, and 10 m. from Barang (for Cuttack). Many ruins and temples are passed before reaching the *Town*, once the capital of a large and flourishing kingdom, but now interesting only to the antiquarian. It occupies the central area between the temples of Rameshvara, Bhuvaneshwar, Kapileshvara, Bhaskareshvara, and Rameshvara. One half of the community are priests or temple servants, who rank amongst the most persistent beggars in the world.

The first mention of Bhuvaneshwar, in the Records of the Temple at Jagannath, dates from the reign of Yayati, 474-526 A.D., the first of the Kesaris, or Lion dynasty of Orissa. He expelled the Yavanas, thought by Stirling and Hunter to be the Buddhists. His successors reigned in Bhuvaneshwar until Nripati Kesari in 940-50 A.D. founded Cuttack and made it his capital.

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7000 shrines once encircled the sacred lake; now but 500 remain in various stages of decay, exhibiting every phase of Orissan art "from the rough conceptions of the 6th cent., through the exquisite designs and ungrudging artistic toil of the 12th, to the hurried dishonest stucco imitations of the present day." It is easy to perceive that there are two styles of architecture which run side by side with one another. The first is represented by the temples of Parashurameshvara and Mukteshvara, the second by the Great Temple. They are not antagonistic but sister styles, and seem to have had different origins. "We can find affinities with the first two, but I know of nothing like the Great Temple anywhere else."

"The **Great Temple** is," says Fergusson, "perhaps the finest example of a purely Hindu temple in India." Unfortunately none but Hindus may approach the entrance of the enclosure, the high walls of which are 7 ft. thick and of large cut stones without mortar. From the top, however, of a ladder placed against the N. wall a view of the interior may be obtained. Within are also many smaller temples, of which a plain one 20 ft. high is the oldest. At the N.E. corner of the enclosure wall there is a pavilion perhaps built for a music hall, but now containing an image of Parbati.

The Great Temple was built by Lelat Indra Kesari (617-657) and consisted originally of only a vimanah and porch; the beautiful Nat and Bhog mandirs were added between 1090 and 1104. The presiding deity is Tribhuvaneshvara, "Lord of the Three Worlds," generally called Bhuvaneshwar. He is represented in the sanctuary by a block of granite 8 ft. in diameter, and rising 8 in. above the floor. It is bathed with water, milk, and *bhang*. There are twenty-two *dhupas*, or ceremonies daily, consisting in washing the teeth of the divinity, moving a lamp in front, dressing, breakfast, etc.

The **Great Tower** can be seen from outside the wall. It is 55 ft. high, and, though not so large, is decidedly finer in design than that at Tanjore. "Every inch of the surface is covered with carving in the most elaborate manner; it is not only the divisions of the courses, the roll mouldings on the angles, or the breaks on the face of the tower, but every individual stone in the tower has a pattern carved upon it." Especially in the perpendicular parts seen from the courtyard "the sculpture is of a very high order and great beauty of design." The top of the spire is flat, and from the centre rises a cylindrical neck, supporting a ribbed dome, over which is placed the Kalasha or "pinnacle." Twelve statues of lions seated support the dome. Over it is a broken trident.

The **Nat Mandir** is elegant, of course, but differs from the style of the porch, "in that all power of expression is gone which enabled the early architects to make small things look gigantic from the mere exuberance of labour bestowed on them."

Outside the enclosure are many small subterraneous temples, and at the N.E. corner is a platform with, beyond to the E., a very handsome tank surrounded by a row of 108 small temples. The jungle to the S. of the Great Tower, to the extent of 20 acres, is said to be the site of Lelat Indra Kesari's palace, and exhibits everywhere the remains of foundations and pavements. N. of the temple is the very fine tank called *Vindusaugar*, "ocean drop." In the centre is a Jal Mandir, or "Water Pavilion," consisting of several shrines, on which perch numerous cranes in motionless repose. In front of the central ghat of this tank there is a magnificent temple, with a porch, a more modern dancing-hall, and Bhog Mandir. All but the Bhog Mandir are lined with brick-red sandstone, elaborately sculptured. The temple is sacred to Vasudev, or Krishna, and Ananta or Balaram, and no pilgrim is allowed to perform any religious ceremony in the town or to visit Bhuvaneshwar without praying for permission here. Passing along the E. side of the tank, the traveller will see several temples of the

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same shape as the Great Tower. About ¼ m. to the E.N.E. of the Ananta and Vasudev Temple is one about 40 ft. high to *Kotitirtheshvara*, "The lord of ten millions of sacred pools." It is evidently built of stones from some other edifice. ½ m. to the E. of this is the *Temple of Brahmeshvara*, on a high mound, formed into a terrace. It is most sumptuously carved, inside as well as out, and was erected at the end of the 9th century A.D. W. of the temple, close to its terrace, is a tank called Brahma Kunda. N.E. of the Great Tower is an old ruined temple to *Bhaskareshvara*, "Sun-god," of basalt, and said to belong to the close of the 5th or the beginning of the 6th century.

½ m. to the W. of Bhaskareshvara is the once magnificent **Temple of Raj Rani**. Mr. Fergusson says of it (*Hist. of Arch.* p. 424) that "the plan is arranged so as to give great variety and play of light and shade, and as the details are of the most exquisite beauty, it is one of the gems of Orissan Art." It faces the E., and has a porch in front, both of dressed brick-red sandstone. The niches are filled with statues 3 ft. high, executed with great vigour and elegance; one of them closely resembles the statue of Venus de Medici. General Stewart and Colonel Mackenzie carried away numbers of statues and sadly defaced the building. Observe the pillar with 3 kneeling elephants and lions, with above a Nagni or female Naga with her seven-headed snake hood, and over the doorways the Navagraha or 9 planets.

About 300 yds. to the W. of the Raj Rani is a grove of mango trees, called *Siddharanya*, "Grove of the perfect beings." Here many temples were built of which more than 20 remain entire. Of these the most remarkable are Mukteshvara, Kedareshvara, Siddheshvara, and Parashurameshvara.

Mukteshvara is the handsomest, though the smallest. It is 35 ft. high, and the porch 25 ft. high. The floral bands are better executed than in most of the temples; the bas-reliefs sharp and impressive; the statuettes vigorous and full of action, with drapery well disposed, and the disposition of the whole elegant and most effective. Among the subjects are: a lady mounted on a rearing elephant and attacking an armed giant; a figure of Annapurna presenting alms to Shiva; females, half-serpents, canopied under five or seven-headed cobras; lions mounted on elephants, or fighting with lions; damsels dancing or playing on the *mridang*; an emaciated hermit giving lessons. The scroll-work, bosses, and friezes are worthy of note. The chamber of the temple is 7 ft. sq., but outside measures 18 ft. In front of the porch is a Toran 15 ft. high. It is supported on two columns of elaborate workmanship, unlike anything of the kind at Bhuvaneshwar. Over it are two reclining female figures. It is said that it is used for swinging, in the Dol Festival. Close behind the temple is a tank shaded by a Nagakeshvara tree (*Mesua ferrea*) of remarkable size and beauty; 30 ft. to the S. is the Gauri Kunda tank. The water is beautifully clear, tepid, and full of fish, and the best drinking water in the locality. Water flows into it from the first-named tank, but a much greater quantity flows out, sufficient to irrigate 25 acres of arid laterite soil. It is said to have been excavated by the goddess Gauri, and that it bestows beauty, good fortune, and freedom from all sin.

Kedareshvara.—Close by this Kunda is the Kedareshvara Temple, and near it against the outer wall of a small room is a figure of Hanuman, the monkey-god, 8 ft. high, and one of Durga, standing on a lion. Her statue is of chlorite, and has the finest female head to be seen in Bhuvaneshwar. The Kedareshvara temple is 41 ft. high, and has an almost circular ground-plan. This temple is probably older than the Great Tower, and possibly dates from the middle of the 6th century. It is very sacred.

N.W. of Mukteshvara is **Siddeshvara**, which is very ancient, and was once the most sacred spot on this side of Bhuvaneshwar. It is 47 ft. high, and has a well-proportioned porch.

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Parashurameshvara, 200 yds. to the W. of the Gauri tank, Fergusson considers the oldest temple at Bhuvaneshwar. "The sculptures are cut with a delicacy seldom surpassed." The ground-plan is a square, the porch is oblong and covered with bas-reliefs representing processions of horses and elephants in the upper linear bands under the cornice, and scenes from the life of Rama in the lower. The roof is a sloping terrace, in the middle of which is a clear story with a sloping roof; flat in the middle. As the roof-stones project beyond the openings, neither direct rays of sun nor rain can penetrate. This occurs nowhere else except in the Mohan of the Vaital Temple.

Alabukeshvara is of red sandstone, and stands to the N.E. of the last.

Vaital Dewal stands on the roadside to the W. of the Vindusaugar tank. Its spire is four-sided, and ends in a long ridge profusely carved and probably of the 9th century.

Someshvara stands to the S. of the last named. It is 33 ft. high and 27 ft. square, and richly carved all over.

A list of 81 other temples will be found in the *Antiquities of Orissa*, vol. ii. pp. 97, 98.]

[The **Caves of Udayagiri** and **Khandagiri** lie about 4 m. to the N.W. through low jungle, which gradually increases till the hills are reached.

Udayagiri is 110 ft. high, and the caves exist in eight stages. The lowest being the Rani Naur, or Queen's Palace, called by Fergusson the Raj Rani Cave, near the guide's hut. "It consists of two rows of cells, one above the other, shaded by pillared verandahs, with a courtyard 49 × 43 ft. cut out of the hillside." The upper story, which faces E., has eight entrances. There are two dwarpals, representing men in what appears to be Grecian armour, with buskins and greaves, cut out of the solid rock in alto-relievo. The verandah gives access to four small cells, and at either end is a rock lion, executed with some spirit. The back wall of the verandah is an extensive series of tableaux, difficult to make out. First on the left are men carrying fruit, a group of elephants, and soldiers armed with swords.

The lower story also has eight entrances. The ground-floor front was formed of a colonnaded verandah 44 ft. long, having a raised seat or berme along its whole inner line. It was formerly supported by a row of eight square pillars, of which only the two end ones remain, and opened E. into an oblong chamber, and N. into three rooms. Here there is an extensive frieze, much dilapidated, so that only four fragments admit of description. The first represents a house, and a female figure looks out of each of the 3 doors and one from the balcony, which is protected by a Buddhist rail. A similar rail runs in front of the lower story, with a large tree by its side. In the second fragment a saint or priest holds a piece of cloth in his left hand and extends the right as in the act of blessing; one servant holds an umbrella, and another carries a sword. Lt. is a devotee on his knees, and beyond two kneeling women bring offerings, one dusting the feet of a boy, who has one hand on her head. In the third fragment is a saddle-horse with three attendants, and the holy man with an umbrella held over him, and two attendants with swords. In the fourth fragment there is a group of six women, three carrying pitchers on their heads, one kneeling and offering her pitcher to a figure, which is lost.

Ganesh Gumpha (or more correctly *Gupha*) is almost due N. of the Rani Naur Cave, and much higher in the hill. It has only one story, but two compartments, with a verandah in front. There are three pillars in the front of the verandah, square and massive, but two others have fallen. The pillars have brackets, with female figures carved on them. The flight of steps leading to the verandah has a crouching elephant on either side, each holding a lotus in his trunk. The verandah is 5 ft. 4 in. high, and its wall is ornamented with a series of 8 tableaux in alto-relievo. This frieze

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and that in the Rani Naur Cave represent the same story, the main difference being that in this cave the figures are more classical and better drawn, and, therefore, Mr. Fergusson thinks, more modern. In the Rani's cave they are certainly more Hindu. Of the story from which these designs are taken, nothing is known.

50 yds. W. of Rani Naur Cave is a flight of steps which lead to a two-storied cave called *Swargapuri.* Both stories have two rooms, with a verandah in front, which has been supported by pillars now broken. There is no carving or inscription except on some pilasters near the door, from the top of which runs a line of Buddhist rails, surmounted by an elephant in bas-relief, with what is perhaps a human figure and a tree behind it.

N. of these are the *Jaya Vijaya*, or *Caves* of *Hansapur.* There is a frieze with three compartments, the base being formed of a line of Buddhist rails. In the central compartment is a Bo tree. Beside the tree are two male figures, that on the left with folded hands, and that on the right holding a bit of cloth tied to the tree and a small branch. Near the men are two females bringing trays of offerings. The scroll-work on the semicircular bands over the doorways are different, and beyond them are two turbaned figures carrying trays of offerings. At the sides of the façade are a man and woman, 6 ft. high, in alto-relievo. To the left is a small cave called Dwarkapura.

Gopalapura.—To the N.W. are two groups of caves, named Gopalapura and Munchapura. On the piers of the hall are two inscriptions in the Lat character, now illegible.

Vaikuntha.—This and two other caves, Patalapura and Jamapura, are a little to the N.W. They are much defaced and are now uninteresting.

75 yds. to the N.W. is the *Hathi Gupha*, or "Elephant Cave," of which Mr. Fergusson says: "It is an extensive natural cave, unimproved by art" (*Tree and Serpent Worship*, 2d ed. p. 267). To the left is a boulder which has been hollowed out into a cell 5 ft. sq. Over the entrance, cut into the scarped rock, is an inscription in the most ancient Lat character, perhaps the oldest Indian engraved document that has come down to us. This long inscription is an account of the grandeur and piety of Aira the King of Kalinga.

"All who take interest in Indian antiquities," says Prinsep, "will at once see the value of the above record, perhaps the most curious that has yet been disclosed to us." Rajendra Lal Mitra supposes that Aira mentioned in the inscription lived within the hundred years preceding the accession of Chandragupta to the throne of Magadha, in 316 B.C. There are several smaller inscriptions within the cave, some in ill-formed Gupta character, others in equally degenerate Kutila. They were cut probably by idle monks or visitors. A few yds. N. of the Elephant Cave is the Pavana Gupha, or "Cave of Purification."

About 75 ft. to the S.W. of the Pavana Gupha is the Sárpa Gupha, or "Serpent Cave." On the top of the entrance is a rude carving of the hood of a three-headed cobra. Under this is the door, through which a man can just crawl; the interior is a cube of 4 ft. Beside the door is an inscription thus translated by James Prinsep: "The unequalled chamber of Chulakarma and the appropriate temple of Karma Rishi." Near this is the Bhajana Gupha, or "Cave of Meditation." A little to the N. is the Alakapura, or "Palace of Indra." Neither is of any importance.

Bagh Gupha, or "Tiger Cave."—At 50 ft. to the N. is the very interesting Tiger Cave, cut externally into the shape of the upper part of a tiger's head, with the jaws at full gape. The eyes and nose of the monster are very well marked, but the teeth are now imperfectly discernible. The head at top, where it joins the hill, is 8 ft. 8 in. broad. The gape is 9 ft. wide, and the entrance to the cell occupies the place of the gullet. To the right of the entrance is an inscription in the Lat character, which says, "The Cave of Sasevin," a fierce opponent of the Vedas. At the beginning

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of the inscription is a Buddhist monogram, and at the end a Svastika. A little N. of the Tiger Cave is the Urdhabahu, a one-storied chamber, 12 ft. × 6 ft. wide, with a verandah faced by pillars with lion capitals and brackets carved like female figures. It has an illegible inscription in the Lat character.

Khandagiri Hill.—This hill is 133 ft. high, and faces E. It is thickly covered with trees. The path which leads to the top is steep, and at the height of about 50 ft. divides into two, one branch leading to the left, and to a range of caves cut in the E. face of the hill (see below).

The path on the right leads to the *Ananta* cave, which is a narrow excavation, with four doorways and a verandah with pillars. Instead of a capital, these have a projecting bracket, shaped like a woman. The architrave is heavy, and over it is a parapet supported on corbels. In the centre of the back wall of the cave is a Buddha in bas-relief. The frieze is in five compartments, and represents figures running with trays of offerings, athletes fighting with bulls and lions, and two lines of geese running with spread wings, each with a flower in its bill. Notice in the semicircular space under one of the arches a nude female standing in a lotus-bush, and holding a lotus-stalk in either hand. Two elephants are throwing water over her with their trunks. This is either Basuli, an aboriginal goddess mentioned by Mr. Beames, or Lakshmi. In the back wall of the verandah are two inscriptions, one in the Lat character, and the other in the Kutila.

Now turn back to the place where the path divides and proceed to the left to a modern gallery, and to the S. to a range of three openings. There is here a Sanscrit inscription of the 12th century in Nagri, which says the cave belonged to Acharya Kalachandra, and his pupil Vellachandra. Next comes a range of caves facing the E., divided into two compartments by a partition in the middle. On the back wall is a row of seated Dhyani Buddhas, and some new images of Jinna Deva. At the E. end is an altar of masonry, on which are ranged a number of Jain images. The second compartment is very similar. On the back wall is a row of Dhyani Buddhas, 1 ft. high, and below females seated on stools, some four-handed, others eight-handed, with one leg crossed and the other hanging. Below are lions *couchant.*

From this to the top of the hill is a stiff climb, and the steps in one place are very steep. On the summit of the hill is a plateau and an 18th cent. temple to Parasnath. From it is a magnificent panoramic view 15 m. all round. The groves of mango and jack trees are most beautiful. In front of the temple is a fine terrace, 50 ft. sq., with a raised masonry seat all round. To the S.W. of the temple is a smooth terrace of 150 ft. diameter, gently sloping to the W., called the Deva Sabha. In the centre is a small square pillar, with a bas-relief of Buddha on each side, and round it four circles of Chaityas. Three small boulders, set in a triangle and covered by a dolmen of sandstone, stand in the inner circle. E. of the Deva Sabha, at 100 yds., is a tank cut in the solid rock, called the Akasha Ganga, or "heavenly Ganges." Immediately below the tank is a cave, where the remains of Rajah Lelat Indra Kesari are said to rest. Rajendra Lal Mitra believes the whole of the caves to be originally Buddhist, and to have been constructed from 340 to 320 B.C. He sees in them no connection with Greek architecture and sculpture.]

Cuttack, ✲ D.B. (pop. 51,000), is situated at the apex of the delta of the Mahanadi river, which rises in the Raipur district of the Central Provinces, and has a length of 529 m. It pours down upon the delta through the narrow gorge of Naraj, 7 m. W. of the town of Cuttack, and, dividing into two streams, encircles the city on the N. and E., and on the W. by its branch, called the Katjuri. The river during the rain pours down a prodigious flood, and to prevent its sweeping away the city, an important stone embankment has been erected on the spit of land on which the city has been built.

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The D.B. is in the middle of the Cantonments, on the right of the road going down to the fort. About one-fifth of a mile beyond it is the Parade-ground, with the *English Church*, N., *Roman Catholic Chapel* and Orphanage, W., and *Baptist Mission*, S.

Cuttack is the capital of Orissa. It was founded in the tenth century A.D. by one of the kings of the long-haired, or lion, dynasty. Its position as the key of the Orissa hill territory, and the centre of the network of the Orissa canals, gives it both military and commercial importance.

It is famed for its filigree work in gold, and silver.

The **Fort** is called Fort Barabati, and is in ruins. It may have been built in the 14th century. Stirling says: "The square sloping bastions and general style bespeak a Hindu origin." M. la Motte, who travelled in 1767 A.D., thought the Fort like the W. side of Windsor Castle. It was taken by storm by the British in 1803. It has now been converted into an unsightly series of earthen mounds; the stones of the moat having been taken in 1873 to build an hospital, and those of the Fort to construct the lighthouse at False Point. The only objects of interest which remain are the grand arched *Gateway*, flanked by two lofty square towers, in the E. face, added by the Mohammedan or the Maratha governors of Orissa in 1750 A.D., as mentioned in Persian inscriptions, and the Mosque of Fath Khan. In the *Ain-i-Akbari* it is said that there was, within the Fort, the famous palace of Raja Mukund Deo, nine stories high. This has utterly perished, but from the ruins have been dug up fragments of cornices, and a massive candelabrum of fine indurated chlorite. The top of the ruined citadel is 100 ft. above the level of the river.

On the way to the Fort, before entering the Cantonments, close to the bank of the Taldanda Canal, is a garden named after Mr. J. Beames, a former collector. At the W. extremity is a beautifully carved arch 9 ft. high, and several carved stones, all of which were brought from Alti by Mr. Beames. On the side pilasters are five rows of ornaments deserving attention.

After crossing the bridge over the canal, the Commissioner's Cutcherry, a large building, is passed on the right.

The stone facing of the Katjuri river was made by the Marathas. The bank is in places 25 ft. high, and is faced with fine blocks of laterite and sandstone.

Weirs.—Near Cuttack are important weirs for regulating the flow of the rivers. Two of these, the Birupa and Mahanadi, may be seen in quitting the place. The traveller can drive along a road a little to the N. of the Taldanda Canal to the Jobra Ghat, where are the Great D. P. W. workshops, the Mahanadi Weir, and the place of starting of the launches for Chandbali, False Point, and Bhadrak. The Birupa river leaves the Mahanadi on its right bank, and the weir there is 1980 ft. long and 9 ft. high. Of the four canals which form the Orissa Irrigation System, two take off from the Birupa Weir, and one with its branch from the Mahanadi Weir. The two former are the High Level Canal and the Kendrapara, the latter is the Taldanda. The Mahanadi Weir is 6400 ft. long and 12½ ft. high, and cost in round numbers 13 lakhs of rs. It was begun in 1863 and completed in 1869-70.

Steamers, etc.

The launches of three companies leave Cuttack every Wed. conveying passengers to Chandbali, where they are transferred to sea-going steamers for Calcutta; every Sat. a launch leaves to meet a sea-going steamer at Awa, which starts for Calcutta on Mon.; and twice weekly a Govt. launch leaves for Bhadrak, travelling by the High Level Canal,—a picturesque journey.

The steamers of the B.I.S.N. Co. call regularly at False Point on their downward journey for Madras and coast ports, but *not* on their return journey to Calcutta.]

[*Cuttack to False Point.*

A steam launch runs between Cuttack and False Point in connection

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with the steamers from Calcutta and Bombay and coast ports. The distance between Cuttack and False Point is 64½ m.; of this 54 m. is by canal. The journey is generally performed in 24 hours. Half an hour after leaving Cuttack the boat will pass the first lock, and enter the Kendrapara Canal, which is here about 80 feet broad. It takes about 6 hours to reach the place where the canal bifurcates, and five locks are passed, each causing a delay of 7 to 10 minutes. Where the canal branches into two, the right branch leads to Marsughat, and the left to Awa for Chandbali. There are three more locks before reaching the Jambu lock, where tidal waters are reached about 6 m. from *Hookeytollah*, the great station for False Point harbour. Since the calamitous cyclone of 1885, a substantial Refuge House has been erected at Hookeytollah.]

[*Cuttack to Jajpur.*

The stages are as follows:—

Names of Stations.	Miles.
Cuttack to Tanghi	11
Tanghi to Barchana	10
Barchana to Dharamsala	9
Dharamsala to Jajpur	14
Total	44

The distance, as the crow flies, is about 35 m. Leaving Cuttack at about 5 P.M., you will be able to cross the Mahanadi during daylight, and proceed during the night 34 m. up the Grand Trunk Road, passing three Inspection or Dak Bungalows, at Tanghi, Barchana, and Dharamsala, where the palki will cross the river Brahmani in a ferry-boat. 3 m. farther you leave the Trunk Road at Kuakhia, turning rt. There is a short cut after crossing the river, but it is not advisable to take it. The road then proceeds 10 m. to the E., crossing *en route* three rivers unbridged, but fordable in the cold weather; and at sunrise you reach

Jajpur.—Yayati Kesari, coming from Behar, found Jajpur a place of importance, and made it his capital for a time. It was close to Dantapura, where the sacred tooth of Buddha was kept, and in the 4th and 5th century A.D. it was called the navel of Buddhism. Yayati subdued it, and converted the sanctuaries into Hindu places of worship, but in 1558 Kalapahar, a famous champion of Islam, defeated the Hindus in a great battle at Gahvara Tekri, 4 m. to the N.E. of Jajpur. It is believed that whole armies are buried here. Kalapahar demolished all the Hindu temples, and the accumulated treasures of art of 1000 years were lost for ever.

Jajpur (pop. 11,000) is situated on the S. bank of the Baitarani river. It was the capital of Orissa until the 11th century, when it was superseded by Cuttack. With the aid of a palki, or a pony, the visitor can see all that is to be seen at Jajpur in one day. Close to the D.B. is a noble *mosque, built by Nawab Abu Nasir* in 1681 A.D. out of the stones of Hindu palaces and temples. Adjoining the mosque is the residence of the Magistrate, in whose compound are to be seen *three monolithic statues* of blue chlorite.[1] One is Indrani, wife of Indra, the air-god, a four-armed goddess, with an admirably-cut elephant as her footstool. The earth goddess, Varahini, the wife of Vishnu in his boar incarnation, sits with her infant on her knee. The most striking of the three monoliths represents Chamunda, the wife of the All-Destroyer, a colossal naked skeleton, with the skin hanging to the bones, and the veins and muscles standing out in ghastly fidelity. These figures are finely carved, and the details of the ornaments are worth observation. A temple to Vishnu, in his boar incarnation, crowns a flight of stairs leading up from the river.

In a gallery overlooking the dried-up bed of the river are seven idols, elaborately carved, and each made of a block of chlorite 6 ft. high. Mr. James thinks they have been collected from various desecrated shrines, and that some pious Hindu, seeing them placed

[1] They were brought from the Cenotaph of Saiyad 'Ali Bukhari, a Pathan saint, who accompanied Kalapahar, and when his head was cut off, at the siege of Barabati, rode without it to Jajpur, and was buried there.

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against a wall, erected a vaulted roof over them, and a wall in front. Six of them are goddesses with four arms each, the seventh is Narsing. The first goddess is Kali, or Chamunda, treading on her husband Shiva. The next is the wife of Yama, or "Death," with a swine's head; at her feet is a buffalo. Next is the wife of Indra; an elephant serves her as footstool. Lakhshmi comes next; with two hands she holds a child, in a third Vishnu's Wheel, and in her fourth a shell. Beneath her feet is Garuda. Next is a naked emaciated old hag, the Mother of Death, squatting down. Below her are two votaries, and between them three kinds of bells—the bell of Yama, that of Kali, and that of Vishnu. Savitri, the wife of Brahma, comes next. Parbati comes next, with a bull at her feet. Below Narsing are two groups of worshippers and female attendants waving the *chauris*.

Close to the gallery is a temple containing a large image of Ganpati. Opposite the gallery, in a wooded island in the middle of the river, is the second great temple, dedicated to the boar incarnation, and groups of smaller temples. Beside the main flight of steps which lead up from the river are two roofless temples, over the gate of which is *an effigy of the Sun driving six horses*, and a bull in the midst.

S. about 1¼ m. along the Bingapur high road, turn l. to the most beautiful object in Jajpur—the *Garuda Pillar*, 32 ft. high; the base is 5 ft. 5 in. high, square, and composed of large blocks of stone without any ornament. The shaft and capital are 26 ft. 7 in. high, and appear to be a monolith.[1] The capital, of exquisite proportion, is carved to imitate lotus blossoms, and adorned below with lions' heads, from whose mouths depend strings of roses or beads. The capital once was crowned with a figure of Garuda. The Garuda is said to have been hurled from the summit of the pillar by the Mohammedans, who attempted also to destroy the pillar itself. The Garuda, or a fac-simile of it, now stands in the ante-chamber of a small temple of Narsing, in Madhupur, a village about 1 m. to the S.E. of the temple of Jagannath at Jajpur. It is a fine piece of sculpture 4 ft. high, carved out of black chlorite, and represents a human figure resting on one knee, the palms of the hands pressed together in an attitude of devotion. Short wings are attached to the shoulders, and while the hair of the fore part of the head is dressed in the shape of a mitre, the back part of the head is covered with a profusion of curls. The face and attitude are majestic, but the nose is lengthened to imitate a bird's beak. It rests on a pedestal which is an exact duplicate of the capital and upper shaft of the pillar.

[1] The six-sided shaft is about 17 ft. 7 in. high and is in one piece with an octagonal base on a square, the whole being about 19 ft. in. over all.

Return now to the Bingapur road, and proceed to the *Maratha Bridge*, a fine specimen of architecture. It is not so large as the bridge of the same name at Puri, but has twelve horizontal arches, and is built in precisely the same fashion. It appears to be of extreme antiquity, and has been repaired with fragments of carvings in relief taken from temples. It also goes by the name of the Devidwar, lit. "Goddess-door Bridge," from its proximity to

The *Temple of Biraja*, "the Passionless One," 500 yds. farther on through beautiful groves of palms and mango trees, and opposite the Brahma Kund, a tank faced with stone. Hindus alone are admitted to the temple, but through the breaches in the enclosure can be seen the Hall of Audience and the tall spire. There are some curious sculptures let into the wall at the portico.

Regain the highway, and a little beyond the second milestone, 200 yds. from the road, on the left-hand side, is the *Temple of Trilochan*, or the three-eyed god, *i.e.* Shiva. The base of the original tower, which is now about 60 ft. high, has survived the general ruin, and for a height of about 14 ft. from the ground still stands, richly carved as of yore, giving some idea of the past glories of Jajpur. The rest of the building is covered with stucco.

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Between the Temple of Trilochan and the road, in an underground chamber, is a very holy and frightful image of Kali with eighteen arms. In a temple on the other side of the road are some fine sculptures. A pipul tree growing on the top of the spire of this temple has gradually forced its roots to the very bottom, and is slowly rending it asunder.

Jajpur formerly stood on the main road to Puri, and the pilgrims to Jagannath used regularly to resort to it, but the sanctity of the place has much diminished. It is, however, worthy of inspection by all who take an interest in Hindu antiquities. Many fragments of halls and temples, all built of fine cut stone, are to be found in the town. A nautch at this place is very different from the dull, stupid ceremony which passes under that name at Calcutta and in the rest of India. The ancient palace at Jajpur was destroyed by the officers of the English Public Works Department, who built bridges along the Trunk Road with the stones. At 1½ m. to the E. of Jajpur a colossal figure of Padmapani was dug up; the feet are lost, but the total height must have been about 17 ft. 6 in. This figure is now called Shanta Madhava: it has been removed to the Magistrate's compound.

Should the traveller prefer it, he may return to Calcutta *via* Balasore; which is only 65 m. in a direct line from Jajpur to Chandbali (45 m.), from which steamers run every week.]

Balasore, D.B. This place was once of great commercial importance, and the Dutch, and the Danes also, had a factory here. The French still possess a small territory of some 100 acres at Balasore; where the (swinging) Churruck Puja, long stopped throughout British India, is annually celebrated.

ROUTE 22

POONA TO MAHABALESHWAR, KOLHAPUR, BELGAUM, AND GOA

Poona (see p. 325), the Southern Maratha Railway branches S. from the G.I.P. 2 m. E. of the station. Passing through three hill ranges, reaches

68 m. **Wathar** sta. ✱ (R.)

[Passengers leave the train here for **Mahabaleshwar**, the principal hill-station of the Bombay Presidency, about 40 m. distant by road to the W.

Carriages and tongas can be had at Wathar by giving notice to the mail contractor at Mahabaleshwar. It is a charming drive of about 5 hrs.; the first part through rolling country to

18 m. **Wai**, D.B. (pop. 12,000), one of the most beautiful rustic towns in the Deccan. It is situated on the left bank of the Krishna, which is lined with beautiful pipul and mango trees, and with handsome flights of stone steps. Behind the city rise hills of all the shapes which are peculiar to the mountains in the Deccan. There are round, peaked, flat-topped hills; some covered with rocks looking at a distance, like forts and castles. One hill near the city rises very abruptly, and has a hill-fort on the top. It is called Pandugarh. The nearest temple to the D.B.—and the river is lined with beautiful temples—is dedicated to *Ganpati*; the next to *Mahadeo*; and one, at some distance, to *Lakshmi*. They form the great beauty of this most picturesque spot. The *mandapam*, or canopy, in front of Mahadeo's temple is very light, and a fine specimen of carving in stone. The Rastia family have an excellent mansion at no great distance from the town, called the *Moti Bagh*, or "Pearl garden." The road thither is beautifully shaded by splendid bamboos, mangoes, and tamarinds. The house is a good specimen of the Mohammedan style. It is open on one side from top to bottom, and shaded by huge curtains. Wai is a spot much famed in Hindu legend. Here, according to old tradition, the Pandus spent part of their banishment, and performed many wonderful works. On this account, as because of its proximity to the

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Krishna river so near its source, Wai is viewed as a place of great sanctity; and there is a college of Brahmans established at it, once in much repute.

About 5 m. from Wai up the Krishna is the village of **Dom**, where is a very handsome temple, with a gigantic basin in the middle of the court of white marble, the edges carved with lotus leaves. There is also a pillar about 5 ft. high, having five heads of Shiva on the top, with cobras twisting round them, all in white marble.

The most curious thing to be seen near Wai is a gigantic *Banyan Tree*, at the foot of a mountain called Wairatgarh, about 8 m. from Wai. The exact area shaded by it is three-quarters of an acre. The space covered is a very symmetrical oval. There is no brushwood underneath, nor aught to impede the view save the stems of the shoots from the parent tree. On leaving Wai the road begins a steep ascent.

29 m. **Panchganni**, a very large village, containing many bungalows belonging to Europeans, with nice plantations about them. In fact, many visitors who come to the hills prefer to stop at Panchganni rather than Mahabaleshwar, because the rainfall is less, and the place can be made a permanent residence. From Panchganni the road descends a little for one-third of a mile. The country round is covered with low jungle and patches of cultivation.

About 1 m. from Mahabaleshwar village, the small lake made by the Rajah of Satara is passed on the right; it winds picturesquely, and is about 810 yds. long, and not quite 200 yds. broad.

40 m. **Mahabaleshwar** ✱ is a lofty tableland, 7 m. long by about 3 m. wide, bounded on the W. by abrupt precipices, covered with foliage except where bold rocks, called "points," break through. These hills are in N. lat. 17° 56′, E. long. 73° 30′: their general elevation is 4500 ft. above the sea, from which they are only 25 m. due E. A large part of the surface of the hills is indurated iron-clay or laterite, which overlies basalt and other members of the secondary trap-formation. The *Pteris aquilina*, or common brake, grows very plentifully on the hills, as do the willow, the *Eugenia jambos* and *Gardenia montana*. There are a few oaks. The Tetranthera and Cortilania flower in November, also the Anjun, or iron-wood. There are 30 species of ferns, of which the principal are the *Acrostichum aureum*, the *Actiniopteris radiata*, the *Adiantum laudatum*, the *Aspidium cochleatum*, the *Asplenium erectum* and *falcatum*, the *Pteris lucida* and *quadriaurita*. The geographical position of this range secures to it a redundant supply of moisture during the S.W. monsoon, and has rendered it a fruitful parent of the rivers that fertilise the Deccan. To the site of the temple of Mahadeo at Mahabaleshwar village, mentioned below, Brahmans assign the honour of giving birth to the Krishna and four other streams.

Mahabaleshwar is a favourite resort of the people of Bombay in the hot weather, and a Government sanitarium with eight sets of quarters. Rooms for one person are charged at the rate of 40 rs. per month.

The centre of the European quarter was called *Malcolm Peth* by the Rajah of Satara in honour of Sir John Malcolm, who resided much on these hills when governor; it contains a *Library*, *Club*, *Church*, Sir Sydney Beckwith's *Monument*, and a *Cemetery*.

The village of Mahabaleshwar (see below) is 3 m. to the N. of Malcolm Peth.

Climate.—The annual mean temperature of Malcolm Peth is 65° F. During the monsoon, from middle of June to end of September, it is uninhabitable on account of the rains, and so equable is the climate during that period, and indeed until February, that the mean heat of any month does not differ 4°, and for more than half the time not 2° from the annual mean; whilst the mean of the hottest month only exceeds it by 7½°. The average daily range of the thermometer in the open air throughout the year is only 8°. The season for visiting the hills commences in the beginning of October. The atmosphere is then still very moist, but

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in general clear and fair during the day, with gentle showers in the evening. By these and the prevailing light E. winds the air is delightfully cooled, the mean temperature ranging below 66°.

Amongst the sights to see near Mahabaleshwar are the **Falls of the Yena**, at the head of a wild mountain gorge of that name on the right of the road to the Tai Ghat, and reached by a bypath from a point on the Satara Road. The stream is here precipitated over the face of a steep cliff with a sheer descent of 500 ft., unbroken when the torrent is swollen by rain, but ordinarily divided by projecting rocks about one-third of the way down, and scattered below into thin white streaks and spray, which are often circled by rainbows from the oblique rays of the sun.

Lodwick Point should be visited, passing through the village of Malcolm Peth. At about ½ m. before reaching the monument to General Lodwick the carriage stops, and the rest of the way must be done on foot or on a pony. The column is about 25 ft. high. The spot commands a noble view over Pratapgarh to the W. and Makrangarh to the S.W.

On the right of the road, and on the way to Elphinstone Point, is the ancient *village of Mahabaleshwar*. It is a small place, but of great sanctity in the eyes of the Hindus, as being the spot where the Krishna and four other rivers have their source. There are several temples, one very old, of black stone, said to have been built by a Gauli Raja. Another built by the same chief, and called Koteshwar, commands a grand view over the Wai valley. The principal temple, however, is called Mahabaleshwar.

Elphinstone Point is the grandest of all the precipitous scarps which overhang the low country. This is about 4 m. by a good road to the W. of Mahabaleshwar Temple. There is a sheer descent of above 2000 ft., though not so steep at the summit but that wild bison have been seen to gallop down some part. A rock rolled from the top thunders down and crashes into the forests below. The view extends to the mountains, among which is the hill-fort of Torna, over an apparently uninhabited jungle. To the right of the Point is **Arthur's Seat**, another fine view which must by no means be omitted. It has its name from Mr. Arthur Malet, C.S., who first built a house here.

A visit should be paid to **Pratabgarh**, a picturesque hill-fort crowning a precipitous rock, remarkable as the stronghold of Shivaji, and as the scene of one of the most remarkable events in Indian history, the founding of the Maratha empire. A charming drive of 6 m. leads to the foot of the hills, whence a steep and difficult path ascends to the gates of the fortress. Shivaji, the robber, in 1656 having provoked hostilities with Bijapur, whose army he could not meet in the open, determined to overcome its general, Afzal Khan, by stratagem, and pretending to be in a state of great alarm at the approach of the Bijapur army to besiege Partabgarh, offered to make his submission to Afzal Khan at a personal interview, on condition that the two commanders should meet unarmed, in the midst, between the two armies with only one armed attendant. They accordingly approached from either side, attired, to all appearance, in white muslin robes, but Shivaji wore under his robe and turban a coat of mail, and carried concealed in one hand a cruel instrument called "the tiger's claws," consisting of sharp steel hooks attached by rings to his fingers. In the very act of embracing in an attitude of abject humility, Shivaji stuck his claws into the Khan, tore out his vitals, and despatched him with a hidden dagger. His head was struck off and buried under the old tower in the Fort, now fallen to ruin. Meanwhile the Maratha army, which had been concealed in ambush in the jungle, rushed out upon the Bijapur forces, dispersed them, and cut them to pieces.]

Returning to Wathar sta. the line proceeds to

77 m. **Satara Road** sta. From here it is a 10 m. drive by tonga or carriage to Satara. Satara, D.B. (pop. 25,000), is situated in a hollow between two ranges of hills, which rise above it on

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the E. and W., and partly overlap it on the S. The hill on the W. is the termination of a spur from the Mahabaleshwar Hills. From this hill to the city there is an aqueduct 4 m. long, and there are also two fine tanks. The city has many historic recollections, and the station is one of the most salubrious and pleasant in the Deccan, being close to the foot of the Mahabaleshwar Hills. The *Cantonment* is about 1½ m. from N. to S., and nearly the same from E. to W. In the S. end is the Residency compound. Outside the N. gate of the Residency are lines for the European soldiers, and the native lines and Sadr bazaar to the N. of them. *St. Thomas's Church*, 700 yds. W. of the native lines, was opened in 1850. At the E. end is a handsome stained glass window, and here also is a carved screen and roof of teak, and a pulpit of polished gray stone. ¼ m. W. of the English barracks is a large tree with a stone bench round it, ascended by steps. It has an interesting inscription to the memory of his late Highness Shahji Raja, of Satara, and of H. B. E. Frere, Esq., once British Commissioner of Satara. The *New Cemetery* is ½ m. to the N.E. of the European barracks, and is planted with flowers and cypresses and other fine trees. The road from the Old Cemetery leads W. through a bazaar for about ½ m. and past the Jumma Musjid on the left to

The *New Palace*, built by Apa Sahib, near the centre of the city, and adjoining the Old Palace. On the façade are a number of mythological pictures, much defaced by the weather. On the N. side of the court is a vast hall, one of the largest in India. In the front court are the offices of the collector and his assistants, and W. of the hall are those of the judge. The roof is supported by sixty-four teak pillars, besides four in front. The Old Palace is very shabby, and quite deserted. About 200 yds. beyond this is a pretty garden and villa belonging to Rajah Ram, who was adopted by the late Rani. He is in possession of the crown jewels of the Satara family, and of Jai Bhawani, the famous sword of Shivaji, and his other arms. The sword is 3 ft. 9 in. long in the blade, and the handle is 8 in. long, but so small that a European can hardly get his hand into it. Like most of the famous blades in India, it is of European make, and has the stamp of Genoa. The *Waghnakh*, or "tiger's claw," with which Shivaji wounded Afzal Khan, consists of four steel claws, with rings which pass over the first and fourth fingers, but are too small for a European hand. The shield is of rhinoceros hide, and has four stars or bosses of diamonds. The gold casket for holding Shivaji's seal is ornamented with diamonds, rubies, pearls, and emeralds, and there is an inkstand and penholder of gold similarly begemmed. The quilted coat which Shivaji wore when he murdered Afzal Khan may also be seen. It is lined with chain armour, which is hidden by thick masses of padding and silk, embroidered with gold. It is very heavy. The dagger is very handsome, and is 18 in. long. The diamonds, emeralds, and rubies in the handle are very fine.

The gate of the **Fort** is on the N. side, and a very steep zigzag path leads up to it. The ascent lies at first along the foot of a ridge. After ½ m. or so, the ridge is crossed, and the path proceeds along the brink of a precipice which looks utterly impracticable. The gate is of stone, and very strongly built, with buttresses 40 ft. high. The interior of the Fort is now nearly desolate. There are only a few bungalows, with one small pagoda, and an hospital. The Fort is said to have been built by a Raja of Panhala, who reigned in 1192.[1] By him, too, were erected the forts of Bairatgarh and Pandugarh, near Wai, and Chandan and Wandan, near Satara. Long before the time of the 'Adil Shahi dynasty at Bijapur, the fort of Satara was used as a state prison, and Shivaji, who captured it in 1673, after a siege of several months, unwittingly furnished for his descendants a prison in which they were for years confined. In 1698, at the suggestion of Ramchandra Pant, Satara was made the capital of the

[1] Grant Duff, vol. i. p. 260.

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Maratha Government. Next year Aurangzib with a great army arrived before the city and pitched his tents on the N. side. 'Azim Shah was on the W. side, at a village since called Shahpur. Shirzi Khan invested the S., and Tarbiyat Khan occupied the E. quarter. Chains of posts between the different camps effectually secured the blockade. The Fort was defended by Pryagji Prabhu, hawaldar, who had been reared in the service of Shivaji. As the Moguls advanced, he withdrew into the Fort, and rolled down huge stones from the rock above, which did great execution. The blockade, however, was complete, all communications were cut off, provisions were exhausted, and the besieged must have been compelled to surrender had not Parshuram Trimbak, who had thrown himself into the Fort of Prali, purchased the connivance of 'Azim Shah, and conveyed stores to the besieged. The grand attack was directed against the N.E. angle, which is one of the strongest points, the rock being 42 ft. high, with a bastion on the top of 25 ft. of masonry. Tarbiyat Khan undertook to mine this angle, and at the end of four and a half months had completed two mines. The storming party, confident of success, was formed under the brow of the hill. Aurangzib moved out in grand procession to view the attack, and the garrison, and among them Pryagji, attracted by the splendour of his retinue, crowded to the rampart. The first mine burst several fissures in the rock, caused a great part of the masonry to fall inwards and crush many of the garrison to death; but the second and larger mine burst outwards with a terrible explosion, and destroyed upwards of 2000 of the besiegers. Pryagji was buried by the first explosion close to a temple to Bhavani, but was dug out alive. This was regarded by the Marathas as a happy omen, and, animated by it, the garrison would have made a prolonged and desperate defence, but provisions fell short, and 'Azim Shah would no longer connive at their introduction. Proposals of surrender were therefore made through him, and the honour of the capture, which he so ill merited, was not only assigned to him, but the very name of the place, in compliment to him, was changed by the Emperor to 'Azim Tara.

In 1705 the Fort was retaken by the Marathas, through the artifice of a Brahman named Anaji Pant. He ingratiated himself with the Moguls under the character of a mendicant devotee, amusing them with stories and songs, and, being allowed to reside in the Fort, introduced a body of Mawalis, and put every man of the garrison to the sword. Satara surrendered to the English in 1818, and Pratap Sing, eldest son of Sahu II., was installed as Raja. He held the principality twenty-one years, and was sent prisoner to Benares in 1839, being succeeded by his brother, Apa Sahib, on whose death, in 1848, the territory was annexed.

The view from the Fort is very beautiful, over hills rising in every direction, of varied form, and some crowned with old forts now crumbling to decay; on a wide plain, opening out from the town, are the *Cantonment*, the *Residency*, with its fine garden, and beyond, many gardens and groves. Through this plain runs a broad excellent road, shaded by an avenue of trees to the Sangam, or junction of the rivers Krishna and Yena at the beautiful village of Mahuli.

There are many beautiful rides at Satara, and good sport to be had. Quail are plentiful and florican may sometimes be found in the neighbourhood. Foxes are numerous, and are coursed with greyhounds, affording excellent sport. Bears, panthers, and cheetahs may occasionally be found.

Mahuli.—This pretty place, at the confluence of the *Krishna* and *Yena* rivers, is about 3 m. E. of Satara, and thoroughly deserves a visit. It is considered a place of great sanctity, and the dead from Satara and the surrounding villages are brought there for cremation. Descending the river, the first temple is *Kshetra Mahuli*, built in 1825 and dedicated to Radha Shankar. The temple is of basalt, and consists of a shrine and verandah, supported by three small scalloped arches; the dome

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is of brick, and conical, but broken up into gradually-diminishing rows of stucco ornamentation, in which are niches filled with images. On the same side of the river is the temple of *Bholeshwar Mahadeo*, built in 1742. The next temple is on the same bank, dedicated to Rameshwar, and was built in 1700 A.D. Looking from the opposite bank, one is struck with the very fine flight of steps leading up to it from the river-bed. Close to the junction of the rivers, on the W. bank of the Krishna and the N. of the Yena, is the Temple of *Sangameshwar Mahadeo.* Two flights of steps lead from the bank of the Krishna to a door in the wall of the temple court. In front is the sacred bull under a canopy, supported by four pillars. The architecture is pure Hindu. This temple was built in 1679. Below it and at the junction of the rivers is a triangular plot of ground, with the *tombs* of the Gusain named *Banshapuri*, and his disciples. That of the Gusain is an octagonal building of gray basalt, with open sides surmounted by a low dome. The largest of the temples is on the S. side of the Yena, at its confluence with the Krishna. It is sacred to *Vishveshvar Mahadeo*, and was built in 1735 A.D. It is of basalt, and enclosed by an irregular-shaped courtyard open on the side of the river, from which it is approached by steps. It is a building of pure Hindu architecture. The animal forms carved in the capitals of the pillars and the cornices deserve notice.

There are besides these a great number of other temples. In one observe a statue of a dog sitting, which marks the burial-place of a favourite black greyhound of Raja Sahu, called Vedaraja, or "Mad King." This dog saved the Rajah's life by its furious barking, calling the prince's attention to a tiger which was in the act of springing on him (see Grant Duff, vol. ii. p. 30). The Raja dressed out the dog in gold brocade covered with jewels, and put his own turban on its head when he was about to receive two Maratha chiefs in full court. He also kept a palanquin establishment for the dog. There are also some tombs here to widows who performed *sati.* The last *sati* took place in 1836.

160 m. **Miraj** junc. sta. (R.), D.B.

[A branch line, constructed altogether at the cost of the Kolhapur state, runs W. to the capital—

29 m. **Kolhapur** sta., D.B. (pop. 39,000), is the capital of a native state with a total area of about 2816 sq. m. It has been celebrated for centuries on account of the antiquity of its temples, and is now also distinguished for its good, well-designed modern buildings. The Raja traces his descent from the Maratha chief Shivaji.

His *New Palace*, between the Residency and the city, was built at a cost of 700,000 rs., and is a very prominent object in the landscape.

The *Albert Edward Hospital* was built in commemoration of the Prince of Wales's visit to India, and contains a portrait of him.

Opposite is the *Town Hall*, situated in the *Public Gardens.* The *High School*, a handsome pile of buildings, is near the Old Palace in the centre of the town, and fronting it is the *Native General Library.* The *Political Agent's House* is a handsome building. 800 yds. W. of the D.B. is *All Saints' Church*, served by the S.P.G. clergy, whose *Mission-house* is 300 yds. off, ½ m. S.W. of the Political Agent's house. The Ladies' Association of the S.P.G. have 8 schools and a Mission-house in the town.

A *Nakar Khana*, or "Music Gallery," forms the entrance to the *Palace Square.*

To the right on entering is the *Rajwada*, or *Old Palace*, with a stone gateway in the centre and wooden pillars. On the second story is a Darbar-room, with portraits of Aka Bai, mother of the late chief of Kagal, and of Ahalya Bai, adoptive mother of the late Rajah, Rajah Ram. There is also a picture of the mausoleum at Florence erected over the spot where Raja Ram's body was burned. He died there returning from a visit to England. In the third story is an Armoury, in which are many curious swords, one of which must have belonged to Aurangzeb, for it has in Persian the name 'Alamgir, and the date 1012

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A.H. There is also a Persian sword given by Sir John Malcolm to the Raja of his time.

In the S. face of the square is the *Treasury.* In 1857 it was the scene of a remarkably heroic defence by Kaska Ubari, a native officer, in the face of an overwhelming force of rebels.

Adjoining the Treasury, in the S. face of the square, are other *Government Offices,* and behind them the shrine of *Amba Bai,* the tutelary deity of Kolhapur. The main portion of the building is built of black stone from local quarries. The carved stonework below the dome resembles the style of Jain temples of the 12th century in Kanara. The Jains claim this temple, and say it was dedicated to Padmavati. In the centre of the E. side of the court is the adytum, where is the image of Amba Bai. A brazen image of the goddess is carried round the town in a triumphal car on the 15th of April. The great bell of the temple is inscribed, "Ave Maria Gratiæ Plena Dominus Tecum," and must have been obtained from the Portuguese about the year 1739.

From the palace the streets diverge as radii and join concentric lanes running parallel to the roads which occupy the place of the old walls pulled down in 1881. Some interesting Buddhist remains have been discovered near Kolhapur, which testify to the antiquity of the place, including a crystal casket of the 3d century, found in a tope in the neighbourhood.

N. of the town is a sacred spot, the *Brahmapuri Hill,* where the Brahmans undergo cremation. About 100 yds. N. of this, close to the Panchganga river, is what is called the *Rani's Garden,* where the bodies of the ruling family are burned.

From this spot is seen a *bridge* over the river, with five arches, finished in 1878 at a cost of £14,000. Beyond Rani's Garden is a massive stone gateway, 20 ft. high, which leads to the *Cenotaphs* of Raja Sambhaji, just opposite the door to that of Shivaji, and more to the left, those of Tara-Bai and 'Ai Bai.

The Kolhapur Light Infantry lines are at *Bawra,* a village 3 m. from the town. They are exceptionally well kept. It appears that in ancient times Kolhapur was subject to earthquakes; and in making extensive excavations many temples and other buildings were discovered which had been overwhelmed with earth.

Rock-cut Caves are found in various places, one in the Panhala Fort, and another at the Pandu Darah, 6 m. W. of Panhala, which is at the head of a wooded chasm on a hill 1000 ft. above the plain, but none of these places are to be compared with others that have been fully described.

The conduct of the Kolhapur troops, led by turbulent persons, has on several occasions been the cause of very serious troubles, which in 1843 culminated in a rebellion, and was not suppressed without serious fighting.

In January 1845 a British officer was appointed Political Superintendent of the Kolhapur state, a brigade was stationed in the vicinity of the town, and various measures of reform were introduced into the government with the happiest results. Kolhapur, however, was one of the few places in the Bombay Presidency which took part in the disastrous rebellion of 1857. The mutineers broke open the store-guard, stole arms, and carried off public treasure to the amount of 45,000 rs.

[*Hill-forts of* **Panhala** *and* **Pawangadh.**—Before leaving Kolhapur, the traveller should pay a visit to Panhala, which lies 12 m. to the N.W. of the capital. There is an excellent road all the way right into the Fort. At 7 m. from Kolhapur tonga ponies should be changed. The last 5 m. is a steep ascent. Jotiba's Hill, close by the road, is covered by a labyrinth of sacred temples and gateways. None of the present temples are of great age. The three principal ones are dedicated to Shiva, and built of fine blue basalt. In the same hill are some old rock-cut cells. Pawala Caves, near Jotiba's Hill, consist of one large hall 34 ft. sq. with fourteen pillars. The inner walls have been cut into cells. Outside to the left is a very irregular Chaitya cave, 31 ft

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deep and 16½ ft. wide in front, with remains of dagobas. In the centre of the hill is a line of trees, and here steps are hewn in the rock which lead to the temples, the whole distance being about 4 m. Jotiba is about 2600 ft. above the sea. The traveller will pass under the scarp of Pawangadh, a fort which is about 1500 yds. from the E. gate of Panhala. Panhala is 2992 ft. above sea-level, and, though not so high as Mahabaleshwar, the climate is cooler, for the thermometer does not rise above 70°.

The Fortress of **Panhala**, one of the most interesting in the W. of India, standing up boldly at the top of a rocky height, was the stronghold of a Raja in 1192 who reigned over the territory from Mahadeo Hills N. of Satara to the river Hiranyakeshi. It was taken by the Kings of Bijapur, who restored it in 1549; was captured in 1659 by Shivaji, who made some of his most successful expeditions from it; and surrendered to the Moguls in 1690; and in 1844 was stormed and taken by the English. At the *Char Darwazah*, or quadruple gate, is a temple to Maruti; passing on, there is a Mohammedan tomb of granite on the l. converted into a school; and a little farther on a temple of *Sambhaji* on the same side of the road. The Shivaji Tower (1600 A.D.) is a conspicuous building of two stories, facing E. and standing at the brink of a precipice. It is now occupied by the Political Agent as his summer quarters, and commands an extensive view. On one side is a tolerably level piece of ground, where are the bungalow of the American Mission on the right, and the D.B. on the left, and near it a ruined pavilion. About ¼ m. S.W. of the tower are the stone granaries which enabled Shivaji to stand a siege of five months. They are 30 ft. high, 57 ft. broad, and 130 ft. long. At the W. side of the fort is the *Tin Darwazah*, a triple gate handsomely sculptured. To the right, at about 40 yds. distance, is the place where the English breached and stormed the fort in 1844. Any one who examines this spot will admire the courage and vigour of the soldiers who could ascend, under the fire of the enemy, so steep an approach. About parallel with this, near the Char Darwazah aforesaid, and overhanging the scarp, is the *Rang Mahal*, a pavilion used for the Mohammedan ladies when Panhala belonged to Bijapur. To the S., beyond the school, is a square-domed building, said to be the *Tomb of Shaikh S'adu-din Kattal.* Near Sadoba's Temple is an old tank, built 1497, into which scores of Brahmani women threw themselves when our soldiers stormed the fort.]

Returning to Miraj junc., the line continues to

209 m. **Gokak Road** sta. (R.)—Four m. from here are the falls of the Ghatparba river known as the **Gokak Falls.** The traveller must take provisions with him, and should communicate with the station-master at Gokak and ask him to make arrangements for a conveyance. In the rainy season the falls are very fine, but at other times of the year the volume of water is insignificant. The height of the fall is 176 ft. and the pool below is very deep. Near the falls, on both banks, are groups of old temples. There are remains of many dolmens S.E. of the village of Konur, 1 m. from the falls. The Gokak Canal, an important irrigation work, starts from here.

244 m. **Belgaum** sta. (R.), D.B., a civil and military cantonment (pop. 23,000), is called by the natives Shahpur Belgaum, from the neighbouring *jagir* of Shahpur, which lies to the S. It is situated in a plain about 2500 ft. above the sea, with low hills in the distance; the Fort being at the E. extremity, the town, which contains nothing of especial interest, lies in the centre, and the cantonment to the W.

The *Fort* is built of stone, oval in shape, with earthen ramparts and a ditch. To the N. is a large tank, and to the S. rice-fields. The entrances are on the N.W. and S.W. sides; and within are an arsenal, a barrack, and some bungalows of civilians and others. This Fort was taken by Brig.-General, afterwards Sir, T. Munro, on the 10th of April 1818.

In the passage, through the gateway which curves to a second gate, is a row

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of arches with some good carving. At 120 yds. distant is the ruined Nakar Khana, or music gallery, and on the left is the Fort *Church*, containing memorial tablets to C. J. Manson, C.S., who was murdered by a band of rebels in the night of the 29th May 1858, and to Lieut. W. P. Shakespeare, A. P. Campbell, and Ensign W. Caldwell, who all fell in the insurrection of Kolhapur and Sawantwadi.

Beyond the Nakar Khana to the E. is a neat plain mosque, and farther S. a *Jain Temple*, built of laterite. There is a low wall at the entrance, along which are carved figures of musicians. The façade has four pillars and two pilasters, all of a very complicated character. The inscription in the old Kanara language, beautifully cut on a slab of black porphyry, which once was here, and is now in the Museum of the Bombay Asiatic Society, states that Malikarjuna, whose descent for three generations is given, built the temple.

The *second Jain Temple* is within the Commissariat Store Yard, and is very much finer than that outside. The roof is a most complicated piece of carving, rising in tiers, with eaves about 2 ft. broad, which rest on bar-like corbels from the pillars. The principal entrance faces the N.W., and has one elephant remaining at the side, much mutilated,—there is a quadruple pendant in the centre. The niches are shell-shaped. There are four portals, 7 ft. square each, and each with four black basalt pillars. There is no image. Mr. Burgess says: "The pillars of the temple are square and massive, but relieved by having all the principal facets, the triangles on the base and neck carved with floral ornamentations. In the front wall of this chamber (the third), which is 3 ft. 7 in. thick, are two small recesses, closed by sliding stones 1 ft. 9 in. high. The door leading from the mandapam to the temple has been carved with uncommon care. On the centre of the lintel is a Tirthankar, and above the cornice are four squat human figures. On the neat colonnettes of the jambs are five bands with human groups, in some of which the figures are little more than an inch high, yet in high relief; inside this is a band of rampant *Sinhas*, with a sort of high frill round the neck of each. Outside the colonnettes is a band of *chakwas*, or sacred geese, another of *Sinhas*, and then one of human figures, mostly on bended knees."

To the S.E. of this temple is a mosque called the Musjid-i-Safa. Over the entrance a Persian inscription records its being built in 1519 A.D.

Belgaum was taken by Khwajah Mahmud Gawan, the general of Muhammad Shah, in 1472. As'ad Khan Suri, otherwise called Khurram Turk, was a gigantic warrior, who held Belgaum against all assailants for a number of years in the beginning of the 16th century. There is a round seat, very solid and heavy, and about 4 ft. high, in front of the mosque, on which As'ad Khan is said to have often sprung when dressed in full armour.

There are two cemeteries, the new one, which is well kept and planted with flowers, being 1½ m. W. of the Fort.

St. Mary's Church stands in the cantonment N.W. of the town. It was consecrated in 1869. There is a handsome Memorial Cross in the compound to twenty-three sergeants of H.M.'s 64th, who died during the Persian and Indian campaigns, 1856-58.

The *Tomb of As'ad Khan* is at the N. end of the Sadar Bazaar, 100 yds. to the S. of the Roman Catholic Church. It is a plain square building of stone, with a dome, and no inscription.

The *Race-course* lies to the N.W. of this building, and it is a pleasant drive to it.

[EXCURSIONS.

At **Sutgati**, 14 m. from Belgaum, there are two Indian fig-trees of very great size. The first is near the D.B. The stem forms a wall of timber extending 40 ft. and rises to a great height; the branches spread out 100 ft. round the trunk. The other tree is about 1 m. from the bungalow,

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and though not remarkable for height, covers a larger surface of ground.

Kadaroli, anciently called Kadaravalli, a village on the river Malparba, is 3 m. from Mugut Khan Hubli, which is the second stage on the Dharwar road from Belgaum, and about 18 m. as the crow flies from Belgaum. It possesses a ruined *Temple to Shankar Deva*, of black stone, in the bed of the river, and inaccessible during floods. The central shrine is 8 ft. 3½ in. square, and each of the two side ones 5 ft. 6½ in. The pillars of the mandapam and portico to the central temple remain; but the roofs and the capitals of all the columns have been carried off by the river. This temple is interesting from its antiquity and its singular position in the bed of the river.

At **Sampgaon**, 7½ m. N. by E. from Kadaroli, is a well-proportioned mosque. Over the Mihrab is a handsome Tughra inscription, containing parts of the 6th, 12th, and 61st Surahs of the Koran. About 7 m. E. of Sampgaon is the village of *Bail Hangal*, where is a temple which dates from about 1200 A.D. This temple is about 54 ft. long, and 33 ft. broad.

Saundati, about 18 m. to the E. of Bail-Hangal, and 40 m. E. of Belgaum, has a temple to Bhavani. It is in the Fort, and was built by the Desai of Nargund.

About 1 m. due S. of Saundati is the celebrated temple of **Yellama, at** *Parasgad*. It is built in the bed of the Sarasvati, a small stream which runs E. from the hills above Saundati. The temple is said to be 2000 years old, but was rebuilt in the beginning of the 13th century, and again, except perhaps the shrine, at the end of the 17th century. It stands in the middle of a court, surrounded by arcades with pointed arches. In the W. gate are some pillars like those of the Jain temples at Belgaum, and on the base of one is an inscription covered with whitewash.

Huli, a village 9 m. to the N.E. of Saundati, has a temple of *Panchalinga Deva*, built by the Jains about 1100. On two pillars of the outer mandapam are Kanarese inscriptions. At the foot of the hill to the N. of the village is a group of ruined temples; one built of hard compact bluish stone has a mandapam 43 ft. from N. to S. The four central pillars are similar to those at Belgaum, only the snake is wanting on the bracket. The short pillars on the screen are very varied, hexagonal, octagonal, and circular. The doorway of the shrine is of porphyry, richly carved, and on the lintel is Shri or Lakshmi, with elephants pouring water over her. At 6 m. to the N.W. from Huli is the village of *Manauli*, where are eight temples to Panchalinga Deva, of coarse-grained stone, no way remarkable for carving. The snake head on the bracket and their general style would lead us to assign these temples to the same age as those at Belgaum, that is, to the end of the 12th century. From Manauli to Badami is two marches. Badami is described in Rte. 23.]

277 m. **Londa** junc. sta. (R.) (Lines E. to Bezwada at the delta of the Kistna river. S.E. to Bangalore and Madras.)

292 m. **Castle Rock** sta. (R.) Here, at the frontier of the **Portuguese territory of Goa**, the S. Maratha line is joined by the W. of India Portuguese Rly., which in 51 m. reaches the coast at Marmagoa, the seaport of Goa. In the course of the first 10 m. from the frontier the line passes through a dozen tunnels, ranging from 150 to 838 ft. in length, which had to be cut almost entirely out of the solid rock. Apart from its commercial importance, the line possesses much interest for lovers of the picturesque, as it runs through magnificent scenery.

8½ m. from Castle Rock is **Dudh Saugar** sta., or the "sea of milk," where there is a very fine waterfall.

51 m. The terminus of the rly. is on the quay at the **Port of Marmagoa**, which, as well as the line, is the property of the West of India Portuguese Railway Company; and arrangements have been made so that the trade is as free there as in British India.

The British India Steam Navigation Company run vessels to and from Bombay in 26 hours.

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In approaching Goa from Bombay by sea the steamer enters a spacious harbour formed by two estuaries, with the island of Goa in between them, and embraced by two rocky promontories. At the extremity of the S. arm is the landing-place and quay of *Marmagoa*, where a steamer of 4000 tons can be berthed. Here at the foot of a sandy cliff is the *Terminus* mentioned above, of the rly., which leaves on one side both New and Old Goa on its way through the territory. To reach them a small steamer crosses the estuary of Marmagoa, rounds the *Cabo*, the W. point of the island, enters the estuary of Aguada, ascends the Mondavi, one of the two rivers falling into it, and passes, near its mouth, the fine *Fortress* and *Church* of *Reis Megos* on the l. On the rt. is the island of Goa, and upon it, at about 4 m. from Marmagoa, stands

New Goa,✱ otherwise *Panjim*, a town of no pretence. It contains 9500 inhabitants, and more than half the native population are Christian descendants of Hindus converted by Jesuits.

A row of handsome buildings lines the quay, including the *Old Fort*, now the residence of the Viceroy, who removed hither from Old Goa about 1760, and in 1845 made this the seat of Government and capital of the Portuguese territory in India. Here also is the *Palace of the Archbishop*, who is Primate of the Roman Catholic Church in India, and assessor of the Portuguese Viceroy in the Government.

Near it are the *Barracks*, which hold the standing army of 300 men. In front of them is a statue of Alfonso d'Albuquerque, the founder of Old Goa.

The *Telegraph Office* is in a great part maintained at the expense of the British Government.

The "*Goa Boys*," so well known in Bombay and in other parts of India as servants, come from Panjim.

A good road leads from New to Old Goa about 5 m. higher up the valley, at first crossing a causeway thrown over the swamp to *Ribandar* village. From here cocoa-nut plantations and dwelling-houses line the way, which commands a fine view N. across the river to the hilly wooded country beyond, and includes a conspicuous round hill, crowned by a church and conventual buildings, upon the river-island of Divar.

Old Goa (Goa Velha) owes its origin to Alfonso d' Albuquerque, who at the head of a Portuguese expedition of 20 ships and 1200 troops attacked and carried by storm after a severe struggle a small Mohammedan town on the coast of Malabar, 1510. On this site he founded the Christian city. It rose rapidly into prosperity and importance, and by the middle of the 16th cent. became the wealthiest city in all India, the capital and seat of government of the then vast Portuguese territory, with a population of 200,000. Besides this it was the first Christian colony in the Indies, and the scene of the mission labours of St. Francis Xavier. But decay followed rapidly, first owing to the attacks of the Dutch, whose fleets blockaded its harbour; and next because, its site proving pestilential, it became deserted by its inhabitants, of whom in 1890 only 86 remained.[1] It is now literally a city of ruins, and is so hidden from view by the foliage of the jungle which has occupied it, that the stranger approaches it unawares, and drives into the midst unconscious that he is traversing streets of empty dwellings, whose stunted walls are occupied by cocoa-nut and other tall trees instead of human beings.

In the midst of all this ruin, Goa remains a city of magnificent churches, four or five ranking as first class and in perfect preservation, though not in the best style of architecture, betraying the degraded taste of the Jesuits.

The main street, the only straight one, Rua Diretta, leads into a vast central square composed of churches and convents. The most important of these and the holiest, because it contains the body of St. Francis Xavier, is *St. Paul's*, commonly known as the **Bom Jesus**, erected in 1594. Its handsome façade runs on into that of another vast

[1] Goa in its palmy state is admirably described by Captain Marryat in his *Phantom Ship*; in its present state by Graham Sandberg *Murray's Magazine*, November 1890.

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building with lofty halls and lengthy corridors, all empty, the *Convent of the Jesuits*, which though not finished until 1590, 38 years after the death of St. Francis, had the merit of rearing and sending forth over the world that admirable and devoted band of missionaries, the children of that saintly man who worked so hard for the salvation of the heathen in India, China, Japan, Paraguay, and N. America. The Order was suppressed here in 1759, the other monastic orders not till 1835, when their property was confiscated to the state. The endowments of the churches, however, have not been forfeited, and the Archbishop and the secular clergy of Goa still receive allowances from Government.

The **Church of Bom Jesus** may be entered by a side door from the Jesuits' College, passing the Sacristy, a spacious hall, with wardrobes filled with rich priestly robes. Near it hangs a portrait of St. Francis Xavier at the age of 44, —a dark face of sweet expression.

The *Tomb and Shrine of St. Francis Xavier* (1765) occupy a side chapel, richly adorned; the walls lined with pictures illustrating some of the acts of his life. The monument is a stately structure, consisting of three tiers of sarcophagi of costly jasper and marble, the gift of the Grand Duke of Tuscany. The upper tier is ornamented with panels curiously wrought in coloured marbles so as to represent scenes in the life of the saint; the whole is surmounted by the silver coffin containing the body, and adorned with reliefs also in silver, and with figures of angels in the same metal supporting a cross. The coffin, weighing 600 marks of silver, is unlocked by 3 keys, in the keeping of the Viceroy, the Archbishop, and another, and has been frequently opened, disclosing to public view the body in wonderful preservation. In 1614 came an order from Pope Paul V. to amputate the right arm and send it to Rome. A relic-hunting lady followed suit by biting off two of his toes! Since then it has shrunk to a mummy. In height it measures only 4 ft. 6 in.

In the body of the church is a statue of the saint, of solid silver, the gift of Donna Maria, wife of Pedro II. and Queen of Portugal; and behind the high altar one in marble of Ignatius Loyola.

250 yds. distant, on the opposite side of the square, stands the **Cathedral** (St. Catherine), the church next in importance to the Bom Jesus, and known as the San Primaçial, built 1623, 250 ft. long, 180 wide, with façade 116 ft. high, white-washed inside, with high altar at the W. end. It alone of all the churches retains a staff of priests,—28 canons, who perform the service throughout the year. On looking from the terraced roof of the Cathedral one cannot but think of the solemn and terrible sights that have been seen in the square below, when the great bell of this church tolled to announce the celebration of an *Auto-da-Fé*.

To the E., along the course of the Rua Diretta, stood the *Palace of the awful Inquisition*, with its dungeons and prisons, suppressed in 1814, now an overgrown heap of ruins an acre in extent.

N.W. of the Cathedral is the *Archbishop's Palace*, a magnificent residence still occupied occasionally.

W. of the Cathedral is the once gorgeous *Church of San Francesco d'Assisi*, the oldest here, having been adapted from a mosque. It was, however, rebuilt 1521, except the porch, which is original, and is in fair repair.

Near the ruins of the Viceroy's Palace, and about ¼ m. N. of the Church of Bom Jesus, is the *Church of St. Cajetan*, perhaps the best preserved here, built 1665, and surmounted by a dome and by two low towers; the façade is of red laterite, white-washed. It contains some life-sized portraits of Portuguese viceroys. In the adjoining monastery the Viceroy stops on his periodical visits to Old Goa. Here the archives of the city and some curiosities of the arsenal are preserved.

Near the entrance to the town from the S. are the *Church and Convent of St. Monica*, both empty,—a handsome pile of buildings.

Other churches still intact in Goa

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are *Our Lady of the Rosary*, *St. Antony of Padua*, *St. Peter*, *St. Catherine's Chapel*, *Our Lady of the Mount*.

Other churches and monasteries, etc., now in ruin are *St. Augustine*, *St. John di Dio*, *Our Lady of Pity*, *Dominican and Carmelite Churches*, *St. Alexius*, *St. Thomas*, *St. Martin's Chapel*, *Church of the Holy Trinity*, *St. Bonaventure*; besides Franciscan, Carmelite, Dominican, and Augustinian monasteries.

ROUTE 23

Hotgi to Bijapur, Badami, and Dharwar

Hotgi junc. sta. (R.) is 9 m. E. of **Sholapur**, on the line from Bombay to Madras (see Rte. 24). From **Minchnal**, the station before Bijapur, the domes and minarets of the city are plainly seen to the S.

59 m. **BIJAPUR**[1] sta. ✱ (originally *Vijayapura*, city of victory) (R.), D.B. The rly. sta. is E. of the city and close to the Gol Gumbaz, the great tomb of Muhammad 'Adil Shah.

Following Fergusson's account of the origin of the 'Adil family, it appears that—such was the decay of the Bahmani dynasty of Kalbarga and Bedar before the end of the 14th century—the Hindus might have recovered their original possessions in Southern India but for the appearance in the field of one of their opponents' generals, Yusaf Khan, a son of Amurath II., of Anatolia. He was a Turk of pure blood, and as it happens, born in Constantinople, though his mother was forced to fly thence while he was still an infant. After a varied career, he was purchased for the bodyguard at Bedar, and soon raised himself to such pre-eminence, that in 1489 he was enabled to proclaim his independence, and establish himself as the founder of the 'Adil Shahi dynasty of Bijapur. The following is the order of their succession:—

		A.D.
Yusaf Khan,	'Adil Shah	1489
Ismail	,,	1510
Mallu	,,	1534
Ibrahim I.	,,	1534
'Ali I.	,,	1557
Ibrahim II.	,,	1580
Muhammad	,,	1627
'Ali II.	,,	1656
Sikandar	,,	1672 to 1686,

in which year the city was taken by Aurangzeb. The king was captured and brought before him in silver chains and the 'Adil Shahi dynasty ceased to exist.

The Kaladgi district was renamed Bijapur in 1883 when Government decided to reoccupy the old capital as administrative headquarters of the district. The area of the district is 5757 sq. m., and the pop. 638,500 and already its whole aspect is changed. Great difficulty was experienced in clearing ground for roads and houses from the large areas of prickly pear that had to be removed. The station is now well planted with trees.

Torwah about 1610 A.D. was a great suburb, a rival city, to the W. of Bijapur; but when Aurangzib took Bijapur, Torwah was already "quite depopulated, its ruined palaces only remaining, with a thick wall surrounding it, whose stately gateways were falling to decay." This suburb, then, whose walls extended 3 m. from the W. gate of the Fort, and probably other suburbs which have now utterly perished, must have been included in the 30 m. circuit which tradition ascribes to Bijapur. What is called the city now is the Fort, of which Grant Duff says that it was 6 m. in circumference. Within the walls of the Fort is the Citadel, with walls extending 1650 ft.

[1] An admirable guide to Bijapur, by H. Cousens, giving details of all the buildings, and a valuable historical sketch of the 'Adil Shahi dynasty, can be bought at the principal booksellers in Bombay and Poona.

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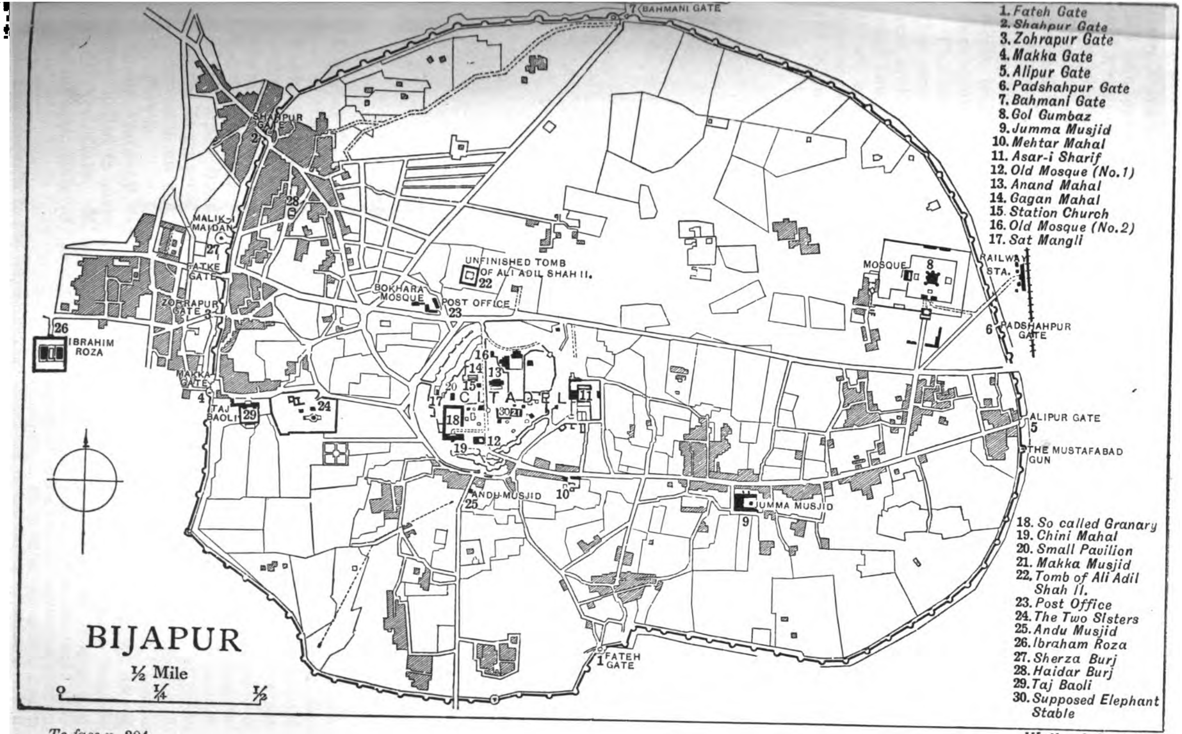

To face p. 304.

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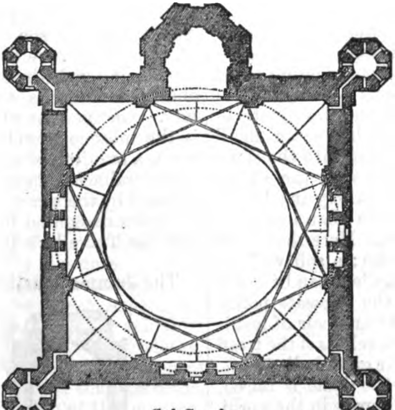
from N. to S., and 1900 ft. from W. to E. An examination of the buildings will give proof of the former riches and magnificence of this old capital. Two days will not be too much to devote to the principal buildings alone.

The **Gates** of the Fort or city are—

The Fateh Gate (1),[1] in the centre of the S. wall of the city, that by which Aurangzib is said to have entered.

The Shahpur Gate (2), on the N.W. The gate itself is furnished with long iron spikes on the outside to protect it from being battered in by the elephants of an enemy. This was a common device throughout India. S. of it, on the W. of the city, is the



Gol Gumbaz.

Zohrapur Gate (3); and 600 ft. to the S. of that is the

Makka Gate (4), with representations on either side of lions trampling on an elephant. This gate is closed and converted into a school. A less imposing one (4a), a few hundred yds. farther N., serves its purpose. Almost exactly opposite to it on the other or E. side of the Fort is

'Alipur Gate (5), or High Gate, wrongly called in maps and elsewhere the Allahpur Gate. N. of it is the

Padshahpur Gate (6) near the rly. sta.

[1] The numbers refer to the corresponding numbers on the plan of Bijapur.

In the centre of the N. wall is the Bahmani Gate (7).

On the E. side of the city, close to the rly. sta., is the *Mausoleum of Muhammad 'Adil Shah*, seventh king, a magnificent structure, generally called the **Gol Gumbaz**, or "Round Dome" (8) and by some it is styled Gul Gumbaz, or "Rose Dome." Mr. Fergusson, in his *Hist. of Indian Arch.*, says of this building: This tomb of "Mahmud[1] was in design as complete a contrast to that" of Ibrahim II., described below, "as can well be imagined, and is as remarkable for simple grandeur and constructive boldness as that of Ibrahim was for excessive richness and contempt of constructive proprieties. It is constructed on the same principle as that employed in the design of the dome of the great mosque, but on so much larger a scale as to convert into a wonder of constructive skill what, in that instance, was only an elegant architectural design." It is built on a platform 600 ft. square and 2 ft. high. In front is a great gateway, 94 × 88 ft., with a Nakar Khana, music gallery, above. The mausoleum is a square building

[1] This king is called at Bijapur itself Muhammad, but the word Mahmud, which signifies "praiseworthy," occurs in the second inscription. He is called Mahmud in a paper mentioned in the *Indian Antiquary*, vol. ii. p. 2282. His name was Muhammad Mahmud

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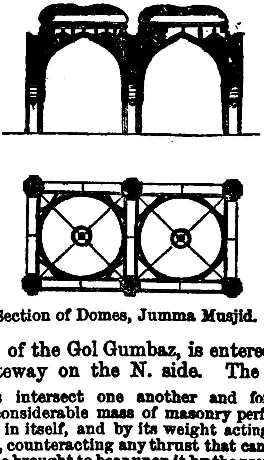
with sides measuring 196 ft. (exterior), and at each corner is a tower seven stories high. In the centre is the great dome, 124 ft. in diameter, while that of St. Peter's is only 139, and that of St. Paul's 108. Over the entrance are three inscriptions—"Sultan Muhammad, inhabitant of Paradise," "Muhammad, whose end was commendable," "Muhammad, became a particle of heaven (lit. House of Salvation), 1067." The date, three times repeated, is 1659 A.D. The surface of the building for the most part is covered with plaster. Each façade has a wide lofty arch in its centre, pierced with small windows and a blind one on either side, and above it is a cornice of gray basalt and a row of small arches supporting a second line of plain work, surmounted by a balustrade 6 ft. high. The corner towers are entered from winding staircases in the thickness of the walls of the main building, and terminate in cupolas. Each story has seven small arched windows opening into the court below. From the 8th story there is an entrance to a broad gallery inside the dome, which is so wide that a carriage might pass round it. Here there is a most remarkable echo; a soft whisper at one point of the gallery can be heard most distinctly at the opposite point, and as Cousens says "one pair of feet is enough to awaken the echoes of the tread of a regiment." The great hall, 135 ft. square, over which the dome is raised, is the largest domed space in the world. The internal area of the tomb is 18,225 sq. ft., while that of the Pantheon at Rome is only 15,833. "At the height of 57 ft. from the floor-line," says Mr. Fergusson, "the hall begins to contract by a series of pendentives as ingenious as they are beautiful, to a circular opening 97 ft. in diameter. On the platform of the pendentives the dome is erected, 124 ft. in diameter. Internally, the dome is 175 ft. high; externally, 198 ft.; its general thickness being about 10 ft."[1] From the gallery outside there is a fine view over Bijapur. On the E. is 'Alipur; on the W. are seen the Ibrahim Roza, the Upari Burj, and the Shaerza, or Lion Bastion, the unfinished tomb of 'Ali 'Adil Shah II., the Asar Mahal, and about 1 m. in the same direction the ruins of the villages of the masons and painters employed on the Gol Gumbaz; and on the S.W. is the dome of the Jumma Musjid. There is a small annexe to the mausoleum on the N. without a roof, built by Sultan Muhammad as a tomb, it is supposed, for his mother, Zuhra Sahibah, from whom one of the suburbs was called Zuhrapur. It was never finished or occupied.

Below the dome is the cenotaph of Sultan Muhammad in the centre. On the E. side are the graves of his youngest wife and of the son of 'Ali 'Adil Shah II.; on the W. are those of his favourite dancing-girl Rhamba, his daughter, and his eldest wife, mentioned by Bernier. On the edge of the platform W. is the mosque attached to the mausoleum, a building of no mean size and of considerable beauty of design, but quite eclipsed by the size of the Gol Gumbaz. It is now disfigured by being converted into the Traveller's Bungalow.

The **Jumma Musjid** (9), nearly ½ m.



Section of Domes, Jumma Musjid.

S.W. of the Gol Gumbaz, is entered by a gateway on the N. side. The sur-

[1] "The most ingenious and novel part of the construction is the mode in which its lateral and outward thrust is counteracted. This was accomplished by forming the pendentives so that they not only cut off the angles, but that, as shown in the plan, their arches intersect one another and form a very considerable mass of masonry perfectly stable in itself, and by its weight acting upwards, counteracting any thrust that can possibly be brought to bear upon it by the pressure of the dome."—*Fergusson.*

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rounding wall was never completed on the E. The arcades on the N. and S. sides are 31 ft. broad. In the centre of the quadrangle is the hauz or tank for ablutions, now dry. Mr. Fergusson says, "Even as it is, it is one of the finest mosques in India."

It was commenced by 'Ali 'Adil Shah I. (1557-79), and though continued by his successors, was never completely finished. If it had been completed, it would have covered from 50,000 to 55,000 sq. ft., and would have been the size of a mediæval cathedral. The mosque proper has a façade of 9 bays, and is 5 bays in depth. Each of the squares into which it is divided has a domed roof, beautiful, but so flat as to be concealed externally. The centre, a space 70 ft. square, corresponding to 12 of these squares, is roofed over by the great dome, which is 57 ft. in diameter. It is supported on pendentives in the same manner as the Gol Gumbaz. The pavement below the dome is of chunam, divided by black lines into numerous squares called *musallahs*, or compartments for persons to pray on, imitating the *musallah*, or prayer-carpet, which the faithful carry with them to the mosques. These were made by order of Aurangzib when he carried away the velvet carpets, the large golden chain, and other valuables belonging to the mosque. Mr. Molecey, at one time the architect in charge of the buildings here, states that the *shikr*, or ornament at the top of the mosque, was filled with a sort of grain called *rura* to give it weight.

The mihrab, which marks the place on the W. to which the people turn in prayer, is gilt and ornamented with much Arabic writing, but there is also a Persian quatrain, which may thus be translated—

Rest not in the Palace of Life, for it is not secure,
None can rest in a building, which is not meant to endure,
Fair in my sight seems the World's halting-place,
A sweet treasure is Life, but 'tis gone without leaving a trace.
This Arch was built in the time of the reign of Sultan Muhammad Shah.

The date of the ornamentation is 1636.

The **Mehtar Mahal** (10) is the name given to the entrance gateway to the Mehtar Mosque, a building of minor importance. It stands between the Jumma Musjid and the citadel, on the S. of the road. It is a small but elegant structure, three stories high, with minarets at the corners and ornamental carving in soft stone about its balconied and projecting windows. It may be observed in explanation of its name, that when the Hindustani language arose in the Urdu, or camp, of the Mogul emperors, the Persian soldiers gave nicknames to various persons, which took their place in the language: thus, a tailor was called Khalifa, "Caliph"; a waterman was called Bihishti, "an inhabitant of Paradise"; and a sweeper, the lowest of the low, was called Mihtar, "a prince." The story is that Ibrahim Shah had a disease which his physicians could not cure, and the astrologers told him that his only chance was to give a large sum to the first person he saw next morning. The king looked out of the window very early and saw a sweeper, on whom he bestowed a vast sum, and the poor fellow, not knowing what to do with it, built this mosque. Mr. Fergusson says of this structure: "Perhaps the most remarkable civil edifice is a little gateway, known as the Methuri Mahal. It is in a mixed Hindu and Mohammedan style, every part and every detail covered with ornament, but always equally appropriate and elegant. Of its class it is perhaps the best example in the country, though this class may not be the highest."

The palace of the **Asar-i-Sharif** (11), "illustrious relics," which are hairs of the Prophet's beard, is a large heavy-looking building of brick and lime, and just outside the moat of the inner citadel and the centre of its E. rampart. The E. side is entirely open from the ground to the ceiling, which is supported by 4 massive teak pillars 60 ft. high. This forms a deep portico 36 ft. broad, and looks upon a tank 250 ft. sq. The ceiling of the verandah or portico is panelled in wood and has been very handsomely painted. The

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whole of the W. side is occupied by rooms in two stories. On the right of the staircase ascending to the upper rooms is a suite of apartments, in the first of which are cases for books. They contained MSS. of some value, which were sent by Sir B. Frere to Bombay. He also preserved the portico by building a solid square prop and other supports. The greater portion of the MSS., it is said, were previously removed by Aurangzib. Remark here a very fine piece of ruddy marble with shells embedded in it, which is in one of the arches of the portico. The flight of stairs ascends to a hall 81 ft. long and 27 ft. broad, where a few of the fine carpets which the palace once contained are shown. Opening rt. from this hall is an upper verandah or antechamber which looks down into the portico (already described) below. Its ceilings and walls have been gilt; the doors are inlaid with ivory; and in the palmy days of Bijapur the effect must have been very striking. In the N. wall is the entrance to the room in which the sacred hair is kept, and this is opened only once a year. Two rooms to the S. are beautifully painted with vases of flowers. All these rooms were defaced and spoiled by the Marathas. The Raja himself is said to have set the example in scraping off the gilding, and his followers imitated him only too well. They picked out the ivory that inlaid the doors, and otherwise so injured the rooms as to reduce this once splendid palace to the state of an unsightly barn. It is also stated that Aurangzib was so incensed at seeing paintings of figures on the walls of a building devoted to a sacred purpose, that he directed the faces to be obliterated. The Asar-i-Sharif formerly communicated on its W. side with the citadel by means of a bridge, of which nothing now remains but the piers. Originally built as a court of justice by Muhammad Shah about 1646, it succeeded to the honour of holding the precious relics of the Prophet after a similar building within the citadel had been burned down.

The **Arkilla or Citadel.**—The only citadel gateway that remains is at the extreme S., facing E.; here the walls are thick with ancient pillars and sculptured stones, taken from Jain temples which probably stood on this spot when the Mohammedans stormed the citadel. The temples were demolished by them and many of the stones were used in rebuilding the walls; the rest were utilised in the construction of the 2 "old mosques" within the citadel.

The **Old Mosque** (12), a Jain temple converted into a mosque, is within the citadel N.W. of the gate. The central mandapam, or hall, two stories high, serves as the porch. The inner doorway, with its perforated screens, is Mohammedan work. The mosque proper is made up of Hindu or Jain pillars of various patterns and heights. At the N. side, about the centre row, notice a wonderfully handsome and elaborately carved black pillar, and to the N.E. of it an ancient Kanarese inscription. On several of the pillars around are inscriptions, some in Sanscrit and some in Kanarese. One bears the date 1320.

The **Anand Mahal** (13), or "palace of joy," where the ladies of the seraglio lived, is in the centre of the citadel. It was built by Ibrahim II. in 1589, and intended partly for his own use, but the façade was never finished. It contains a very fine hall, and is now the Assistant-Collector's residence.

The **Gagan Mahal** (14), or "heavenly palace," supposed to have been built by 'Ali 'Adil Shah I., is on the W. of the citadel close to the moat, and faces N. It has three magnificent arches. The span of the central one is 61 ft., and that of each of the side arches 18 ft. The height of all three is the same, about 50 ft. It was used as a Durbar Hall, and on the roof was a gallery from which the ladies could see what occurred on the open space in front. It is said that here Aurangzib received the submission of the king and the nobles on the fall of Bijapur.

A small building to the S.E. of the Gagan Mahal has been converted into

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the **Station Church** (15). In plan it is a square; the roof is supported by 4 pillars, and it is decorated with exquisite relief patterns in flat plasterwork. The beautifully wrought iron screen was found in the Chini Mahal.

About 150 yds. to the N.E. of the Gagan Mahal is another old mosque (16) built with the stones of a Jain temple. It has ten rows of pillars seven deep.

On the extreme W. of the citadel is the **Sat Manjli** (17), or "seven stories," a pleasure-palace or perhaps a watch-tower, from the top of which the whole city could be overlooked. These strange many-storied buildings are not uncommon in India,—*e.g.* there is a very perfect one at Fatehpur-Sikri. Of this only 5 stories now remain. One peculiarity is the number of water-pipes and cisterns round about it. It formed the N.E. corner of a vast building wrongly called the **Granary** (18), which was probably the public palace of the kings, where their public and private audiences were held.

At the S. end of this building is a palace which at one time must have been of considerable importance. It is called the **Chini Mahal** (19), from the quantity of broken china found there, and possesses a fine hall 128 ft. long.

In front of the Granary, in the centre of the road, stands a beautifully ornamented little pavilion (20), the purpose of which is unknown. From this the moat of the citadel is crossed by a causeway 140 ft. long, but the average breadth of the moat may be taken as 150 ft.

Within the citadel and to the N.E. of the gateway is the **Makka Musjid** (21), a miniature mosque of beautiful proportions and great simplicity of design. The massive minarets at the corners of the high walls which surround it in all probability belonged to an earlier building. The façade of the mosque proper has 5 bays of arches about 8 ft. high, is 2 bays deep, and is surmounted by a dome.

Immediately to the W. is a huge walled space which is thought to have been an elephant stable (21a), and adjoining it S. is a tower which was probably used for the storage of grain.

The unfinished **Tomb of 'Ali 'Adil Shah II.** (22) is to the N. of the citadel. It is a noble ruin, a square with seven large Gothic-looking arches on each side, constructed on a terrace 15 ft. high, and 215 ft. sq. Had not the death of the Sultân put a stop to its progress, and prevented its completion in conformity with the original design, it would have surpassed every other building at Bijapur, both in magnificence and size. The cenotaph is in the centre enclosure, which is 78 ft. sq., and if completed would have been crowned by a dome.

Close to this tomb on the S.W. is Bukhara Musjid, now the **Post Office** (23).

To the W. of the city, and near the Makka Gate, are 2 domed tombs close together and very much alike, known by Europeans as "**The Two Sisters**" (24). The octagonal one (now the house of the Executive Engineer) contains the remains of *Khan Muhammad*, assassinated at the instigation of Sultan Muhammad for his treacherous dealings with Aurangzib, and of his son *Khawas Khan*, Vazir to Sikandar. The dome is nearly complete, and springs from a band of lozenge-shaped leaves. The space within forms a beautiful room. The square building is the mausoleum of *Abdul Razak*, the religious tutor of Khawas Khan. It is a large building, now much decayed. Near it S. is the *Tomb*, with its unfinished brick dome, of *Kishwar Khan*, whose father, Asad Khan, is repeatedly mentioned by the Portuguese. He founded the fort of Dharur, in the time of 'Ali 'Adil Shah I., and was taken and put to death by one of the Nizam Shahi kings.

The **Andu Musjid** (25), 1608, stands on the E. side of the road which runs S. from the citadel. It is a 2-storied building, the lower part forming a hall and the upper part the mosque proper and its small court. The façade has 3 bays, it is surmounted by a fluted dome

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and 4 small minarets, and the masonry and workmanship are finer than that of any other building in Bijapur.

Khawas Khan's Mahal is 700 ft. N. of the Jumma Musjid. *Yakut Dabuli's Tomb* and *Mosque* are N.E. of the citadel. The tomb is square with stone lattice-work screens. It was Yakut Dabuli who decorated the mihrab of the Jumma Musjid. *Nawab Mustafa Khan's Mosque*, 500 yds. E. of the citadel, is a lofty building with a façade of 3 arches and a central dome supported on pendentives. Behind the mosque W. are the ruins of the Khan's **Palace**. Mustafa Khan Ardistani was a distinguished nobleman at the court of 'Ali 'Adil Shah I., and was murdered in 1581 A.D. by Kishwar Khan, who usurped the regency in the time of Ibrahim 'Adil Shah II.

Outside the W. wall of the city is

The **Ibrahim Roza** (pronounced *rauza*) (26), a group of buildings which includes the tombs of Ibrahim (II.) 'Adil Shah, his Queen Taj Sultana, and 4 other members of his family. Dr. Bird says truly, "this tomb is decidedly the most chaste in design and classical in execution of all the works which the Bijapur sovereigns have left behind them." The Ibrahim Roza is 400 yds. W. of the Makka Gate. This magnificent building is said to have been erected by a Persian architect. It is enclosed by a strong wall with a lofty gateway. The courtyard within was once a garden ; in the centre of it is raised an oblong platform upon which stands the tomb, and to the W. of it a mosque, with a fountain and reservoir between them. The 5 arches which form the E. façade of the *Mosque* are very graceful ; above them, under the rich cornice, hang heavy chains cut out of stone. On each of the four sides of the *Tomb* is a colonnade of 7 arches, forming a verandah 15 ft. broad round the whole edifice. The pavement of this colonnade is slightly elevated, and its ceiling is exquisitely carved with verses of the Koran, enclosed in compartments and interspersed with wreaths of flowers. The letters were originally gilt, and the ground is still a most brilliant azure. In some places the gilding also still remains. The border of every compartment is different from that of the one adjoining. The windows are formed of lattice-work of Arabic sentences, cut out of stone slabs, the space between each letter admitting the light. This work is so admirably executed, that Colonel Sykes declares there is nothing to surpass it in India. Above the double arcade outside the building is a magnificent cornice with a minaret four stories high at each corner and eight smaller ones between them. From an inner cornice, with four minarets on each side, rises the dome. The plan of the building resembles that of the tombs at Golkonda. The principal apartment in the tomb is 40 ft. sq., with a stone-slab roof perfectly flat in the centre, and supported only by a cove projecting 10 ft. from the walls on every side. "How the roof is supported is a mystery which can only be understood by those who are familiar with the use the Indians make of masses of concrete, which, with good mortar, seems capable of infinite applications unknown in Europe. Above this apartment is another in the dome as ornamental as the one below it, though its only object is to obtain externally the height required for architectural effect, and access to its interior can only be obtained by a dark, narrow staircase in the thickness of the wall."[1] Over the N. door is an inscription in Persian, extolling the building in very exaggerated terms. The last line is a chronogram, which gives the date 1036 A.H. = 1626 A.D. Over the S. door is another inscription in praise of the monarch, with the date 1633. Over the same door is inscribed—

[*Translation.*]

The work of beautifying this Mausoleum was completed by Malik Sandal.[2]

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[1] From Fergusson's *Hist. of Indian Arch.* The author also says "that Ibrahim, warned by the fate of his predecessor's tomb, commenced his own on so small a plan, 116 ft. sq., that it was only by ornament that he could render it worthy of himself." Refer to Fergusson also for further information concerning this exquisite building.

[2] The tomb of this personage is at Tikota, ½ m. W. of the Makka Gate.

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Taj-i-Sultan issued orders for the construction of this Roza,
At the beauty of which Paradise stood amazed.
He expended over it 1½ lakhs of huns,
And 900 more.

The hun being 3½ rs., the total expense was about £70,000. When Aurangzib besieged Bijapur in 1686 he took up his quarters in the Ibrahim Roza, which received some damage from the Bijapur guns. These injuries were partially repaired by the Rajah of Satara, but the restoration was completed by the English.

Guns and Bastions.—The **Burj-i-Sherza**, or "Lion Bastion" (27), so called from being ornamented by two lions' heads in stone, is 500 yds. S. of the Shahpur Gate. On the right-hand side on ascending the steps of the bastion is an inscription stating that it was built in five months, and giving the date 1671. On the top of this bastion is a huge gun, called the **Malik-i-Maidan**, "Lord of the Plain." On either side of the muzzle the representation of the mouth of a monster swallowing an elephant is wrought in relief. It was cast at Ahmednagar in a blue metal which takes a very high polish. It is 14 ft. long, the circumference is about 13 ft. 6 in., and the diameter of the bore is 2 ft. 4 in. Just above the touch-hole is the following inscription :—

The work of Muhammad Bin Husain Rumi.

At the muzzle is the following :—

The servant of the family of the Prophet of God, Abu'l Ghazi Nizam Shah, 956 A.H. = 1551 A.D.

At the muzzle is also—

In the 30th year of the exalted reign,
1097 A.H., Shah 'Alamgir, conqueror of infidels, King, Defender of the Faith,
Conquered Bijapur, and for the date of his triumph,
He fulfilled what justice required, and annexed the territory of the Shahs,
Success showed itself, and he took the Malik-i-Maidan.

About 150 yds. E. of the Sherza Burj is a strange building, called the **Upri Burj**, or Upper Bastion, also called the *Haidar Burj* (28), after a general of 'Ali I. and Ibrahim II. It is a tower 61 ft. high, oval in plan, with an outside staircase. On the way up will be noticed a Persian inscription recording the building of the tower in 1583.

On the top are two guns made of longitudinal bars held together with iron bands. The larger, called the Lamcharri, "far flier," is 30 ft. 8 in. long, and has a diameter of 2 ft. 5 in. at the muzzle, and 3 ft. at the breech; the bore is 12 in. in diameter. The other gun is 19 ft. 10 in. long, with 1 ft. diameter at the muzzle, and 1 ft. 6 in. diameter at breech. In addition to these there are several other large guns lying about Bijapur.

There are several **Tanks** in Bijapur. The principal one is the **Taj Baoli**, or "Crown Well" (29). It is 100 yds. E. of the Makka Gate. The E. wing of the façade of the tank is partly ruined and partly used as a Kanarese school. The W. wing is occupied by the municipal offices. Two flights of steps lead down to the water beneath an arch of 34 ft. span, and about the same height, flanked by 2 tall octagonal towers. The tank at the water's edge is 231 ft. sq. The water comes partly from springs and partly from drainage, and is 30 ft. deep in the dry weather. There are many fish in it. Colonel Sykes states that it was built by Malik Sandal in Sultan Muhammad's reign; but according to Dr. Bird it was the work of the Vazir of Sultan Muhammad. In the arcade to the right of the well remark the curious roof, the rafters of which are of stone.

Water Works.—Bijapur was supplied with abundant water by underground ducts. One source of supply was a spring beyond the suburb of Torwah, 5 m. W. of the citadel; another was the Begam Tank, 3 m. to the S. Along the line of the supply water occur towers supposed to be for the purpose of relieving the pressure in the pipes. The people evidently appreciated the advantage of having plenty of cool water about them, and traces of innumerable baths and cisterns are found in every direction. The water from the reservoirs, for instance, in the ruined palace of Mustafa Khan, ran into a tank, from which it brimmed over

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into narrow stone channels, which passed in circuitous courses through the gardens, passing over uneven surfaces to give it a sparkling and rippling effect.

Many days might well be spent in exploring the neighbourhood and visiting the numerous objects of minor interest in which Bijapur abounds, but which it is beyond the scope of this book even to mention.

From Bijapur the line continues to

132 m. **Badami sta.** The N. fort of Badami is to the N.E. of the town, and on the heights above are some picturesque temples. To the S. is another rocky fort-crowned hill, in the face of which are four cave-temples. The two hills (about 400 ft. high) approach so close to each other as to leave only a gorge, into which the town extends. Near it is a fine tank.

The *Forts* are no doubt of extreme antiquity, and in some shape or other probably existed as long back as the Christian era. Little or nothing is known of their ancient history. In 1786 Badami was in the possession of Tipu Sahib, and was attacked by the armies of Nizam 'Ali and the Peshwa Mhadu Rao. Their operations at first were not successful, "but it was determined to try the effect of an escalade. On the morning of the 20th of May 20,000 infantry of the confederate armies were drawn up for that service. The garrison, consisting of upwards of 3500 men, manned the works to oppose them; and when the assailants advanced, which they did with great resolution, they found the ditch and covered-way full of mines, which were fired, and proved exceedingly destructive; but the Marathas and Moguls, vying with each other, rushed forward in a most impetuous though tumultuous manner, applied ladders, mounted the walls in various places, and, except a slight check sustained at the citadel, carried all before them within the town." The garrison fled to the forts above, and rolled down huge stones upon their assailants, whose "casualties were numerous; but the garrison, becoming intimidated at their furious and persevering attack, offered to surrender if their lives were spared, a condition which was immediately granted." (See Grant Duff, vol. iii. p. 10.) The fort was taken by the British under Sir Thomas Munro in 1818.

The *Fort* upon the N. hill in its lower part includes much of the town, and this part is defended by a ditch 50 ft. deep. To view the fort the traveller should start very early in the morning, and proceed to the gate of the lower fort, which faces to the S.W.; and soon after passing it, and leaving on the left a *Temple of Hanuman*, ascend 120 ft. to a *Temple of Mahadeo*, built of hard sandstone, whence he will have an excellent view over the town and hills. Above the Temple of Mahadeo rises a scarped rock 90 ft. high, round the edge of which runs part of the wall of the upper fort, which is now quite deserted, only one iron gun, about 10 ft. long, remaining. There are two or three other temples, mostly in the upper fort, which have a very picturesque appearance. Descending from the Temple of Mahadeo, and passing along to the E. portion of the town, and close to the S. hill, will be seen two Mohammedan tombs and a mosque with several inscriptions in the Tughra character about two centuries old.

The S. hill is also crowned with a *Fort*, and contains in its W. face *four* **Cave Temples**, which have rendered Badami celebrated, though the natural beauties of the scenery might well have done so without assistance from art.

The *First Cave* is about 30 ft. from the ground, and faces W. Mr. Burgess has given views of these caves, and an excellent account of them. He says: "They stand as to arrangement of parts between the Buddhist viharas and the later Brahmanical examples at Ellora, Elephanta, and Salsette. The front wall of the Buddhist vihara, with its small windows and doors, admitted too little light; and so here, while retaining the verandah in front, and further protecting the cave from rain and sun by projecting eaves, the front of the Shala, or 'hall,' was made quite open, except the spaces between the walls and the first pillars from each

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end. In the sculptures, at least of the second and third caves, Vishnu occupies the most prominent place. In style they vary much in details, but can scarcely differ much in age; and as the third contains an inscription of Mangaleshvara, dated Shaka 500 = 578 A.D., we cannot be far wrong in attributing them all to the 6th cent. The importance of this date can scarcely be overestimated, as it is the first of the kind yet discovered in a Brahmanical cave." In the façade of the first cave are four pillars and two pilasters. The two pillars to the S. have been broken by lightning, and are now supported by wooden blocks. The pillars are slightly carved in relief, to about half-way from the top. On the left of the cave is a dwarpal, with a Nandi over him. Opposite this dwarpal is a figure of Shiva, 5 ft. high, with eighteen arms. There is a head of a bull and Ganpati and musicians. Beyond the façade is a passage, or verandah. On the left is Vishnu or Harihara, with four hands, holding the usual symbols. On the right is Lakshmi, with an attendant. The whole rests on a stylobate, along the front of which are Ganas (dwarf attendants of Shiva) in all sorts of attitudes. On a platform to the right is Shiva with Parbati and Nandi. On the back wall is a figure of Maheshasuri or Durga destroying the buffalo-demon Maheshasur. She has four arms, and holds up the buffalo by the tail, while her spear-head transfixes its neck. In one hand she holds the discus, or Chakra, in another the spear, in the third a conch, and in the fourth the buffalo's tail. On the right wall is Ganpati, and on the left Skanda. Beyond the passage is a chamber, with two pillars carved from the capitals to the middle. Inside are two rows of pillars. The ceiling of the passage, as well as that of the chamber, is carved in relief. From this temple flights of steps lead up to the

Second Cave Temple. From the platform thus reached is a fine view over the tank, and to the N. fort. The façade has four pillars carved from the middle upwards, and four scalloped arches. It faces N. In front of it are three pinnacles of perpendicular rock. There are two dwarpals with a female attendant. At the E. end of the verandah, to the left of the spectator, is the Varaha, or Vishnu in the form of a boar. Below are Shesha, the 1000-headed snake, depicted with a human head, and a female figure. A group of figures is succeeded by Vishnu, dilated to an immense size, putting one foot on the earth and lifting the other over the heavens. The same subject is depicted at the Seven Pagodas, and at Elephanta. On the ceiling in front of this is Vishnu with four arms, riding on Garuda. On the top of the wall, in a frieze, are the figures of Vishnu and Shesha. In the central square of the ceiling is a lotus with sixteen fishes round it. The corbels supporting the verandah are strange, vampire-like figures. The frieze of the cornice all round is carved with groups of figures. The entrance to the inner chamber from the verandah is like that of the first cave; the roof of the chamber is supported by eight pillars; and the corbels are lions, human figures, vampires, elephants, etc. The adytum has only a square *Chavaranga*, or altar. On the architrave in the middle compartment are several groups, such as a woman on a couch nursing a child. The figures that support the cross-beams are some of them very spirited.

A sloping ascent and more flights of steps lead up to a platform, and a few steps beyond is a doorway; on the right of it is an inscription in old Kanarese. At the top of one other flight of steps is the platform in front of the

Third Cave. Above the façade of this cave is a scarp of 100 ft. of perpendicular rock. This cave, says Mr. Burgess, is "by far the finest of the series, and, in some respects, one of the most interesting Brahmanical works in India." The façade is 72 ft. from N. to S., and has six square pillars and two pilasters 12½ ft. high. Eleven steps lead up to the cave, and thus a stylobate is formed on which Ganas are represented in relief. The brackets of the pillars represent male and female figures, Arddhanarishvara, Shiva, and Parbati, and on the columns themselves are

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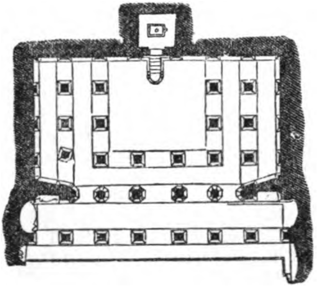
carved elaborate festoons, and below medallions with groups of figures. Traces of painting are visible on the under-side of the eaves and the roof of



Cave at Badami, from a plan by Dr. Burgess.

the verandah. At the W. end of the verandah is a statue of Narsing, the fourth incarnation of Vishnu, a very spirited figure, 11 ft. high. On the S. wall is Shiva, of the same height. At the E. end is Narayan, seated under Sheshnag. The moulding of the features is very good and expressive of repose. On the left of this figure is the Varaha incarnation; to the right an inscription in Kanarese. The chamber is 35 ft. from E. to W., and 38 ft. from N. to S., and 16½ ft. high. A very deep eave projects in front of the verandah, with an alto-relievo carving of Garuda. On the rock to the left of the cave is an inscription. E. of this cave is a wall 7 ft. high, which separates the

Fourth, or Jain Cave, from the other three, which are Brahmanical. The platform beyond the wall overlooks the lake or tank, and commands a fine view. The descent is very steep and covered with bushes. A broad overhanging eave has been cut out of the rock in front of this cave, with Garuda as its central ornament inside. The façade has four carved pillars and two pilasters, with scalloped arches between. On the left of the verandah is a Jain divinity, with bands round his thighs, and cobras coming out below his feet. On the right of the verandah is a Buddha, with the Sheshnag over his head. There are two pillars in front, and two richly ornamented pilasters. There are also four rows of figures, with Buddha in the centre. Beyond is the Adytum, a recess containing another image of Buddha. From the verandah a flight of steps leads up to the door of the fort.

Visitors in descending will not fail to be amused with the monkeys, which come out on the scarped face of the rock, and sometimes endeavour to push one another down the precipice. At the head of the lake a large mass of the rock has fallen, and forms what may be called a

Fifth Cave. The entrance is by a hole, through which one must crawl. Against the rock at the back are a large and a small Jain figure. A little to the N.W. of this is a small shrine built against the rock, on which are carved Vishnu and Shesha surrounded by deities. To the N.W. and N. are numerous other shrines. N.E. of the dharmsala is an old temple with massive square pillars, and on the right of the door is a Kanarese inscription. There are some carvings about it. This temple is quite deserted, and is infested both by bats and panthers.

The traveller will do well to visit the village of **Banshankar**, where is a temple to Parbati, the wife of Shiva. It is about 2 m. from Badami, or half-way between Badami and the *Malparba River*. On the approach to it is a small stone pavilion, and 200 yds. beyond is a tank 364 ft. sq. with a covered colonnade. On the W. side there is only a pavilion with four rows of pillars. On the E. side is a ghat with stone steps going down to the water. The tank is full of fish. There are also many large monkeys, who bound along the roof of the colonnade with surprising agility. At the N.W. corner of the colonnade is the Rath, or chariot of the deity, 26 ft. high; the larger wheels are 7 ft. in diameter. Parbati's temple is on the W. side. There is also a lofty tower for lamps, in several tiers. Beyond the temple to the E. is a fine stream of clear water 25 ft. broad, flowing amongst tall trees and shrubs.

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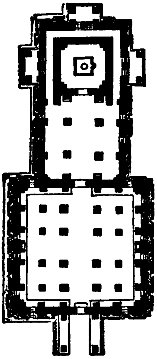
SIGHTS IN THE VICINITY OF BADAMI.

3 m. to the E. of Badami is **Mahakut**, where is a fine tank faced with stone; in it is a very old Lingam with five heads, three of which are Brahma, Vishnu, and Mahadeo. It is called the *Panchmukha*, "five-faced." There is also a large fallen column, a monolith, with three long inscriptions, one of which has never been deciphered.

At **Pattadakal**, 5 m. S.W. of Badami, on the left bank of the Malparba river, are several temples, both Brahmanical and Jain, dating from the 7th or 8th century. They "are very pure examples of the Dravidian style of architecture; they are all square pyramids divided into distinct stories, and each story ornamented with cells alternately oblong and square. Their style of ornamentation is also very much coarser than that of the Chalukya style, and differs very much in character. The domical termination of the spires is also different, and much less graceful,



Temple at Pattadakal.

and the overhanging cornices of double curvature are much more prominent and important" (Burgess). Besides these, the village possesses a group of temples, not remarkable for their size or architectural beauty, but interesting because they exhibit the two principal styles of Indian architecture, in absolute juxtaposition (see *Arch. of Dharwar and Mysore*, pp. 63, 64). The Temple of *Papnath* is of the N. style, and is probably rather older than that of *Virupaksha*, which dates from the early part of the 8th century. The Temple of Papnath is 90 ft. long, including the porch, and 40 ft. broad. There are sixteen pillars in the hall and four in the inner chamber, exclusive of those in the porches.

At **Aiwalli**, 5 m. to the N.E. of Badami, there are a *Jain Cave* and a *Brahmanical Cave*, both described by Mr. Burgess. The latter is to the N.W. of the village. The *Durga Temple* has some very remarkable carving; and here, too, are many dolmens.

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174 m. **Gadag** junc. sta. (R.), D.B. (From this point the traveller has a choice of railway routes taking him all over Southern India and to the western coast near Goa (Rte. 22). Vijayanagar (p. 353) is about half-way between Guntakal junc. E. and Gadag junc. W., and can be equally well visited from either.)

Gadag, anciently Kratuka, is a town of 17,000 inhabitants, with the usual offices of a civil station. In its N.W. corner is a *Vishnavite Temple*. The entrance is under a high gateway, or gopura, with four stories, and 50 ft. high. The door is handsomely carved with sixteen rows of figures in relief on either side, and opens into a paved enclosure, in which is the temple, a quite plain building, with a well. S.W. of this, 300 yds. off, is a temple to Kari Dev, "Black God." The doors are handsomely carved, as is the outside of the adytum. This temple resembles the principal temple at Lakkundi (described below), and is built of the same bluish stone. At 30 yds. S. of this is another small Jain temple.

At the S.W. corner of the town is the Karwar company's cotton factory.

Close to this is the Government Telegraph Office and the Mumlutdar's Cutcherry.

In the S. quarter of the town is the principal *Temple*; the only one worth coming from a long distance to see. It is dedicated to Trimbakeshwar or

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Trikuteshwar, "the Lord of the three peaks." There are nine inscriptions at this temple, one of which gives the date 1062. The first door of the principal temple is 36 ft. from the N. porch. An ante-chamber 25 ft. deep leads into the temple. The outside is one mass of most elaborate carving. Two rows of figures run along the entire front and back; those of the lower row are 2 ft. 9 in. high, including their canopy, and are 156 in number. In the upper row are 104 figures, 13 in. high, 52 in the front, and the same in the back; the rest of the wall is also ornamented. Round the outside of the E. ante-chamber are niches for figures, but only one figure remains whole. It is delicately carved and 2 ft. 2 in. high, and represents Narayan;—it has a beautifully-designed canopy. The front of the temple to the spectator's right is hidden by a modern addition, which is quite out of keeping with it. The roof is flat. Between the four pillars on the E. is a colossal bull. Observe two circular carved ornamental pillars on the right of the doorway; they touch the wall, but support nothing. The building extends towards the W., but from the plain and unadorned style of this part, both outside and inside, one is led to think that this is no part of the original building. None but Hindus are allowed to enter this part of the temple. The conical roof appears above the flat roof of the passage, and is beautifully carved and ornamented. Immediately behind the main portion of the first temple, in the right-hand part of the enclosure, is a *Temple to Saraswati.* The porch is the finest part of it; it contains eighteen pillars, some of them exquisitely carved, and six pilasters. The three first of the two centre rows of pillars deserve particular notice for their elegance of design and exquisite carving.[1] Beyond this porch is a deep recess, with the image of the goddess at the end. The walls of the inner recess are of great thickness, and suggest the idea that other recesses at the sides may have been built up. These walls are also finely carved, but all the niches are empty. Around are chambers for priests, and lodgings for visitors and pilgrims. There are one or two small shrines in the open court. To the W. is another entrance, with a porch similar to that on the N. There is also in the enclosure a fine well, faced with solid stone, and with steps leading down to the water. There are numerous inscriptions at this place, one of which has the date Shaka 790=868 A.D.

Lakkundi (anciently Lokkikandi) is about 8 m. S.E. of Gadag, and about half that distance from Harlapur station. The place is full of ancient temples. Close to the W. entrance of the town is one with a good mandir. A few yards from this mandir is another, in the door of which is a huge bar of black basalt built into the walls on either side. This bar is to prevent animals from entering, and is very much worn, showing the great antiquity of the building.

At *Kashi Vishwanath's Temple* the façade has been supported by four pillars, of which that to the N. has gone. The doorways are elaborately carved. The roof is quite ruined. The carving outside is very elaborate, and altogether this temple is by far the handsomest in Lakkundi, and well worth seeing; but being built of coarse granite, the carving is not so clear and sharply defined as, for instance, in the Abu temples.

To the W., on the opposite side of the road, is a *Temple to Nandeshwar*, or "Shiva, lord of the bull Nandi." There is a Kanarese inscription on the ledge of the W. division of the roof between the four pillars. This temp

[1] Col. M. Taylor says: "It is impossible to describe the exquisite finish of the pillars of the interior of this temple, which are of black hornblende, nor to estimate how they were completed in their present condition, without they were turned in a lathe; yet there can be little doubt that they were set up originally as rough masses of rock, and afterwards carved into their present forms. The carving on some of the pillars and of the lintels and architraves of the doors is quite beyond description. No chased work in silver or gold could possibly be finer, and the patterns to this day are copied by goldsmiths, who take casts and moulds from them, but fail in representing the sharpness and finish of the original."

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stands on the N. side of a tank, which it overlooks.

At 200 yds. to the S. is a *Temple to Basava*, which is large, but only 7 ft. high. It is a plain building, but prettily situated on the E. side of the tank, which is a well-known place for wild ducks and snipe. The inner chamber is 8 ft. sq.

Inside the town, 200 yds. to the W., is a *Temple to Mallikarjuna*, but the people at Lakkundi say it is the name of a mountain at Tirupati.

100 yds. farther W. is a *Temple to Ishwara*, the roof of which has fallen in. It is very old; the exterior is handsomely carved, and is said to be the work of Jakanacharya, the great sculptor.

A narrow path, thickly shaded for about 100 yds., leads to a *Baoli*, or well, —in fact a small tank, the sides of which are faced with stone. There are flights of steps to the water on three sides, and on either side of the first step is an elephant, so well carved, that the natives may be believed when they say that it is the work of Jakanacharya.

About 200 yds. from this, on the W. side of the tower, is a *Temple to Manikeshwar*, a name of Krishna, so called because every day he gave to Radha a ruby, which is called a manik. A very pretty small tank adjoins the temple. It is faced with stone, and has several buttresses projecting into the water, said to be carved by Jakanacharya. On either side of the entrance into the temple are four pillars of black basalt. There is nothing in the inner chamber; the roof is pyramidal. Part of the outer wall is falling. This temple is surrounded by beautiful trees of great size.

From Gadag the line turns W. to

210 m. **Hubli** junc. sta. (R.) (line S.E. to Harihar (R.) and Bangalore, Rte. 27).

222 m. **Dharwar** sta. (R.), D.B. This is a very important centre, being the headquarters of the Southern Maratha Rly. Dharwar is a large open town in a plain, with a pop. of 27,000.

On the N. is the *Fort*, which is strong, though the defences are of mud and irregular. It has a double wall, and an outer and inner ditch, from 25 to 30 ft. wide and deep. It looks very desolate and wretched, and there is nothing remarkable to be seen either there or in the town. The Fort was taken from the Marathas by Haidar 'Ali in 1778, and stood a siege in 1789 from a British force co-operating with the Maratha army under Parshuram Bhao. It next belonged to Tipu; and one of his ablest generals, Badru-zaman, with 7000 regulars and 3000 irregulars, having thrown himself into it, defended it with great spirit. After a protracted siege of 29 weeks, the brave Badru-zaman surrendered on condition of being allowed to march out with all the honours of war. The allies took possession of the fort on 4th April, and the Marathas attacked Badru-zaman as he was marching away, wounded him, made him prisoner, and dispersed the forces.

The *Cemetery* at Dharwar is a little to the S.W. of the fort. Here are buried Capt. Black and Lieuts. Sewell and Dighton, of the Madras H. Artillery, "who lost their lives in gallantly attempting to quell the insurrection at Kittur, on the 23d of October 1824." There is a tablet to the nephew of Sir T. Munro, who was killed on the same occasion.

The *Church* at Dharwar is about 1 m. to the S. of the D.B. It belongs to the Basle German Evangelical Mission, and was built in 1844-45. The tower is 40 ft. high. The service by the missionaries is in Kanarese, and once on Sunday in English. The cantonments for the native infantry, to the N.W. of the fort, are quite 2 m. off.

About 1½ m. S. of Dharwar is a hill called the **Mailargar**. On its summit stands a small square stone temple, built after the Jain fashion, and facing the E. The columns and beams are of massive stone, and the roof of the same material is handsomely carved. On one of the columns is an inscription in Persian, recording that the temple was converted into a mosque in 1680 by the deputy of the King of Bijapur

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The ruins of the **Fort of Kittur** are 18 m. N.W. of Dharwar by road. The place has been too much destroyed to be of much interest.

The line continues W. to Castle Rock sta. (Rte. 22).

ROUTE 24

BOMBAY TO MADRAS BY THE BOR GHAT

Rail 794 m. Mail train about forty hours in transit.

For the journey as far as 34 m. **Kalyan** junc. sta. see Rte. 1; from Kalyan one branch of the railway goes N.E. up the Tal Ghat to Allahabad and Calcutta, whilst the S.E. branch ascends the Bor Ghat and passes through Poona to Madras. Proceeding by the latter we reach at

38 m. **Ambarnath** sta., "Immortal Lord," a village of 300 inhab. It gives its name to the district in which the town of Kalyan is situated. 1 m. E. is the temple of Ambarnath in a pretty valley. Dr. Wilson regarded the temple as decidedly Shivite. In a niche on the N. side of the adytum is a Trimurti, or "three-headed Shiva." The figure, from its multiplex and fictitious heads and skeleton legs, is as deformed as can be imagined. The temple is an object of considerable interest as a specimen of genuine Hindu architecture: it faces W., but the *mandapam*, or hall, in front of the shrine has doors also to the N. and S. The roofs of the porticoes between the lintels are covered by carved slabs with beautiful designs, in which birds and the heads of the lion of the south are introduced. The door from the portico into the temple is richly carved. The roof of the hall is supported by four elaborately-carved columns. So rich and varied is the sculpture on these pillars that no description could give an adequate idea of it. The pediment of the doorway leading into the vimanah is ornamented with elephants and lions, and in the centre with figures of Shiva. The interior of the shrine shows how carefully the long stones of dark basalt were jointed and bedded, mortar not being in use among the Hindus until the Mohammedan conquest. Like all Hindu temples of the northern style, the outside of the building is a series of projecting corners. The base is a series of projecting and receding courses, one of the upper ones representing a string of curious horned and bat-like faces; then comes a band with elephants' heads and small human figures; next a band with half-goat, half-bat-like faces; then a deeper course with innumerable human figures. A curious belt of beautiful carving runs up each face of the vimanah. An inscription inside the lintel of the N. door gives the date of the building of the temple as =860 A.D.

54 m. **Neral** sta. (R.) [Passengers for **Matheran** leave the rail at this point. The station-master or the superintendent at Matheran should be written to beforehand to have a pony or a tonga with bearers ready to take the traveller up the hill. The ascent (8 m.) is by a very good bridle-path, and 2½ hrs. must be allowed from the rly. sta. to the hotels at the top of the hill. The path passes through Neral and begins to ascend at the end of the 1st m.; during the 2d m. it ascends 550 ft. amongst rocks. In the 3d m. the path climbs the boulder-strewn hillside to the height of 975 ft.; and at the 4th, rising to 1525 ft., enters the Neral wood. At the end of the 5th m. the height is 2138 ft. The 6th m. brings the traveller to the plateau on the top of Matheran Hill, which is 2283 ft. above the sea-level. The 7th m. reaches 2375 ft.; and the 8th m. descends to 2109 ft. From the 3d m. the ascent is very steep indeed, but for the greater part

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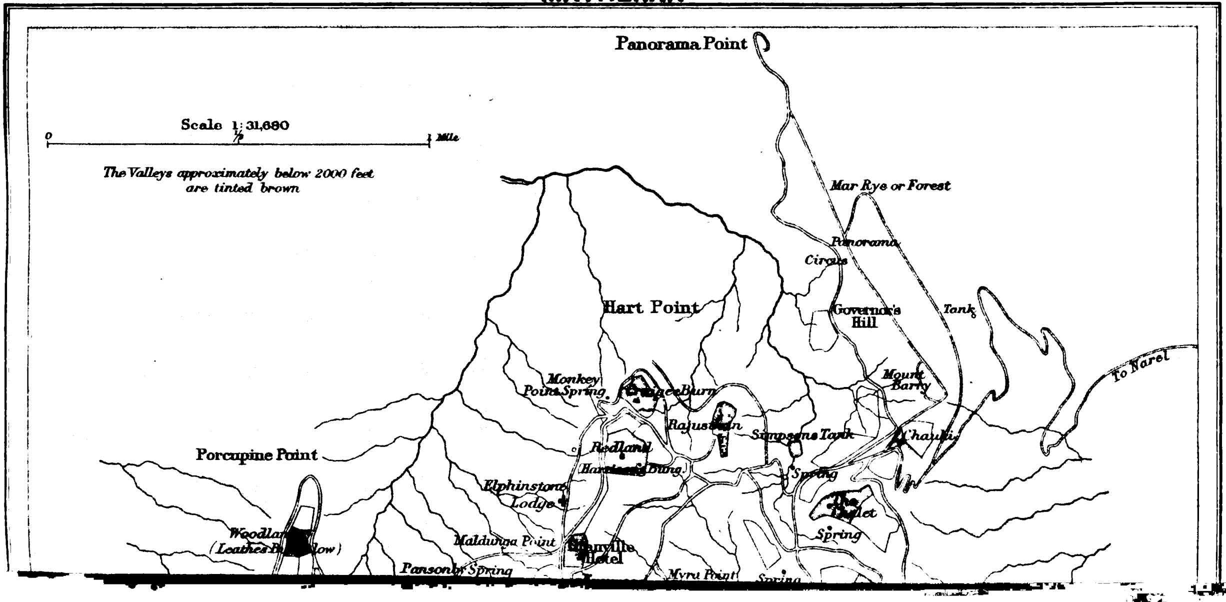
MATHERAN



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ay luxuriant trees clothe the he hill, and cloak the preci-

ll-station of Matheran stands ur of the Sahyhadri range, and eable airy summer resort for e of Bombay. There are a a *Subscription Library*, and for *croquet*, *badminton*, and is. The summit of the hill station is situated forms a bleland running N. and S., hoots in many directions, all sides by precipices some-0 ft. high, and terminating in bluffs called "Points." e first spots to visit is Alex-nt, which is about 1½ m. from h to the S.; then 1 m. to oint, to the S. of the main The view is very beautiful, g those from Sydney and ne Points at Mahabaleshwar. ht of the traveller as he looks n Chauk Point will be seen ad to Chauk, by which Hugh alet ascended when he dis-Matheran in 1850. There is lt of primeval forest half-way ountain through which the es. This old road is most nd steep. Chauk is a stiflingly e about 14 m. N. of Panwell, d road to Poona, and about W. of Chauk Point. About the left the traveller will see Point, from which a long dge runs tapering down into ountry, and this ridge bounds in that direction. Another uld be to *Panorama Point*, to the N.W. of the bungalows. ance is a little over 4 m. leads through a thick jungle ful trees, and about ½ m. from a Point comes to a point with Porcupine Point, where ice descends abruptly 1000 ft. yds. from its termination the s quite round the brow of the d here there is a truly beautiful ic view of the country from e point gets its name. To the t Point and Porcupine Point. e distance is Prabal Point, where a fort of the same name, which signifies "Mighty." Between Matheran and Prabal the mountain sinks down abruptly to the plain. Below and to the N. of Panorama Point is the Bhao Mallin (or Bawa Malang) Range, 10 m. long, with strange cylindrical or bottle-shaped peaks. The huts of Neral village lie directly below, and beyond them is the curving line of the G.I.P. Rly. Matheran is 28 m. due E. of Bombay, which may be seen with its shipping on a clear day. In the evening a ride may be taken to the new *Bund*, an embankment of very hard blue stone, which is quarried on the spot. It is 100 ft. long and 3 ft. broad at top. There are other points which may be visited in the hills, but none equal to those already mentioned.]

62 m. **Karjat** junc. sta. From here a short line runs S. 9 m. to **Campoli**, but it is only used in the dry season. At Karjat the engine is changed for one much more powerful to ascend the *Bor Ghat*. The ghat begins 1 m. from Karjat. The gradient is 1 in 42; the trains are furnished with powerful brakes. The circuitous line passes through, to Lonauli (17 m.), a succession of short tunnels with beautiful views between of green valleys and rocky wooded mountain sides, down which, in the rains, innumerable waterfalls descend. After rising about 1000 ft., the Flag-staff and D.B. at Khandala are seen far up on the left, and on the right the level valley from Panwell to Campoli. The latter is a large and very pretty village, with a fine tank and temple to Mahadeo, built by the celebrated Maratha minister, Nana Farnavis. Campoli is 23½ m. from Panwell.[1] The scenery is beautiful. At the back of Nana's Temple the ghat rises perpendicularly and seems to overhang it; over the lake spreads a magnificent banyan tree, and near it is a grove of mango trees.

The Government Bungalow at Khandala, the lowest point on the tableland reached by the rly., is 1800 ft. and at Lonauli the ghat is 2037 ft. above the sea.

[1] The old route to Poona from Bombay was by boat across the harbour to Panwell, and thence to Campoli.

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The total length of tunnelling is 2535 yds. The estimated cost of this incline was £597,222, or £41,188 a mile.

The beautiful scenery of the mountains, and the peculiar character of the incline, make the passage of the *Bor Ghat* one of the most remarkable stages in Indian travel. At the reversing-station, one portion of the incline is, as it were, terraced 1400 ft. directly over the Konkan. In some parts the line is one half on rock benching, while the other half is supported by lofty walls of masonry, or in places where the height is too great for a wall, by vaulted arches. The viaduct that crosses the Mhau ki Mali Khind is 163 ft. high above the footing, and consists of eight semicircular arches of 50 ft. span.

At 1350 ft. above the sea the train halts for ten minutes at the reversing-station; the halt being for the engine to pass to the other end of the train.

78 m. **Khandala**, D.B. ✲ This beautiful village has for long been a favourite retreat for the wealthy inhabitants of Bombay from the distressing heat of the summer months. It presents many attractions to the tourist and the sportsman. The village itself is large. On the left of the road is a bungalow built by General Dickenson, of the Bombay Engineers, who did much to make the place known, and to improve the roads. The site is well chosen; it overlooks a tremendous ravine, the sheer depth of which is in great part concealed by luxuriant trees. At the bottom winds a small silvery stream. About ½ m. from this stands the D.B., also on the edge of the ravine; and on the right is a large tank, adjoining which is the bungalow of Sir Jamshidji Jijibhai. Leading past this, to the E., is a road to a magnificent hill called the Duke's Nose, whence is a fine view over the Konkan, similar to those at Matheran, already described. There is a *Convalescent Hospital* at Khandala in charge of the "All Saints'" sisters (from Margaret Street).

Beyond the tank is the village of Khandala; and still farther on the Karli Road is the beautiful wood of Lanauli.

The *Waterfall* is distant from the D.B. about ½ m. on the opposite side of the ravine. To reach it, it is necessary to go about 1½ m. round the head of a watercourse. In the monsoon the distant view of the fall from the top of the ghat is very fine. There are then two cataracts, divided into upper and lower by a short interval. The upper cataract has a sheer fall of 300 ft.

80 m. **Lonauli sta.** ✲ (R.) Here is the G.I.P. Railway Company's School and Church, and from this place or from Khandala the tall precipice called the Duke's Nose, which is about 4 m. off, may be visited. The ascent is by the S. shoulder, and is very steep. A traveller desiring to see the caves at *Karli* should bear in mind that few trains stop at Karli station, but all stop at Lonauli. The caves are only 6 m. from Lonauli, which is a good place to start from. A pony can be ridden all the way; a *tonga* can go within ½ m. of the caves, to which the path winds in easy gradient.

85 m. **Karli sta.** ✲ D.B. Here is a small village to the right, hidden among trees. The *celebrated caves* are on a hill about 2 m. to the N.W. of the bungalow and 6 m. from the rly. sta.

The following is from Mr. Fergusson's description of the Karli cave:[1] "The great cave of Karli is, without exception, the largest and finest chaitya cave in India, and was excavated at a time when the style was in its greatest purity, and is fortunately the best preserved. Its interior dimensions are 124 ft. 3 in. in total length, 81 ft. 3 in. length of nave. Its breadth from wall to wall is 45 ft. 6 in., while the width of the central aisle is 25 ft. 7 in. The height is only 46 ft. from the floor to the apex." The same writer says: "The building resembles an early Christian church in its arrangement;

1 *Rock-cut Temples of India*, p. 27.

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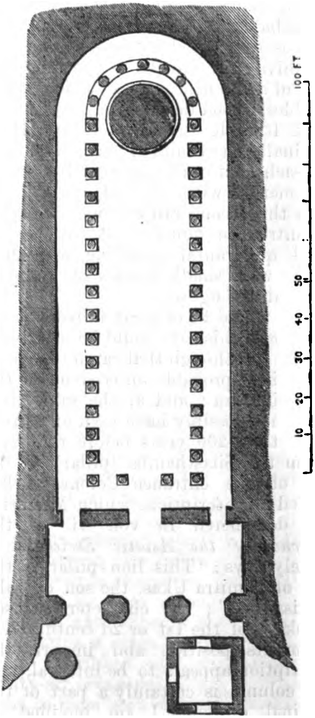
while all the dimensions are similar to those of the choir of Norwich Cathedral." The nave is separated from the side aisles by fifteen columns with octagonal shafts on each side, of good design and workmanship. On the abacus which crowns the capital of each of these are two kneeling elephants, and on each elephant are two seated figures, generally a male and female, with their arms over each other's shoulders; but sometimes two female figures in the same attitude. The sculpture of these is very good, and the effect particularly rich and pleasing. Behind the altar are seven plain octagonal piers without sculpture, making thus thirty-seven pillars altogether, exclusive of the Lion-pillar in front, which is sixteen-sided, and is crowned with four lions with their hinder parts joined. The chaitya is plain and very similar to that in the large cave at Ajanta, but here, fortunately, a part of the wooden umbrella which surmounted it remains. The wooden ribs of the roof, too, remain nearly entire, proving beyond doubt that the roof is not a copy of a masonry arch; and the framed screen, filling up a portion of the great arch in front, like the centering of the arch of a bridge (which it much resembles), still retains the place in which it was originally placed. At some distance in advance of the arched front of this cave is placed a second screen, which exists only here and at the great cave at Salsette, though it might have existed in front of the oldest chaitya caves at Ajanta. It consists of two plain octagonal columns with pilasters. Over these is a deep plain mass of wall, occupying the place of an entablature, and over this again a superstructure of four dwarf pillars. Except the lower piers, the whole of this has been covered with wooden ornaments; and, by a careful examination and measurement of the various mortices and footings, it might still be possible to make out the greater part of the design. It appears, however, to have consisted of a broad balcony in front of the plain wall, supported by bold wooden brackets from the two piers, and either roofed or having a second balcony above it. No part of the wood, however, exists now, either here or at Sal-



Cave at Karli.

sette. It is more than probable, however, that this was the music gallery or Nakar Khana, which we still find existing in front of almost all Jain temples, down even to the present day. Whether the space between this outer and the inner screen was roofed over or not is extremely difficult to decide. To judge from the mortices at Salsette, the space there would seem to have had a roof; but here the evidence is by no means so distinct, though there is certainly nothing to contradict the supposition. There are no traces of painting in this cave, though the inner

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wall has been plastered, and may have been painted; but the cave is inhabited, and the continued smoke of cooking-fires has so blackened its walls that it is impossible to decide the question. Its inhabitants are Shivites, and the cave is considered a temple dedicated to Shiva, the dagoba performing the part of a gigantic lingam, which it resembles a good deal. The outer porch is 52 ft. wide and 15 ft. deep. Here originally the fronts of three elephants in each end wall supported a frieze ornamented with the rail, but at both ends this second rail has been cut away to introduce figures. Above was a thick quadrantal moulding, and then a rail with small façades of temples, and pairs of figures.

"It would be of great importance if the age of this cave could be positively fixed; but though that cannot quite be done, it is probably antecedent to the Christian era; and at the same time it cannot possibly have been excavated more than 200 years before that era. From the Silasthamba (pillar) on the left of the entrance Colonel Sykes copied an inscription, which Mr. Prinsep deciphered in vol. vi. of the *Journal of the Asiatic Society*. It merely says: 'This lion-pillar is the gift of Ajmitra Ukas, the son of Saha Ravisabhoti'; the character Prinsep thinks is of the 1st or 2d century B.C. From its position and import, the inscription appears to be integral, and the column is certainly a part of the original design. I am inclined to think the date, 163 B.C., is at least extremely probable.

"It would be a subject of curious inquiry to know whether the woodwork now existing in this cave is that originally put up or not. Accustomed as I had long been to the rapid destruction of everything wooden in India, I was half inclined to be angry when the idea first suggested itself to me; but a calmer survey of the matter has convinced me that it is. Certain it is that it is the original design, for we find it repeated in stone in all the niches of the front, and there is no appearance of change or alteration in any part of the roof. Every part of it is the same as is seen so often repeated in stone in other and more modern caves, and it must, therefore, have been put up by the Buddhists before they were expelled; and if we allow that it has existed 800 or 1000 years, which it certainly has, there is not much greater improbability in its having existed near 2000 years, as I believe to be the case. As far as I could ascertain the wood is teak. Though exposed to the atmosphere, it is protected from the rain, and has no strain upon it but its own weight, as it does not support the roof, though it appears to do so; and the rock seems to have defied the industry of the white ants."

Mr. Fergusson appends to his notice of this "decidedly the finest chaitya cave in India," a general description of the arrangement of such caves. He observes that the disposition of parts is exactly the same as those of the choir of a Gothic round or polygonal apse cathedral. Across the front there is always a screen with a gallery over it, occupying the place of the rood-loft, on which we now place our organs. In this there are three doors; one, the largest, opening to the nave, and one to each of the side aisles. Over the screen the whole front of the cave is open to the air, being one vast window, stilted so as to be more than a semicircle in height, or, generally, of a horse-shoe form. The whole light falls on the dagoba, which is exactly opposite, in the place of the altar, while the colonnade around and behind is less perfectly lit, the pillars being very close together. To a person standing near the door there appeared nothing behind the dagoba but "illimitable gloom." The writer abovementioned thinks that a votary was never admitted beyond the colonnade under the front, the rest of the temple being devoted to the priests and the ceremonies, as in China, and in Catholic churches, and he therefore never could see whence the light came, and stood in comparative shade himself, so that the effect was greatly heightened.

The hill in which the caves are is

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very steep, and about 600 ft. high from the plain. A huge round cliff like a tower shuts in the view in one direction. The guides call the male and female figures in the portico *bairagis*, or devotees. The figure on the dagoba they call Dharma Raja, the Hindu Minos.

Besides the great cave at Karli, there are a number of viharas, but small and very insignificant compared with it; and this, Mr. Fergusson thinks, is a proof of their antiquity. For at first the viharas were mere cells, where, as Fa-hian says, "the Arhats sat to meditate," and as the religion was corrupted, became magnificent halls and temples. Such are the viharas at Ajanta. The principal viharas at Karli are three tiers in height. They are plain halls with cells, but without any internal colonnades, and the upper one alone possesses a verandah. The lower fronts have been swept away by great masses of rock which have rolled from above. Near this is a small temple to Bhavani, with the figure of a tortoise in front of the image, which is that of a moon-faced female with huge eyes.

There is a small village at the foot of the hill in which the caves are called Ekvira, and from this the great cave is sometimes called the Cave of Ekvira.

Besides the caves, the traveller while at Karli may also visit the hill-forts of **Lohogarh** and **Visapur**, 3 m. S. of the railway station (see Grant Duff, pp. 13, 14), which are at an elevation of 1200 ft. above the plain, with a sheer scarp of 200 ft. Logarh was taken by Malik Ahmad from the Marathas in 1485 A.D. and by Shivaji in 1648, and again by the same chief in 1670. It was here that the widow of Nana Farnavis took refuge from the time of Amrit Rao's coming to Poona, on the 12th November 1802, to 15th March 1804, when General Wellesley, according to the proposal of Dhondu Balal Kil'adar, of Logarh, guaranteed to her her safety, and an annual pension of 12,000 rs. Logarh was twice taken by the English with little difficulty.

The **Caves of Bhaja and Bedsa.**[1]—Bhaja is a village 2 m. S. of Karli, and Bedsa is 5½ m. E. of Bhaja.[1] The caves of Bhaja are situated 3 m. S.E. from the village of Karli, and date from 200 B.C. There are eighteen excavations, and No. 12 is one of the most interesting in India. Bedsa dates a little later than Bhaja. The principal temple contains a dagoba, but no sculptures, and has its roof supported by twenty-seven plain pillars. Outside there is a group executed in bas-relief, now much defaced. On both sides of the shrine the hill has been excavated into two stories, corresponding with the height of the temple, and containing the usual halls of instruction, with cells. But the most curious of the sculptures is a collection of fourteen dagobas, five of which are inside and the others outside the cave. On the first of the latter there is an inscription. The group of horses, bulls, and elephants on the four pillars in front of the arched cave at Bedsa resembles what we find on the Indo-Mithraic coins of the N., and is evidence, were no other proofs procurable, that such belongs to the worship of the sun. The caves at Bedsa are situated about 6 m. S.W. from Wargaon (see below). The plan of the temple resembles Karli, but is neither of so great extent, nor so well executed, and appears more modern. It contains a dagoba; and its roof, which is ribbed and supported by twenty-six octagonal pillars 10 ft. high, seems to have been covered with paintings, which are now, however, so indistinct that nothing can be made out of them. There are four pillars about 25 ft. high in front, surmounted by a group of horses, bulls, and elephants, with a male and female rider upon them. The hall of instruction, which is of an oval shape, has a vaulted roof, and is situated close to the temple. It contains eleven small cells, and over the door of one of them there is an indistinct and partly defaced inscription.

96 m. **Wargaon sta.**, a very large and

[1] A full account of these places will be found in *Cave Temples of India*, pp. 223, 228.

[1] In the *Journal of the Bombay Asiatic Society* for May 1844, Art. vi., there is also some account of these caves.

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flourishing village, celebrated for the defeat of a British force under Lieut.-Col. Cockburn, on the 12th and 13th of January 1779, and for a convention concluded there by Mr. Carnac with the Marathas.

109 m. **Chinchwad sta.** The village has a picturesque appearance from the river-side. Above the handsome flight of stone steps which leads to the river Mula are many fine trees, but the temple is low and devoid of ornament.

116 m. **Kirkee** sta. is only 3¾ m. from Poona, and may be considered part of the same station. It is interesting as being the scene of a splendid victory over Baji Rao, the last Peshwa. On the 1st of November 1817 the dispositions of that prince had become so threatening, that Mr. Elphinstone, then Resident at Poona, determined to remove the troops from the cantonment of that place to Kirkee, where, on the 5th, they took up a good position to the east of an eminence, on which stands the village of Kirkee, and where the stores and ammunition were stationed. In the rear of the troops was the river Mula, and from the S. and W. advanced the masses of the Peshwa's army, amounting to 8000 foot, 18,000 horse, and 14 guns,[1] besides a reserve of 5000 horse and 2000 foot with the Peshwa, at the sacred hill of Parbati (see below). The cantonments at Poona and the Residency at the Sangam (or meeting of the rivers) had been plundered and burnt on the 1st, as soon as the English troops quitted them. One regiment of Major Ford's brigade was at Dapuri, N. of Kirkee, and the total strength of the English, even when it joined, was, according to Grant Duff, but 2800 rank and file, of which 800 were Europeans.

Gokla commanded the Peshwa's army, and its advance is compared by Grant Duff, who was an eye-witness, to the rushing tide called the Bor in the Gulf of Cambay. It swept all before it, trampling down the hedges and fields of standing corn which then covered the plain. Colonel Burr, who commanded the English, was now informed that Major Ford was advancing with his regiment, the Peshwa's own, from Dapuri on the W., to join him; and in order to facilitate the junction, he moved the main force to a position about a mile in advance, and to the S.W. of the village of Kirkee. The Maratha leaders had been tampering for some time with the regiment that was moving from Dapuri, and they fully expected it would come over, as it was paid by the Peshwa. A strong body of horse, therefore, under Moro Dikshat, the prime minister of the Peshwa, advanced about 4 P.M. upon the Dapuri battalion, but Major Ford, throwing back his right wing, opened a heavy fire upon the Marathas, both of musketry and from three small guns commanded by Captain Thew. A good many Marathas fell, and among them Moro Dikshat. In the meantime, Gokla had organised an attack on the left flank of the English main force, and this was led by a regular battalion commanded by a Portuguese named De Pento; and, after his discomfiture, a select body of 6000 horse, with the Jari Patka, or golden pennon, flying at their head, charged the 7th N.I. as they were pursuing De Pento's men. Gokla's horse was wounded in this charge, and his advance was stopped; but there were other gallant leaders, such as Naru Pant Apte and Mahadeo Rao Rastia; and it was well for the Sepoys that a swamp in their front checked the charge of the Marathas, whose horsemen rolled headlong over one another in the deep slough. As it was, some cut their way through the Sepoy battalion; but, instead of turning back, when they might have destroyed the regiment, they rode off to plunder the village of Kirkee, whence they were repulsed by a fire of grape. After this charge, the Marathas drew off with a total loss of about 500 men, while that of the English was but 86. On the 13th General Smith's army arrived from Sirur, and the Peshwa, after a slight resistance, put his army to full retreat. The most remarkable point in the battle of Kirkee is, perhaps, the extraordinary steadiness of

[1] Grant Duff, vol. iii. p. 427.

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Major Ford's regiment under great temptation. In it were upwards of 70 Marathas, yet not a man deserted on the day of battle, though promised vast sums to join their countrymen. After the action, the Marathas, but only the Marathas, joined the enemy, and many of them being subsequently captured, their culpability, such as it was, was very properly ignored, and they were set free.

Kirkee is the headquarters of the *Bombay Artillery*. ½ m. N.E. of the barracks is the *Small Arms Ammunition Factory*, and to the N. are the *Powder Works* (permission to enter both must be obtained from the Commandant of the Artillery).

Christ Church, Kirkee, in the Artillery Lines, was consecrated in 1841. There are two Colours of the 23d Regt. Bombay N.I. inside the W. door. Amongst the memorial tablets is one to 30 officers of the 14th King's Light Dragoons, who died or were killed between 1841 and 1859; and another to 90 non-commissioned officers of the same regiment.

N.E. of the Artillery Mess is *St. Vincent De Paul's Roman Catholic Chapel*.

One of the most interesting spots at Kirkee, passed on the road to Poona, is *Holkar's Bridge* over the Mula river, a stream which skirts Kirkee to the S.E. and N. The river is 200 yds. broad at this spot. On the rt. of the road is an old English cemetery, and, on the l., about 300 yds. to the N., is the New Burial Ground. After crossing the Mula, the road passes on the rt. the tomb of Khande Rao Holkar, and on the l. are the Sappers' and Miners' Lines, and after them the Deccan College and the lines of the 28th Pioneers, rt. Beyond these are the *Jamshidji Bund*, the *Fitzgerald Bridge*, and the *Bund Gardens* (for all of which see below under Poona).

The Government House is at Ganesh Khind, 1½ m. S.W. of Kirkee rly. sta., and 3½ m. N.W. of the city of Poona. It derives its name from a small *khind* or pass between hills, about ¾ m. S.E. of the house, which resembles a modern French chateau, and has a tall slim tower, 80 ft. high, from the top of which there is a fine view—Kirkee, with its powder works, and the Deccan College, and Parbati Hill to the S.E. The house contains the usual reception rooms, a ballroom, darbar-room, etc., and has a flower gallery or garden corridor 90 ft. long. The woodwork of the staircase is very beautiful.

119 m. **POONA**✲ junc. sta. of the G.I.P. and S. Maratha Rlys. (see Rte. 23). The rly. sta. is conveniently situated between the city and the cantonment, and close to the most important public offices. Poona is the residence of the Governor of Bombay during the rainy season. It is the headquarters of the Bombay army, and the ancient capital of the Marathas. The pop. of Poona is 160,460. The first mention we have of Poona is in the Maratha annals of 1599 A.D., when the parganahs of Poona and Supa were made over to Malaji Bhonsle (grandfather of Shivaji) by the Nizam Shahi Government. In 1750 it became the Maratha capital under Balaji Baji Rao. In 1763 it was plundered and destroyed by Nizam 'Ali, and here, on the 25th of October, Jeswant Rao Holkar defeated the combined armies of the Peshwa and Sindia, and captured all the guns, baggage, and stores of the latter. The city stands in a somewhat treeless plain on the right of the Muta river, a little before it joins the Mula. At its extreme S. limit is the hill of Parbati, so called from a celebrated temple to the goddess Durga, or Parbati on its summit (see below). A few m. to the E. and N.E. are the hills which lead up to the still higher tableland in the direction of Satara. The station is healthy and the climate pleasant. The *Aqueduct* was built by one of the Rastias, a family of great distinction amongst the Marathas. There are also extensive waterworks, constructed by Sir Jamshidji Jijibhai, which cost upwards of £20,000. Of this sum the Parsi baronet contributed £17,500.

The **Assembly Rooms** or **Gymkhana** is a large building and contains a handsome ballroom, with a stage at one end for theatricals; and the *United Service*

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Library, which possesses a good selection of books. In the grounds of the building are lawn-tennis courts, a covered Badminton court, and a good cricket-ground.

Near the Assembly Rooms, on the road to the Bund Gardens, is the **Council Hall**, containing a few pictures of some interest if not of high artistic merit, amongst which are Sir B. Frere, Lady Frere, Khan Bahadur Padamji Pestanji, Khan Bahadur Naushirwanji, Lord Napier of Magdala, Khan Bahadur Pestanji Sorabji, Framji Patel, the Crown Prince of Travancore, Sir Mangaldas Nathubhai, Dr. Bhau Daji, the Raja of Kochin, Sir Salar Jang, the Thakors of Bhaunagar and Morvi, and Khande Rao Gaekwar.

St. Paul's Church has four stained glass windows at the E. end.

The *Sassoon Hospital* (nursed by the Wantage sisters), in the Gothic style, is at the end of the Arsenal Road. There is accommodation for 150 patients of all classes and nationalities.

Opposite the hospital are the *Collector's Cutcherry* and the *Government Treasury*. About 250 yds. S. of St. Paul's Church is the *Jews' Synagogue*, a red-brick building with a tower 90 ft. high, consecrated 29th September 1867. *David Sassoon's tomb* adjoins the synagogue, which was built by him. The mausoleum is 16 ft. sq. and 28 ft. high.

It is a drive of 1¼ m. to the S.E. passing the Arsenal to *St. Mary's Church*, consecrated by Bishop Heber in 1825. Here are buried many officers of distinction, and the tablets on the walls recall stirring incidents in the history of India. The Font in the S.W. corner of the church is surrounded by stained glass windows.

E. of the Church are the *General Parade Ground* and *Race-course*, the latter included in the former, and about 1 m. long. The races are generally run in September. Close to it are the *Gymnasium*, *St. Andrew's Church*, and the *Masonic Lodge*, and to the N. are the *Ghoripuri European Barracks*. To the *S.* are the *Wanawri Barracks*.

Two Scottish Missions (Free and Est. Church), and a Union Marathi Church are conducted in the city and suburbs.

The *Society of St. John the Evangelist* has a native Mission at Poona; the mission-house is at Panch Howds, Vetal Peit. There are schools for boys of various classes, an Industrial School, an Orphanage, and a School for Catechists.

The *Sisters of St. Mary the Virgin* (Wantage) have also their mission-house at Panch Howds, and in the compound the Epiphany School for high class native girls, and St. Michael's School for low class girls. The sisters have also under their charge St. Mary's High School for European and Eurasian girls (self-supporting). A village school at Parbeti 1 m. from Poona, and another at Gerandaona a little farther off.

The **Sangam** is the name given to the tongue of land at the confluence of the Muta river flowing from the S. with the Mula river coming from the N.W.; it is perhaps the most central spot of the combined city and cantonments. Upon it are several temples, and from it are pleasant views of the river.

The **Wellesley Bridge**, 482 ft. long and 28½ ft. broad, crosses the Muta river to the Sangam promontory, close to its confluence with the Mula. It takes the place of a wooden bridge erected to commemorate the victories of the Duke of Wellington in India. The present bridge, designed by Col. A. U. H. Finch, R.E., cost 110,932 rs., and was opened in 1875.

On the l. hand, after crossing the Wellesley Bridge, are the *Poona Engineering College*, and E. of it the *District Court*,—the latter a long, low building on the site of the Residency of the British Agent, Mountstuart Elphinstone, at the time of the rupture with the last Peshwa, Baji Rao. Mr. Elphinstone retired from it to Kirkee before the battle, and the Marathas plundered the building and pulled it down. At the E. end of Wellesley Bridge is a path to the left, which leads down to a pretty garden with several temples. The first has a tower 40 ft. high. The garden is filled with fruit trees. In the middle of the garden is a second temple, nearly as broad but not so high. A third temple at the end of the garden was built by Holkar who destroyed two old temples to buil

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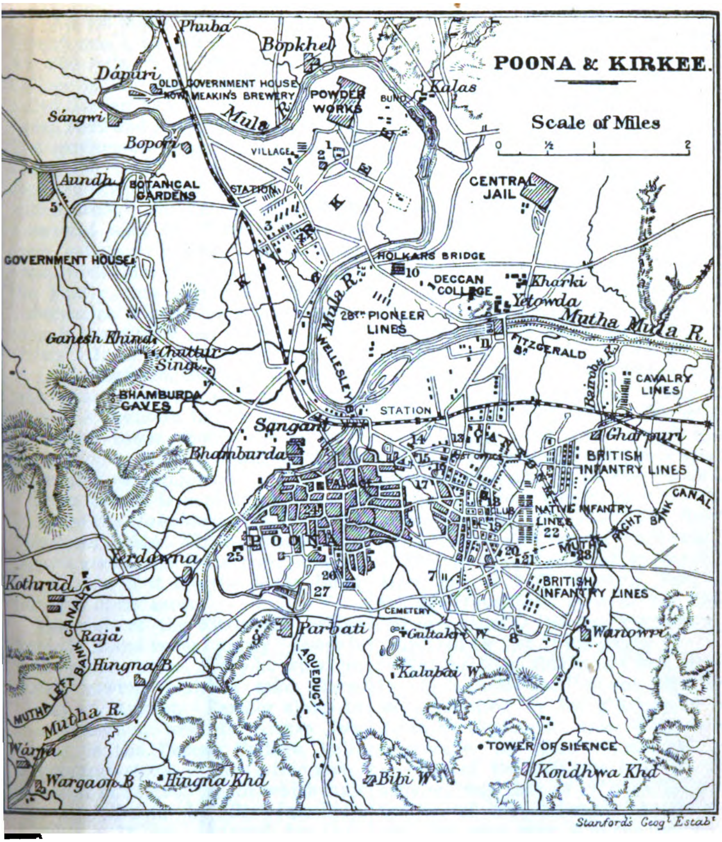

1. Small Arms and Amunition Factory.
2. Grand Magazine.
3. Artillery Barracks and Stables.
4. Roman Catholic Church.
5. Bodyguard Lines.
6. Royal Connaught Boat Club.
7. Commissariat Lines.
8. Military Hospital.
9. Parbati Temples.
10. Sappers' and Miners' Lines.
11. Poona Boat Club.
13. Council Hall.
14. Sassoon Hospital.
15. Bank.
16. St. Paul's Church.
17. Synagogue.
18. Arsenal.
19. Telegraph Office.
20. St. Mary's (Garrison) Church.
21. Waterworks.
22. Racecourse.
23. Roman Catholic Church.
24. City Magistrate's Court.
25. Asylum.
26. Jail.
27. Parbati Tank.

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it. All are dedicated to Mahadeo, and though small, are extremely handsome. At 300 yds. from the Engineering College is *Sir Albert Sassoon's House*, called Garden Reach. It was built between 1862 and 1864, and cost £80,000. The gardens are beautiful, and extend along the banks of the river. The rooms in the principal house are floored with marble. The fine dining-room is connected with the house by a long, open gallery. Beside it is an open room, with sides of carved wood, where the family dine during the Feast of Tabernacles. The ceiling of the drawing-room is beautifully decorated by Poona artists. In it is a full-length portrait of David Sassoon, Sir Albert's father, who must have been strikingly handsome. A fountain in the garden and the water-tower should be noticed. Permission to view it would no doubt be granted on application.

From this it is a pleasant drive of 1¾ m. to the *Jamshidji Bund* and the *Fitzgerald Bridge*. The *Bund* is of stone thrown across the Mula river, and on the S. side of it are the pretty **Bund Gardens** of six acres.

The view of the Fitzgerald Bridge from the *Bund* is very pretty; above it is the broad stream, 350 yds. wide, on which rowing matches take place, chiefly in August. Farther along in this direction, towards Kirkee (see above), is the **Deccan College**, built of gray trap-stone, in the Gothic style, at a cost of 245,963 rs., of which half was contributed by Sir Jamshidji Jijibhai. It was designed by Captain H. C. Wilkins, R.E., and consists of the central block two stories high, with two wings, forming three sides of a quadrangle, surmounted by a high-pitched iron roof coloured red. At the N.W. corner of the main block is a tower 106 ft. high. The wings are occupied by students, and the main building contains class-rooms and laboratory, with a large College Hall 70 ft. long above, containing the Library.

For a native town the streets of the City are wide, and some of the older houses are substantial buildings and extremely picturesque. It is divided into seven quarters, named after the days of the week in which the market was held. Amongst the industries of the town may be mentioned the making of gold and silver thread and wire for embroidery and for a simple kind of jewellery, the stringing of beads and berries for ornaments, and brass-work of all kinds. In the Shanwar, or Saturday division, are the remains of the *Peshwa's Castle*, called Junawada, or "old palace," a large enclosure about 180 yds. sq. It was built by the grandfather of the last Peshwa, and was a grand building, till burnt down in 1827. Only the massive walls remain.

In front is an open space where a vegetable market is held. About 110 yds. to the N. is a stone bridge, over which a road leads to the village of Bamburda and the Sangam. The doors are very large, and covered with iron spikes. Above the gateway is a small balcony supported on pillars. Here is the terrace from which, in 1795, the young Peshwa, Mhadu Rao, threw himself, and died two days afterwards of the injuries he received in the fall. Here, too, in 1773, Narayan Rao, at the age of eighteen, after he had been but nine months Peshwa, was savagely murdered by two of his guard.

Not far from this castle is a street in which, under the Peshwas, offenders were executed by being trampled to death by elephants. One of the most memorable of these executions, on account of the princely rank of the sufferer, was that of Wittoji Holkar, brother of that Jeswant Rao Holkar who, the same year, won the battle of Poona. The last of the Peshwas, Baji Rao, beheld the agonies of the victim from a window of his palace, where, on the morning of the 1st of April 1800, he took his seat with his favourite Balaji Kunjar in order to glut his eyes with the revolting sight.

In the Budhwar or "Wednesday" quarter of the city are some old Maratha palaces, and the quondam residence of Nana Farnavis, a shabby mansion with a small court-yard and fountain and many small dark rooms and dingy passages. On the outskirts of the town is a very large Jain temple with Chinese-looking ornaments.

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Parbati.—A visit to Parbati should not be omitted. The hill, with its temples, is situated at the extreme S.W. of the town, the road to Sinhgarh passes a little to the N. of it, and the *Hira Bagh*, or "Diamond Garden," is passed on the road. In a cemetery here, very well kept and shaded with trees, is interred the celebrated African traveller Sir William Cornwallis Harris, Major in the Bombay Engineers, who died in 1848.[1] The Hira Bagh, with its lake and island, and the villa of the Peshwas, mosque, and temples, is a charming place. Lord Valentia mentions it in his account of a visit to the Peshwa in 1804. The temple at Parbati was built by the Peshwa Balaji Baji Rao, who reigned from 1740 to 1761, but in honour, it is said, of the Rajah of Satara. On leaving the road it is necessary before commencing the ascent of the hill to walk across to the E. side of the Khadakwasla Canal, which comes from the great reservoir 10 m. to the S. of Poona. A long succession of steps and ramps leads up to the top of the hill and to the temples. At each corner of the first court are small shrines to Surya, "the Sun," Vishnu, Kartikeya, the Hindu Mars, and Durga; and in the centre is the principal temple dedicated to the goddess Durga or Parbati, the wife of Shiva, so called from Parvat, "a mountain." She is said to be the daughter of the Himalaya. In the temple is a silver image of Shiva, with images of Parbati and Ganesh, said to be of gold, seated on his knees. The temple was built in 1749, and cost £100,000. During the Diwali the temple is lighted up in a beautiful manner. On the N.W. side of the enclosing wall is a picturesque Moorish-looking window, whence it is said Baji Rao watched the defeat of his troops at Kirkee. From the top of this wall, reached by narrow steps, there is an extensive view over Poona, Kirkee, and surrounding country, including Parbati Tank to the E., and Parbati village S. of the tank over the Hira Bagh to St. Mary's Church and the Jews' Synagogue far to the N.E. To the S.W. is a ruined palace of the Peshwas, which was struck by lightning in 1817, the year of Baji Rao's overthrow by the British. The Brahman who shows the place will expect a donation of 1 r. or so for the benefit of the temple and the numerous blind persons who frequent the hill. At the foot of the hill is a square field, which in the time of the Peshwas was enclosed by high brick walls. Here at the end of the rains, about the time of the Dasahra, gifts in money were presented to all Brahmans. In order to prevent the holy men from receiving more than their share, they were passed into this enclosure, at the gate of which stood a vast cauldron filled with red pigment. Each as he entered was marked with this, and nothing was given till all had gone in. They were then let out one by one, and 3, 4, or 5 rs. were given to each. On one occasion the Peshwa is said to have lavished £60,000 in this manner. There are several other temples and shrines at the top of the hill.

[15 m. S.W. from Poona is **Sinhgarh**, a place very famous in Maratha annals, and very interesting on account of its scenery as well as historic recollections. It is thus described by Grant Duff, vol. i. p. 241, where he speaks of its astonishing capture by the renowned Tanaji Malusre, in February 1670: "Sinhgarh is situated on the E. side of the great Sahyadri range, near the point at which the Purandar Hills branch off into the Deccan. With these hills it communicates only on the E. and W. by very high narrow ridges, while on the S. and N. it has the appearance of a rugged isolated mountain, with an ascent of ½ m., in many parts nearly perpendicular. After arriving at this height there is an immense craggy precipice of black rock upwards of 40 ft. high, and surmounting the whole is a strong stone wall with towers. The fort is of an irregular shape; the exterior presents on all sides the stupendous barrier already mentioned, so that, except by the gates, entrance seems impossible. From the summit, when the atmosphere is clear, is seen

[1] He was the author of *Wild Sports in the West*, and the *Highlands of Ethiopia*.

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to the E. the narrow and beautiful valley of the Nira; to the N. a great plain, in the forepart of which Poona, where Shivaji passed his youth, is a conspicuous object. To the S. and W. appear boundless masses of mountains lost in the blue clouds, or mingled by distance with the sky. In that quarter lies Raigarh, from which place, directed by Tanaji Malusre, the thousand Mawalis, prepared for the attempt on Sinhgarh, set out by different paths, known only to themselves, which led them to unite near the fortress, according to the words of the Maratha MS., 'on the ninth night of the dark half of the moon, in the month Magh.' Tanaji divided his men; one half remained at a little distance, with orders to advance if necessary, and the other half lodged themselves undiscovered at the foot of the rock. Choosing a part most difficult of access, as being the least liable to discovery, one of their number mounted the rock and made fast a ladder of ropes, by which they ascended one by one and lay down as they gained the inside. Scarce 300 had entered the fort when something occasioned an alarm among the garrison that attracted their attention to the quarter by which the Mawalis were ascending. A man advanced to ascertain what was the matter. A deadly arrow from a bowman silently answered his inquiries; but a noise of voices and a running to arms induced Tanaji to push forward, in hopes of still surprising them. The bowmen plied their arrows in the direction of the voices, till a blaze of blue lights and a number of torches kindled by the garrison showed the Rajputs armed or arming, and discovered their assailants. A desperate conflict ensued. The Mawalis, though thus prematurely discovered, and opposed by very superior numbers, were gaining ground when Tanaji Malusre fell. They then lost confidence, and were running to the place where they had escaladed; but by that time the reserve, led by Tanaji's brother, Suryaji, had entered. On learning what had happened, Suryaji rallied the fugitives, asked 'Who amongst them would leave their father's (commander's) remains to be tossed into a pit by Mahars?' told them the ropes were destroyed, and now was the time to prove themselves Shivaji's Mawalis. This address, the loss of Tanaji, the arrival of their companions, and the presence of a leader, made them turn with a resolution which nothing could withstand. 'Har! Har! Maha Deo!' their usual cry on desperate onsets, resounded as they closed, and they soon found themselves in possession of the fort. Their total loss was estimated at one-third their number, or upwards of 300 killed or disabled. In the morning 500 gallant Rajputs, together with their commander, were found dead or wounded; a few had concealed themselves and submitted; but several hundreds had chosen the desperate alternative of venturing over the rock, and many were dashed to pieces in the attempt. The preconcerted signal of success was setting on fire a thatched house in the fort, a joyful intimation to Shivaji."

On the 1st of March 1818 Sinhgarh was taken by the English without loss. The garrison, 1100 men, of whom 400 were Arabs, capitulated, after being shelled for three days, in which time 1400 shells and upwards of 2000 shot were fired into the place. The ascent to Sinhgarh is in part almost perpendicular. Being 4162 ft. above the sea, it is delightfully cool, and the views are beautiful. There are several bungalows here usually occupied by Europeans in summer.

The Journey.—Leave Poona very early, in order to reach Sinhgarh before the heat becomes excessive. Parbati will be reached in half an hour, and horses are changed after the first hour.

Between the tenth and eleventh mile the *Lake of Khadakwasla* (or Lake Fife) is reached. The word signifies "stone junction," from *Khadak*, "a rock," and *Wasla*, "a junction." It is 8 m. long, formed by a grand stone embankment, 1 m. long, thrown across a stream, and supplies Poona with water and also two irrigation canals. There is some shooting about this spot. At the foot of the Sinhgarh Mountain, 14 m., the carriage is exchanged for a pony, or a

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chair, in which the active people of the locality will carry the traveller to the summit of the mountain by a zigzag path 2½ m. long. After reaching the scarp of the hill, you pass through three gateways into the fort, the area inside being about 40 acres. Not far from the gateway are stables hewn out of the solid rock, and used by the Maratha freebooters in Shivaji's time. About ¼ m. from the gateway to the E. is a temple to Ram Raja, and near it are wells and a tank hewn out of the solid rock.]

[**Purandhar** is a strong hill-fort to the S.E., about 17 m. as the crow flies, and 24 m. from Poona. The upper and lower forts are situated more than 300 ft. below the summit, which is 4560 ft. above sea-level, and are protected by a perpendicular scarp. In March 1818 Purandhar was attacked and taken by the English column under General Pritzler (Blacker's *Maratha War*, p. 241). Purandhar is used as a convalescent depôt for troops. There is a D.B. there. The sportsman may find panthers in the hills, and deer and other game in the neighbourhood.]

167 m. **Dhond** junc. sta. (R.)

[From this place the Dhond Munmar State Railway runs N. joining the N.E. branch of the G.I.P. Railway at the latter place (see Rte. 1). It is by this short line that the mails between N. and S. India pass. The only place of importance on this line is, 51 m., **Ahmednagar** sta. (R.) D.B. (pop. over 40,000), the third city of the Deccan, covering 3 sq. m., on the l. bank of the Siva, and founded in 1494 by Ahmad Nizam Shah Bahri, son of a Brahman of Vijayanagar, the first of a Mohammedan dynasty. His territory was the only part of the W. coast to which the ravages of Portuguese piracy did not extend. They maintained a friendly intercourse for many years with Ahmednagar. The power of that state extended over the greater part of Berar and the province of Aurangabad and some districts in Khandesh, Kalyan, and from Bankot to Bassein in the Konkan. The Fort fell into Akbar's hands in 1605, after sustaining a celebrated siege under Chand Bibi, widow of 'Ali Adil Shah, of Bijapur. (The "Noble Queen" of Meadows Taylor's novel.) It was taken from the Nizam by the Marathas in 1760, after desperate fighting. In 1797 the fort was made over to Sindia by the Peshwa, from whom it was taken by General Wellesley, afterwards Duke of Wellington, on the 12th of August 1803. A tamarind tree, under which the Duke of Wellington is said to have lunched, is pointed out on the S.W. side of the Fort.

The Fort is in the centre of the cantonment, 2½ m. N.E. of the rly. sta. Close to it are *Christ Church* and a R.C. Church. The European *Barracks* are 1 m. S.E. of it, and the N.I. Lines and D.B. are N.W. of it. The gate of the Fort towards the Poona road is called the Malle Darwazah; and just outside it are the graves of two British officers who fell here when the place was stormed in 1803. The town though flourishing and with good bazaars has now no architectural interest. Ahmednagar is an important station of the S.P.G., and of the *Ladies' Association*, with large schools and branch missions in several villages in the district. 2 m. from the Fort is the Faria Bagh, or "fairy garden," an old palace of the Nagar kings, which has nothing attractive beyond historical associations.

The principal sight near Ahmednagar is the **Tomb of Salabat Khan or Chand Bibi** (for it is doubtful to which of these two personages it belongs), 6 m. to E. on a hill 3080 ft. The building is octagonal, three stories high; fine view. Below is the crypt, in which are two tombs, one of which has a smaller tombstone on the top of the other. There is no inscription. The first story is used as an infirmary. To the E. by N. is a very large tank. To the N.N.W. is Dongar Gan, 12 m. off, where there is a bungalow, which was a hunting-seat of the old kings, and is now a place to which the English from Nagar go for picnics.]

184 m. **Diksal** sta. a small vil-

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lage. 2 m. beyond Diksal the Bhima river is crossed.

223 m. **Kem** sta., is a large and flourishing village, the largest place between Poona and Sholapur.

234 m. **Barsi Road** sta. This is the station from which travellers who intend to visit Pandharpur turn off to the S. (30 m. by road).

262 m. **Mohol**, sta 24 m. from Pandharpur.

[**Pandharpur** (pop. 17,000), on the right bank of the Bhima river, where is a very celebrated shrine to Witthoba, or Withthal. The temple is said to have been built in 80 A.D., and was rented by certain Brahmans till 1081, then by Badwars, who still take charge of it. The first chamber in the temple is a room 40 ft. sq. with pillars, and without windows and ventilation. The second pillar on the left is covered with silver plates, and pilgrims embrace it. The idol chamber is 8 ft. sq., and the idol is very grotesque, and wears a high cap. Immense crowds of pilgrims visit this temple at certain times, particularly in July and October, and suffer greatly from the crush and the want of ventilation. The scene on the Bhima river at the time of the pilgrimage is most animated and interesting. 28 m. E. is the beautiful unfinished temple at Vijayanagar (Rte. 26), said to have been built for the reception of this idol, which however, refused to move. The legend is that a Brahman named Pandelli, going on a pilgrimage to Benares, neglected his parents and stopped in a Brahman's house at Pandharpur, and saw Ganga, Yamuna, and Saraswati acting as handmaids to his host on account of his filial piety. Pandelli then gave up his pilgrimage to Benares, stopped at Pandharpur, and treated his parents with great respect and honour, whereupon Vishnu became incarnate in him as Witthoba.]

283 m. **Sholapur** sta. (D.B.), (pop. 62,000), capital of a collectorate, and formerly protected by a small but strong fort, now in a ruined state. The Fort is 1½ m. N.E. of the town, and is built on level ground, with a very slight fall to the N. The ramparts are of mud, with a *fausse-braie.* The outer wall has battlemented curtains and 4 inner and 23 side towers. There is a moat on N.W. and S. sides. The Tank of Sadeshwa is to the E. The first gate is called the Khata Darwazah or Spike Gate, from the iron spikes on the huge massive wooden doors. They were to keep off elephants, which used to be trained to break in gates by pushing with their foreheads. It has an uninteresting Persian inscription, with a date corresponding to 1810 A.D. In the revetments are many stones taken from Hindu temples, on which figures of Vishnu, Mahadeo, and of elephants and peacocks are seen.

There is in the city, which lies N. and E. of the Fort, a good **High School** for boys, and a school for girls, which may be visited by those interested in educational matters. The cantonment lay S.E. of the railway station, and there was once a strong force here, but the troops have been withdrawn. In April 1818 General Munro marched against a body of Baji Rao's infantry, 4500 in number, with 13 guns, attacked them under the walls of Sholapur, and routed them with great slaughter. The Fort, after a short siege, surrendered (Grant Duff, vol. iii. p. 484). There is a fine cottonmill at Sholapur, near the Police Station and the Railway. It is worth a visit.

At about 3 m. N. of the city of Sholapur is the **Ekrukh Tank**, 6 m. in length, formed by a modern embankment of earth and rough stones 1½ m. long which has been carried across the Adhin river. Three canals irrigate the surrounding country. The High-level Canal on the left bank waters 863 acres. The Low-level Canal waters 10,601 acres. The High-level waters 567 acres. The greatest height of the embankment is 72½ ft., and the greatest depth of water 60 ft. But for this lake, the whole district near, and even the city of Sholapur itself, would be deserted during a famine. The lake was constructed as a Famine Work in 1878-80.

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The *Waterworks* were built in 1881, at a cost of 2¼ lakhs of rupees, by the Municipality, and give a daily supply of 6 gallons a head.

Moti Bagh Tank is prettily situated close to the rly. crossing on the Bijapur road, and fringed on one side by a magnificent growth of babul trees, A very pleasant row or sail can be had in the boats belonging to the Sholapur club; and the spot affords a pleasant retreat on a sultry evening.

292 m. **Hotgi** junc. sta. (R.), 9 m. S.E. of Sholapur. From this point the Southern Mahratta Railway runs S. to *Bijapur* and Gadag junc. (see Rte. 23).

353 m. **Kulbarga** sta. D.B. The place was abandoned as the seat of the Deccan Government in 1635 in favour of Bedar. It is situated in an undulating plain, a somewhat dreary expanse of black soil, relieved by outcrops of limestone and thriving young plantations of trees.. Houses for the Nizam's officers, who command the troops here, and handsome buildings for a few public offices are erected on the *Maidan*, which stretches away from the railway station to the city. The Old Fort in the background, black with age, and the numerous domes with which the plain is dotted, also help to relieve the generally monotonous aspect. The first object which attracts attention is a large domed tomb, the sepulchre of one of the former rulers of the place, but now used as a *Residence* by the Executive Engineer. A fine public garden is then passed; and nearer the town, new buildings on all sides bear testimony to the reviving prosperity of the place. The town is entered by a handsome gateway.

The outer walls and gateways and most of the old buildings of the **Fort** are in a very dilapidated condition. The *Citadel* or *Bala Hisar* has suffered least. On the top of it is a curious old gun, 26 ft. long, and having twenty pairs of iron rings attached to it, by which it used probably to be slung or lifted. Close by is an old Hindu temple which has been converted into a mosque.

In the old Fort is the **Jumma Musjid**, one of the finest old Pathan mosques in India, built in the reign of Feroz Shah, and modelled after the great mosque of Cordova in Spain. According to Fergusson, it measures 216 ft. E. and W., and 176 ft. N. and S., and consequently covers an area of 38,016 sq. ft. Its great peculiarity is that alone of all the great mosques of India the whole area is covered in. There is therefore no court, and the solid roof affords protection from the sun to all worshippers, while the light is admitted through the side walls, which are pierced with great arches on all sides except the W. This arrangement is so good both for convenience and architectural effect that it is difficult to understand why it was never afterwards repeated. It stands in seemingly good repair after four centuries of neglect, and owes its greatness solely to its own original merit of design.

The *Jail* is the model institution of the sort for H.H. the Nizam's Dominions. It is said to be exceedingly well managed and to be worth a visit.

The *Talukdar's Court*, the *Judicial Offices*, and the *Treasury* of Kalbarga are located in the grand old **Tombs** in the eastern quarter of the town. These tombs are huge square buildings surmounted by domes, and are the burial-places of the kings who reigned here at the end of the 14th century. They are roughly yet strongly built, and, with the exception of some handsome stone tracery, which has unfortunately been whitewashed, none of them contain exterior ornaments of any kind. The interiors are more elaborately finished.

Some little distance from these tombs is the shrine or *Dargah of Banda Nawaz*, or Gisu Daraz, a celebrated Mohammedan saint (of the Chisti family), who came to Kulbarga during the reign of Feroz Shah in 1413. The present structure is said to have been erected in 1640 by one of his descendants during the reign of **Mahmud 'Adil Shah. Shah Wali, Feroz**

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Shah's brother, made many valuable presents to the saiad, and gave him large *jagirs*, and built him a magnificent college close to the city. Some of his descendants still reside at his tomb. The shrine is much venerated by Mohammedans in this part of India, and none but true believers are admitted inside its portals. Close by are some buildings, consisting of a sarai, mosque, and college (*Madrassa*), said to have been erected by Aurangzib, who visited Kalbarga on several occasions. Some distance from the tomb of Banda Nawaz is the *Shrine of Rukunu-d-din* another Mohammedan saint, who resided here at the same time as Banda Nawaz; beyond this again is the *Shrine of Siraju-d-din*, who preceded the other saints at the court of the Bahmani kings. Another remarkable tomb is the *Chor Gumbaz* ("thief's dome"), W. of the city, which is said to have derived its name from having been for many years the haunt of a robber, who used to deposit all his plunder here.

In the town is a Bazaar 370 ft. × 60 ft., adorned by a row of 61 Hindu arches, with a very ornamental block of buildings at either end.

370 m. **Shahabad** sta. (R.) Known for its limestone quarries. Large quantities of the stone are exported.

376 m. **Wadi** junc. sta. (R.) From here the Nizam's State Railway runs E. to Hyderabad (see Rte. 25). Passengers for the Nizam's railway change carriages. There is here a rest-camp for troops *en route* between the Madras Presidency and Bombay.

385 m. **Nalwar** sta. The shooting in this neighbourhood is good both for large and small game.

427 m. **Krishna** sta. Here the railway crosses the Kistna river by a grand bridge 3854 ft. long.

443 m. **Raichur** sta. (R.) At this point the Great Indian Peninsula Railway and the Madras Railway meet. Madras is distant 350 m.

Raichur formed part of the dominions of the Bahmani kings in 1357. It was included in the government of Bijapur (see Grant Duff, vol. i. p. 65), and was governed in 1478 by Khwajah Jehan Gawan. When Bijapur became an independent kingdom, Raichur was its S. capital. The *Fort* is about 1½ m. from the railway station. The N. gate, flanked by towers, is best worth attention. There is a stone elephant not quite the natural size carved out of a boulder about 50 yds. outside the gate, At right angles to this gate is another called the Kasbah Darwazah. Outside this gate is the door of a tunnel out of which the garrison came to close the gate, and then retired by the underground passage into the Fort. The W. gate is called the Sikandariyah, and near it is the old palace, with immensely thick walls, now a jail.

The *Citadel* ought to be seen for the sake of the fine view, extending as far as the Tungabhadra river, 16 m. to the S., and the Krishna, 12 m. to the N. The ascent commences from near the N. gate. The hill on which it is built consists of immense boulders of rock, and is over 290 ft. high. The path up is broken and unsafe after dark. On the left is a row of cells belonging to the *dargah*, or shrine, and at the E. end, overhanging the precipice, is a stone pavilion. Near this on the E. is a mosque 18 ft. high; and on the S. side is a place for a bell or gong 7 ft. high, with stone supports and a stone roof. The whole surface of the top is 70 ft. square. The town is to the E. of the Fort.

486 m. **Adoni** sta. (pop. 22,500). This is one of the principal cotton-marts in the Deccan. The town is of some historical interest. According to tradition, it was founded 3000 years ago by Chandra Sing of Bedar. After the battle of Telikot in 1554, the Sultan of Bijapur appointed Malik Rahman Khan, an Abyssinian, to govern it, which he did for 39 years, and died there. His tomb on the Talibanda hill is still an object of religious veneration. He was succeeded by his adopted son Sidi Mas'aud Khan, who built the lower fort, and the

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fine Jumma Musjid. In 1690 Adoni was taken, after a desperate resistance, by one of Aurangzib's generals, and afterwards fell to the Nizam. Salabat Jang granted it in *jagir* to Bazalat Jang, his younger brother, who made it his capital, and endeavoured to form an independent state. He died in 1782, and was buried at Adoni, and a fine mosque and tomb were erected over his grave and that of his mother. Government grant 1200 rs. yearly for the support of these buildings and the charities connected with them, but the edifice has gone sadly to decay. In 1786 the citadel was captured by Tipu after one month's siege. He demolished the fortifications, and removed the guns and stores to Gooty. In 1792 it was restored to the Nizam, and exchanged by him with the British in 1799 A.D. for other places. The citadel is built on five hills, of which the best known are the Barakila and the Talibanda, both of which rise 800 ft. above the plain. Half-way up the rock is a fine tank containing good water, and never dry.

518 m. **Guntakal** junc. sta. (R.) From this junc. the line runs N.W. to Bombay, S.E. to Madras, S. to Bangalore, N.E. to Bezwada, Vizagapatam, Vizianagram (on the way to Cuttack), and W. to Bellary, Hospet (for Vijayanagar), and Goa.

536 m. **Gooty** sta. (R.) Nearly 2 m. S. of the railway station is an interesting old hill-fort. It was taken by Hyder 'Ali in 1776 after a siege of nine months. The water failed, and the garrison were forced by thirst to surrender. The fort is 950 ft. above the plain, and 2000 ft. above the sea. Sir Thos. Munro was buried at Gooty, but was subsequently removed to Madras. There is a monument to him in the churchyard here.

566 m. **Tadpatri** sta. (R.) The town was founded during the time of the Vijayanagar kings about 1485, when the highly decorative temples were built. The one on the river-bank was never finished, but is the most imposing. See Fergusson, pp. 375-378.

632 m. **Cuddapah** sta. (R.)

710 m. **Renigunta** sta. (R.), junction of the Metre-gauge State Railway (1) N.E. to Nellore (see below), and (2) S. and S.E. to Tirupati (see below), Vellore (Rte. 29), and Villupuram (Rte. 31).

(1) [75 m. **Nellore** sta. (R.) Chief town of the district, stands on the rt. bank of the *River Pennar* 8 m. from its mouth (30,000 inhab.) Here, in the ruins of a *Hindu Temple*, was found a pot of *Roman gold coins* and *medals* of the 2d cent. There are here **Missions** of the Roman Catholics, Scotch Free Church, American Baptists, and Hermansburg Lutherans.]

(2) [8 m. **Tirupati** sta., ✱ D.B. This town of 14,000 inhab., crowded at all times with pilgrims, is celebrated for one of the most sacred **Hill Pagodas** in S. India. It stands at the top of the "holy hill" called *Tirumala*, and is about 8 m. from the rly. sta. Travellers must be wary of thieves, who are numerous. Upon the hill they will be pestered by mendicants. Looking from the town only one path up the hill can be seen along which at intervals are three gopuras, or gateways, under which the pilgrims pass. The last gopura is at the top of the hill. On the other side of the hill there are paths up, but all very difficult. For some years the temple was under the management of the British Government, but in 1843 charge of it was given over to a Mahant or Hindu Abbot, who with his co-authorities controls the expenditure and the worship. The antiquity of the temple is indisputable, but its origin is involved in obscurity. The idol is an erect stone figure 7 ft. high, with four arms, representing Vishnu. No European ascended the hill on which is Upper Tirupati, that is the temple and its suburbs, till 1870, when the Superintendent of Police, in spite of the remonstrances of the Mahant, went up in search of an escaped forger.

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It is 2500 ft. high, and quite bare and without vegetation. The N. ascent on the Cuddapah side is from the small village of **Balapilli**, over hills and through thick jungle, where tigers and panthers are not unknown. The hill has seven peaks. On the seventh peak, Shri Venkataramanachellam, is the pagoda. A broad belt of mango, tamarind, and sandal trees surrounds the temple. There is a decent bungalow built on the top of the mountain for lodging European visitors. In the town is a *dispensary*, in part supported by the Mahant. Idols are very well carved in the town, of brass, or of red wood—the *Pterocarpus santalinus*. E. of the temple is a tank. There is also a Hall of 1000 Pillars, which cannot compare with that at Madura, or those at Chedambaram or Conjeveram. There are sixteen waterfalls in various parts of the hill. It is said that Abbé Dubois was the first to visit the hill, but he probably did not ascend it.

14 m. **Chandragiri** sta. In the palace here the representatives of the Vijayanagar dynasty of the day (1639) made to the E.I. Co. the original grant of the land on which Fort St. George (Madras) was built. The Government carefully preserve the palace, and it is used as a halting-place for officials. It is most picturesquely situated in the Fort, and at the back of it is a high rocky hill. After the defeat of Talikot in 1564 this was the residence of the Rajas of Vijayanagar.

78 m. **Vellore sta.** (Rte. 29).

272 m. **Villupuram** sta. (Rte. 31).]

From **Renigunta** sta. the line continues S.E. to

751 m. **Arkonam** junc. sta. (R.) The N.W. and S.W. branches of the Madras Railway join at this point, and a branch of the the South Indian Railway runs S. to Chingleput.

793 m. **Madras.**

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MADRAS CITY *

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On the first appearance of the buildings of Madras City from the sea, the stranger must feel surprised how so great a capital should have grown up on such an exposed coast, with apparently so little convenience for trade. But the whole line of coast, from Ceylon to Orissa, has not one convenient harbour; although at Vizagapatam there is a natural opening which could, at considerable expense, be converted into a harbour of some magnitude. Madras has no great river near it to bring down products from inland regions, the bulk of the traffic reaching the coast by means of 2 lines of rly.; they are supplemented by a long series of canals along the coast, the line of which passes through the town S. to the South Arcot District, and N. to the Godavari, a length of 250 m.

The city and its suburbs extend 9 m. along the coast, covering an area of 2[illegible] sq. m. Pop. in 1881, 406,000; i[illegible] 1891, 450,000.

Landing-place.—Passengers an[d] cargo are landed or embarked in joll[y] boats or masula boats, which are fla[t]-bottomed barges constructed of mang[o] wood, and sewn together with cocoa-nu[t] fibre. The landing charges are fo[r] masula boats 2·8 rs., jolly boats 1 r.; passengers land without difficulty a[t] the *Pier*, which is 1000 ft. long, and 40 ft. wide, with a T head.

The Madras coast is occasionally visited by cyclonic storms, sometimes o[f] terrific violence. On Oct. 3, 1746, 2[illegible] days after the surrender of Madras to th[e] French, there was a dreadful cyclon[e] in which the *Duc d'Orleans*, *Phœni[x]* and *Lys* foundered with upwards o[f]

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ɔn. The *Mermaid* and *Advice*, ılso went down; and the flag- *hille* was dismasted, and saved ifficulty, after the lower guns en thrown overboard. Out of ɔr vessels then in the Madras ıot one escaped. There have ɔther frightful hurricanes in .807, and 1811. On the latter a the *Dover* frigate and *Chichester* ıip foundered, and 90 coasting went down at their anchors. ; this hurricane the surf broke at distance from the shore. On , 1872 there was another great in which the *Hotspur* and 8 ɔan vessels and 20 native vessels gether 4133 tons were lost. As ore is sandy, stretching in nearly ight line from N. by E. to S. for many miles, without creek y or other natural facility for ıg a harbour, artificial works have ɔ be designed. On the occasion Prince of Wales's visit in 1875, morial stone was laid commem- ıg the commencement of the *ur works*, designed by W. Parkes, C.E., who had constructed the ɔhi harbour. The works were y complete, at a cost of 5,800,000 when in Nov. 1881 a violent ne occurred which seriously ed them, and breached about ½ m. ɔakwater out of a total of 1½ m. mended design was then approved, the works have since been com- d. The harbour consists of two waters to the N. and S. of the ɔm House, enclosing the pier, h runs out from the Custom ɔe. It was proved during the cyclone of 1881 that no harbour can ever be regarded as a har- of refuge, and consequently ships ıow ordered to put out to sea at irst indication of a cyclone. But ıeme of docks to be constructed he south foreshore, with the har- forming the entrance, is under ideration. The sand along the t is unusually flat seawards, reach- ın a depth of 10 fathoms only at a dis ance of 1 m. from the shore, and to this may be partly attributed the pecu- liarity of the Madras surf.

The wind from the S.W. blows from April to Oct. and that from the N.E. from Oct. to April. The S.W. monsoon breezes are for the most part light. The N.E. monsoon brings the rainy season on the east coast, which is from October to December. The S.W. monsoon rains fall on the east coast from the end of May to the middle of October. The average rainfall at Madras is 50 in., nearly half of which falls in November.

November, December, and January are comparatively cool, but there is *no* really *cold weather* in the plains in Madras. The rise of tide does not ex- ceed 3 to 4 ft., even at equinoctial springs.

The Post Office, new Bank of Madras building, old High Court, now occupied by the Port and Customs Offices, and various houses of business extend along the shore facing the harbour. W. of these is a thickly inhabited quarter chiefly inhabited by natives, and known as *Black Town*. In it is Popham's Broadway, a long thoroughfare contain- ing several large shops, the old Bank of Madras, and churches.

The old **Lighthouse**, which still stands on the Esplanade, has been superseded by a tower on the *High Court Build- ings*, which has been furnished with the latest improved light apparatus.

The **New Law Court Buildings** form a handsome pile, designed and erected in the Hindu-Saracenic style, by J. W. Brassington, H. Irwin, C.I.E., and J. H. Stephens. They cover an area of 100,000 sq. ft., were commenced in 1888, and the law courts were formally opened in 1892. The arrangement of the interior is good, and the internal decoration of wood carving and painted glass is well worthy of inspection. All the materials employed in the building were obtained in the country. West of the Law Courts is the new Law College, a fine structure in similar style, designed by H. Irwin, C.I.E.

The **Madras Christian College Build- ings**, erected at a cost of £50,000, form one of the finest Colleges in India.

Fort St. George contains the Euro- pean barracks, the Arsenal, St. Mary's Church, and some of the Government

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Offices. It was designed by Mr. Robins, mathematical professor at Woolwich, who was made commander-in-chief at Madras. The E. face of the Fort is only separated from the sea by a broad road, and a sandy beach accumulated during the present century. The E. face is straight, but the W. face landward is in the form of a crescent, well protected by cross-fire from different bastions, and surrounded by a deep fosse, crossed by a drawbridge.

Here, on Sept. 10, 1746, M. de la Bourdonnais received in the name of the French king the surrendered keys, which were restored to the English by the Treaty of Aix-la-Chapelle. On Dec. 14, 1758 the French arrived before it under the command of M. Lally, but retreated on Feb. 16, 1759, leaving behind them 52 cannon and many of their wounded. The French made their approach on the N. side, and their principal battery, called Lally's, must have been near where the Christian College House now stands, as it was close to the beach, and about 580 yds. N. of the Fort. Another battery was at the native cemetery in Black Town, and a third about 400 yds. to the S.W. In April 1769, while the English forces were far away, Hyder 'Ali made his appearance with his cavalry, and dictated to the Governor the terms on which he would spare the defenceless territory. Again, on August 10, 1780, and once more in Jan. 1792, the garrison were alarmed by the appearance of the Mysore cavalry. Here in Writer's Buildings, Clive twice snapped a pistol at his own head. From this Fort he marched to his first victories, and from it went the army which, on May 4, 1799, killed Tipu and captured Seringapatam. The Accountant-General's Office in the Fort was formerly the Government House. On the ground-floor of the Secretariat Buildings are the voluminous Records.

The **Grand Arsenal** forms a long parallelogram on the first floor. In it is the *Museum*, containing amongst other objects: four cornets, or flags, belonging to the 1st and 2d Regiments of Madras Cavalry—the oldest flags taken from the Dutch and French are sewn up in covers, to protect them from the squirrels, which have destroyed many, using them to make their nests;—two iron helmets taken at Manilha (*sic*) in 1762, one weighing 10 lbs., the other 14 lbs. There is also a very curious brass mortar from Kurnool, shaped like a tiger sitting with legs planted almost straight out. Also a handsome gun taken from Jeswant Rao Holkar, with his name and the date, 1218 A.H. = 1803 A.D.; the cage in which Captain P. Anstruther, R.A., was kept prisoner in China for seven months; a very fine bronze bell taken by Major M'Intyre at Ching Kang Foo; the colours taken at the capture of Sadras in 1780, and from the French at Pulicat in 1781; the Dutch colours taken at Amboyna in 1810; tiger-headed guns taken at Seringapatam in 1792; a wall-piece, which belonged to the Nawab of the Carnatic, the barrel of which is 12 ft. long; the six keys of Pondicherry, taken in 1778; a bifurcate projectile, which, after issuing from the cannon, opens out like a double-bladed sword to the length of 5 ft. 10 in.; a wall-piece brought from Bellary, the barrel of which is 15 ft. long, though the bore is only 1⅛ in.; leather petards with straps to fasten them to a gate.

Across the Esplanade W. of the Fort are **Pacheappah's College and Hall**. The latter is of Greek Ionic architecture, and of noble proportions. Both buildings owe their erection to Pacheappah Mudelliar, a wealthy and benevolent Hindu gentleman who, dying a hundred years ago when education was almost unknown in Madras, endowed various religious and scholastic institutions and private charities with no less than a lakh of pagodas.

The **Jail** or Penitentiary is ½ m. W. of the Fort.

The **General Hospital** is opposite the Central Rly. sta. The records go back to 1829. Dr. Mortimer published an account of it in 1838. On the E. side there is a large detached building accommodating the Medical College. The hospital contains 500 beds, and is for both Europeans and natives. The new

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Military Hospital is S. of the Fort, the Maternity and Ophthalmic Hospitals are in Egmore, and there are other hospitals in Black Town, and also a model Leper Asylum.

The **Memorial Hall**, near the General Hospital, is a massive building of no great architectural beauty, erected by public subscription in commemoration of "the goodness and forbearance of Almighty God in sparing this Presidency from the Sepoy Mutiny which devastated the sister Presidency of Bengal in the year 1857." It is available for public meetings of a religious, educational, charitable, and scientific character; its doors being closed against "balls, concerts, theatrical exhibitions, and such-like entertainments as have the character of mere worldly amusement." The Bible Society occupies the basement, and the Tract and Book Society an adjacent building somewhat in the same style of architecture.

The **People's Park**, close to the Central Railway Station. Madras owes this place of public resort to Sir Charles Trevelyan, a former governor. It embraces 116 acres of land, with roads extending to 5¼ m. It has eleven artificial lakes, a public bath, a fine zoological collection, tennis courts, and a bandstand; but is not kept up very well owing to want of funds. S. of it stands the *Victoria Town Hall*, facing the road, raised by public subscription 1883-88 (Mr. Chisholm, architect). The building is in keeping with the neighbouring Central Station.

The **School of Arts**, near St. Andrew's Kirk, was established as a private institution by Dr. Alexander Hunter in 1850, and for five years was mainly supported by that worthy Doctor's private purse. Government took it over in 1855.

Government House is about ½ a mile S. of the Fort. The entrance hall is spacious, and contains a full-length portrait of 'Azim Jah, the Nawab of Arcot, and two pictures of his sons. In the breakfast-room is a picture of the installation of Nawab Ghulam Muhammad Ghaus Khan under the governorship of Lord Elphinstone, with the date 1842. In the dining-room is a portrait of Clive, and one of Nawab Shuj'au-daulah, of Oudh, and also one of the Nawab 'Umdatu-l-Umara. In the drawing-room is a full-length portrait of Lady Munro, by Sir Thomas Lawrence,—one of his finest pictures. There is also a portrait of the Marchioness of Tweeddale. The *banqueting-hall*, in a detached building, is a noble room 80 ft. long and 60 ft. broad, and very lofty. The principal entrance is on the N., and is approached by a broad and lofty flight of stone steps. The hall was constructed during Lord Clive's government to commemorate the fall of Seringapatam. Round the walls are large pictures of Queen Victoria seated; George III., taken at the beginning of his reign; Queen Charlotte; a full-length of Sir Thomas Munro, probably by Sir T. Lawrence; Robert, Lord Hobart, 1790-98; Lord Harris; General Meadows; Lord Mornington, afterwards Marquis Wellesley, seated on the terrace of the old Government House in the Fort, with two flags on his left, the British surmounting that of Tipu,—the steeple of old St. Mary's Church is also shown; also General Wellesley (Duke of Wellington); Sir C. Trevelyan in an oratorical attitude; General Sir S. Auchmuty; General Sir Eyre Coote; Lord Cornwallis, standing in the act of giving a command; Sir Thomas Strange in the robes of a judge; Lord Napier and Ettrick, K.T., in the robes of a peer; the Marquis of Tweeddale, Sir M. S. Grant Duff; Lord Connemara, and others.

On the road from the Fort to Mount Road stands a bronze equestrian *statue of Sir T. Munro*, by Chantrey, erected by public subscription in 1839 at a cost of £9000.

The Island is a large recreation and parade ground between the Fort and Government House. The Gymkhana Club pavilion is a handsome structure in the S.W. corner, on the banks of the Cooum.

The **Chepauk Park and Buildings.**—This park was once the property of the Nawabs of the Carnatic. On the death of the last occupant of the *musnud*, the property escheated to Government, together with the old palace, a structure

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of mixed Saracenic, Ionic, and Doric architecture. Government has since greatly improved the palace, and the whole building is now in the Moorish style, presenting a most imposing appearance. The entrance, by the Wallajah Road, is through an ornamental gateway with representations in porcelain of the various incarnations of Vishnu, executed by the Madras School of Arts. The building is now occupied by the *Board of Revenue Offices.* Attached to it on the S. is the *Civil Engineering College*, and to the S. of this is the Presidency College, a fine large building in the Italian style. W. of this again is the Gosha, or Caste, Hospital hidden amongst trees, and beyond it is the fine ground and pavilion of the Madras Cricket Club. N. of the old palace is the *Senate House*, designed, like many other buildings in Madras, by Mr. Chisholm. It was begun in 1874 and completed in 1879 at a cost of 289,000 rs. Close to the S. entrance, facing Chepauk palace, will be seen the *Jubilee statue of the Queen Empress*, a replica of the Boehm statue at Windsor, presented to the city by Rajah Gajapatee Row of Vizagapatam. 1 m. S.W. of the Senate House is *Triplicane*, a crowded district containing the palace where the Prince of Arcot resides, and a famous Mohammedan mosque and Hindu temple.

The **Promenade by the Sea-shore.**—The **Marina**, the fashionable drive and promenade at Madras, is by the seashore, from the southern extremity of the Fort southward over the Napier Bridge, and past the Senate House, the Revenue Board Office, the Civil Engineering College, the D. P. W. offices, the Presidency College, as far as the Capper House Hotel. Thence Cathedral Road runs nearly due W. about 2 m. to St. George's Cathedral, the Mount Road, and the suburb of Adyar. A great part of these roads is overhung by mighty banian trees, forming a tunnel through which one drives in agreeable coolness even when the sun is hot.

The **Mount Road** extends from Government House to the Mount, 7 m. The best European shops lie between Government House and the Club. The principal Hotels are also in this neighbourhood.

General Neil's Statue opposite the entrance to the Club. At the base is a fine alto-relievo of a battle, with Highlanders and guns, and at the back is, "Erected by public subscription, 1860." On the other two sides are the names of the non-commissioned officers and men who fell in the actions in which Neil was engaged. There is also an inscription recording his death at Lucknow.

CHURCHES.

The **Cathedral** (St. George's) stands l. in an enclosure, a little beyond Neil's statue along the Mount Road. The exterior is not handsome, but the dazzling white chunam and the very numerous and remarkably handsome tablets and tombs, and the lofty and massive pillars in the interior, produce a very pleasing impression. At the E. end of the N. aisle is a fine monument to the Right Rev. Daniel Corrie, LL.D., first Bishop of Madras. The monument to Bishop Reginald Heber, who died in 1826, is on the N. wall of the N. aisle, and represents him confirming two natives. Notice too the monument to Major George Broadfoot, C.B., who was one of the illustrious garrison of Jellalabad.

St. Mary's Church, in the Fort, built 1678-1680, was the first English church built in India: it stands N. and S. Sir Thos. Munro, Lord Hobart, and other distinguished persons are buried here. There is some interesting sacramental plate dated 1698. The most remarkable monument is one of white marble reared by the E.I. Co. to the famous missionary Schwartz. He is represented dying on his bed surrounded by a group of friends, with an angel appearing in the clouds and holding up a cross to his view.

On the N. side of the square, in the Fort, is a *statue of Lord Cornwallis* under a stone canopy, on the pedestal of which is sculptured the surrender of Tipu's two sons in 1792. This statue is by Chantrey, and was erected in 18[illegible] at the joint expense of the principal inhabitants of Madras.

St. Andrew's, the Scotch Church,

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m the Punamali Road, opposite the S.I. Railway Station, Egmore, built 1818-20, cost £20,000, the architect being Major de Havilland. The Madras stucco, or chunam, in the nterior gives to the pillars all the whiteness and polish of the finest marble. The steeple rises to the height of 166 ft., and the building is remarkable for the complete substitution of masonry for timber, which might be destroyed by white ants.

At **St. Thomé**, rather more than 2 m. due S. of the Fort, there is a small but pretty church situated on the top of a sand dune within a few yards of he sea.

St. Thomé, Roman Catholic Cathedral, a short distance N., is an old tructure, and has the reputation of being built over the earthly remains of St. Thomas. On the S. side, beneath a large trap-door, his tomb is pointed out (see p. 342).

The **Armenian Church** in Black Town, a quaint old building well worth a visit, bears on its street portal the date 1712.

St. Matthias' Church, *Vepery*, is remarkable as having been given by Admiral Boscawen as a recompense for the one near the beach which was destroyed during the war between the French and English. It belongs to the Church of England.

In Black Town, *Emanuël Church*, the *Church Mission Chapel*, and the *Wesleyan Chapel*. The *Roman Catholic Cathedral* is in Armenian Street in Black Town.

The Woman's Medical Mission and Schools and second Tamil church of the Free Church of Scotland are in the Royapooran suburb N.

The **Gun-carriage Factory.**—This is one of the oldest institutions in Madras. It was originally established in 1802, at Seringapatam, but as the supply of timber from the teak forests of Mysore and Coorg failed, it was removed to Madras in 1830.

The **Museum** is situated about 2 m. to the W. of the Fort, on the Pantheon Road. The collection was originally formed in 1846, and arranged in the College Hall by Dr. Balfour. In 1857 it was removed to the present building, then known as the Pantheon. During the forty years that have passed since then the work of collection has been going on steadily, until now it contains a unique assortment of interesting specimens, which have made the name of the Madras Museum famous amongst modern scientists. The Museum is open daily to visitors from 6.30 A.M. to 5 P.M., Sundays excepted. The afternoon of the first Saturday in the month is reserved for the reception of native ladies. The total number of visitors to the Museum amounts to nearly 400,000 annually. The **Victoria Technical Institute, New Theatre,** and **Connemara Library** within the compound of the Museum is a large block of buildings designed by Hy. Irwin, C.I.E.

The very extensive library of the Literary Society, a branch of the Royal Asiatic Society, is at the Connemara Library. The Mackenzie MSS., in upwards of 60 gigantic volumes, may be noticed, containing a mass of historical and legendary lore respecting the S. of India. There is also a portrait of the well-known French missionary, the Abbé Dubois, dressed as a native of India. He spent 25 years in Mysore.

The **Botanical Gardens,** near the Cathedral, comprise an area of about 22 acres, and are laid out in a highly ornamental manner. Many rare trees, shrubs, and plants are to be seen there; one of the great attractions being the splendid *Victoria Regia*, in a couple of small ponds. The Society possesses a valuable Library containing many rare works. The Gardens were brought into existence mainly through the efforts of Dr. Wright about the year 1836.

The **Observatory** is about 1 m. W. of the Museum, and has been in charge of very eminent men. It originated

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in a small private observatory started in 1787 by Mr. W. Petrie, a scientific member of Council. The building was erected in 1793 by Michael Tapping, under orders from the directors of the E.I.C., and stands in N. lat. 13° 4′ 6″, E. long. 80° 17′ 22″.

The building known as the *Old College*, not far from the Observatory, is now used as the office of the Director of Public Instruction.

The **Central Railway Station** is one of the finest in India.

Suburbs.

On the way to Guindy, the Racecourse, and the other southern suburbs is *Marmalong Bridge* (said to be *Mamillamma*, "Our Lady of the Mangoes") spanning the Adyar river. It has 29 arches. Near the N. end is an inscription in English, Latin, and Persian, which says that the expenses of the bridge were defrayed from a legacy left for the purpose by Adrian Fourbeck, a merchant of Madras.

The **Little Mount**.—This curious spot is about 5 m. S.W. of the Fort. It is on a rocky eminence on l. after crossing Marmalong Bridge. A flight of steps leads to the Church. On the l. is a litter in which they carry the effigy of the Virgin. On the left of the entrance is a portrait of St. Thomas, with an old Portuguese inscription. Descending some steps on the left, a slope leads down to a cavern hewn out of the solid rock. It is necessary to stoop very low to enter the cave, and there is nothing to see but a narrow aperture which lets in the daylight; and through this fissure they tell you St. Thomas escaped the Indians who wished to slay him. In the vestry-room is a Missal with the date 1793. They show a dark cell full of bats, said to be the oldest part of the church, where St. Thomas himself worshipped. To the W. is a hole in the rock in which is a little water, said to have been miraculously produced by him. This is called the Fountain. Outside are some rocks said to be marked with the feet, knees, and hands of St. Thomas. The general belief is that St. Thomas was martyred[1] at Mylapore, which H. H. Wilson (*Transactions of Roy. As. Soc.* vol. i. p. 161) identifies with Mihilaropye, or Mihilapur, now St. Thomé. The martyrdom is said to have taken place on the 21st of December 68 A.D.; and Heber says (*Journal*, vol. iii. p. 212, 4th ed.): "I see no good reason for doubting that it is really the place." In the *Anglo-Saxon Chron.* (p. 357, Bohn's ed.) it is said: "This year (883), Sighelm and Athelstan carried to Rome the alms which Alfred had vowed to send thither, and also to India to St. Thomas and to St. Bartholomew." Gibbon refers to it, ch. 48. Bishop Dorotheus, born 254 A.D., in a fragment in the *Paschal Chron.* says that the Apostle Thomas suffered martyrdom at Calamina, a town of India (see Cave's *Historia Literaria*, p. 107). At the Council of Nice, 325 A.D., John, Bishop of India, was present. St. Jerome, 390 A.D., mentions Calamina as the town in India where St. Thomas died. In Col. Yule's *Marco Polo*, vol. ii. pp. 290, 293, 294, will be found references to other ancient notices of St. Thomas's visit to India, and an illustration of the cross mentioned above. Abdias, who lived at the end of the 1st century, and whose work was published by Lazius at Basle in 1552, says he remembered a book in which the voyage of St. Thomas to India was described.

The *College of Agriculture*, the *Saidapet Model Farm*, the *Teachers' College*, and the *Government Veterinary Hospital* will be observed on the Madr[illegible] side of the river, east of the Moun[illegible] Road. The Model Farm is not no[illegible] fully cultivated. Its situation turne[illegible] out to be ill chosen on sandy unpro[illegible]ductive soil, and it is now simply use[illegible] for practical demonstrations to th[illegible] students of the College of Agriculture.

[1] The Rev. C. Egbert Kennet, of Bishop[illegible] Coll., Calcutta, has brought together t[illegible] notices of St. Thomas's visit to India in [illegible] pamphlet, printed at the S.P.C.K. Pre[illegible] Vepery. See also Dr. Milne Rae's *The Syri[illegible] Church*.

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The **Governor's Country House** at Guindy, about 5 m. from Government House. The house standing in a large park, with many deer, has a very handsome appearance, being faced with the beautiful white chunam for which Madras is so famous. The centre room, which is used as a ball-room, contains a good bust of Wellington. The flower-garden lies to the S., and is 8½ acres in extent, and there are detached bungalows for the staff in the park.

The **Race-course**, close to Government House, Guindy, is 1½ m. long. To the N. you see the Great Mount and Palaveram, a double hill about 500 ft. high, with a long, low range extending from it. The races take place in the cold weather. In the course is an obelisk to Major Donald Mackey, who died in 1783.

St. Thomas's Mount, or **Great Mount** (rly. sta. 1 m. distant), is 7 m. from the Fort, and about 3 m. from Marmalong Bridge to the S.W. At the base of the Mount are the *Cantonment* and the building which used to be the headquarters of the Madras Artillery: the mess-rooms are said to be the finest in India. There are good reading-rooms and a valuable library. In the dining-room are some interesting portraits.

The **English Church** is a few hundred yards from the mess-house. It is a handsome building, with a well-proportioned steeple. The register of the church goes back to 1804. There are monuments here to several distinguished officers.

The **Mount** is a knoll of greenstone and syenite about 300 ft. high, topped by an old **Armenian Church.** The ascent is by a succession of terraces and steps. Over an archway is the date 1726, and within are several slabs with epitaphs. After ascending 121 steps observe the remains of a fortification, with embrasures for guns, and three cannon used for signals. The church is called "The Expectation of the Blessed Virgin," and was built by the Portuguese in 1547. To the N.W. are the Hills of Palaveram, and between them and the Mount are the barracks, with a fine parade ground. At this Church, behind the altar and above it, is *a remarkable cross* with a Nestorian inscription in Sassanian Pahlavi of about 800 A.D. The inscription begins a little to right of the top of the arch. Dr. Burnell translates it: "Ever pure . . . is in favour with Him who bore the cross."

Sport. The immediate neighbourhood of Madras offers very few opportunities for sporting expeditions, although there are parts of the Presidency, such as the Western Ghats and the Northern Circars, where as good big and small game shooting can be got as anywhere else in India. Within one day's journey of Madras big game is not at all obtainable, but very good snipe-shooting can be had in the cold weather along the line of railway to the south, notably at Guduvancherri, a small village about 22 miles from Madras, where bags of 50 couple have been shot within a few hours. The services of a local *shikari* should, if possible, be secured. On the Nuggery Hills, about 60 miles to the N.W. of Madras, it is still possible to obtain some deer-stalking.

At 26 m. W. of Madras, **Trivalur** sta., there are large temples; and 4 m. from the station is the site of the old fort of *Tripasore*, which was captured by Sir Eyre Coote in 1781. Tripasore fort was at one time the station for the East India Co.'s cadets, and afterwards for pensioners.

The following is from Fergusson's *History of Indian Architecture*:—"The temple of Trivalur contrasts curiously with that at Tanjore in the principles on which it was designed, and serves to exemplify the mode in which, unfortunately, most Dravidian temples were aggregated.

"The nucleus here was a small village temple. It is a double shrine, dedicated to Shiva and his consort,

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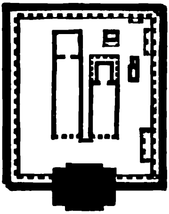
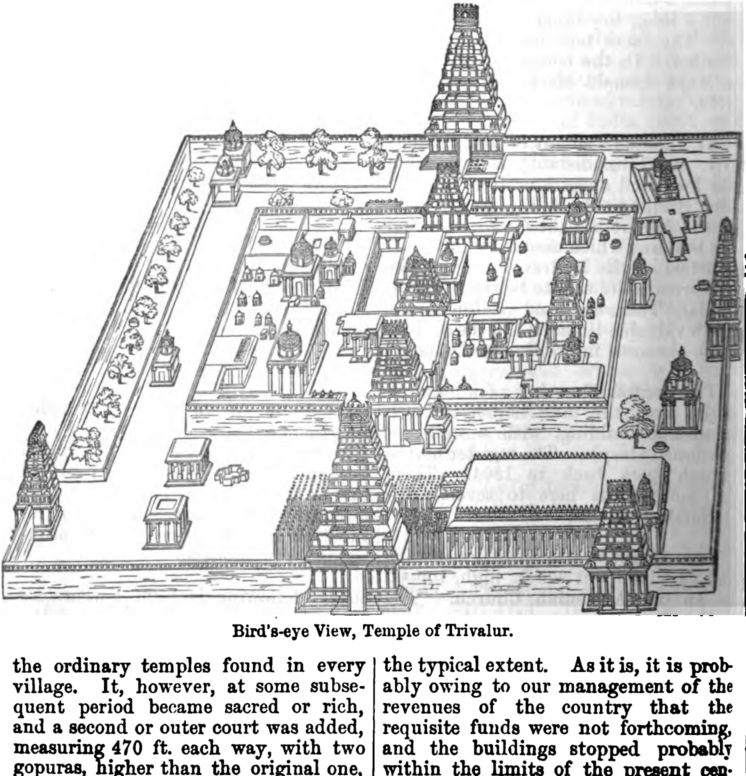
standing in a cloistered court which measures 192 ft. × 156 ft. over all,



Plan of Inner Temple of Trivalur.

and has one gopura in front. So far, there is nothing to distinguish it from the ordinary temples found in every village. It, however, at some subsequent period became sacred or rich, and a second or outer court was added, measuring 470 ft. each way, with two gopuras, higher than the original one, and containing within its walls numberless little shrines and porches. Additions were again made at some subsequent date, the whole being enclosed in a court 940 ft. × 701 ft.—this time with five gopuras, and several important shrines. When the last addition was made, it was intended to endow the temple with one of those great halls which were considered indispensable in temples of the first class. Generally they had, or were intended to have, 1000 columns; this one has only 688, and only about one half of these carry beams of any sort. There can, however, be very little doubt that, had time and money been available, it would have been completed to the typical extent. As it is, it is probably owing to our management of the revenues of the country that the requisite funds were not forthcoming, and the buildings stopped probably within the limits of the present century.



Bird's-eye View, Temple of Trivalur.

"The general effect of such a design

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as this may be gathered from the bird's-eye view (woodcut, preceding page). As an artistic design, nothing can be worse. The gateways irregularly spaced in a great blank wall lose half their dignity from their positions; and the bathos of their decreasing in size and elaboration as they approach the sanctuary is a mistake which nothing can redeem, We may admire beauty of detail, and be astonished at the elaboration and evidence of labour, if they are found in such a temple as this, but as an architectural design it is altogether detestable."

ROUTE 25

WADI JUNCTION TO HYDERABAD, SECUNDERABAD, (*GOLKONDA, BIDAR*) WARANGAL, BEZWADA, VIZAGAPATAM, VIZIANAGRAM, PURI AND CUTTACK.

H.H. the Nizam's State Rly.

376 m. from Bombay, **Wadi** junc. sta. (R.) (see p. 333).

9 m. **Chittapur** sta. extensive silk manufactures. About 1 m. to the S. is **Nagai**, a deserted town with ruined temples dating from 1050 A.D. In one of them is a life size bull cut out of a solid block of basalt.

24 m. **Seram** sta. A richly carved temple, of 1200 A.D.

44 m. **Tandur** sta. (R.). Small and large game.

88 m. **Shankarpalli** sta. From here is a fair weather road to Bidar, 10 m. (see p. 351).

100 m. **Lingampalli** sta. Soon after this the line is very picturesque, dotted with numerous granite peaks and isolated rocks. This stone belt extends to Bhunigaon, 28 m. E. of Hyderabad.

115 m. **HYDERABAD** sta. ✲ 1¾ m. from the nearest city gate. The capital of H.H. the Nizam's territory. The city (pop., with suburbs, 392,700) stands on the S. bank of the Musi river, with Golkonda to W., and the cantonments of the British troops, the contingent, and the Residency and its bazaars to the N.

The state of which Hyderabad is the capital covers 98,000 sq. m., with a pop. of 10,458,930, and is by far the largest native state in India. The city is famed for its warlike, and varied, population. Formerly all the inhabitants always carried weapons, but owing to the peace and prosperity which have come with British influence, the habit is not now universal. It is still the custom, among the upper classes, to carry an ornamented dagger in the girdle, or a sword suspended from a gold lace belt, when paying visits. In this custom servants imitate their masters, and most of the shopkeepers in the bazaars continue it.

There is a very beautiful *Public Pleasure-ground* N. of the station. In this garden are two pavilions, and at one end a menagerie. There is also a piece of water in the grounds. The small branch line which connects the railway station and the workshops is not used for passenger traffic. Dominating the N. part of the garden is a black rock called *Naubat Pahar*, "the Guard Rock," which is very picturesque. *Fateh Maidan*, a plain that lies between the black rock and Chadar Ghat, is the Nizam's polo-ground. Near the public gardens is the Saifabad Cantonment of the Nizam's regular troops. It is very neatly laid out. There is an old mosque here built by Khairatbai. The powder-magazine is believed to be her tomb.

The **Residency** stands about 1 m. N.W. of the city in a suburb called Chadar Ghat, and is surrounded by a bazaar containing 12,000 inhabitants. The grounds are extensive, and full of grand old trees, and are enclosed by a wall, which was strengthened by Colonel Davidson after the attack upon the Residency on the morning of 17th July 1857. That attack was made by a band of Rohillas and others, and was repulsed by the troops at the Residency under Major Briggs, Military Secretary. Bastions were then erected commanding the approaches, but the place was not attacked again.

On the site of the Residency there was formerly a villa belonging to a favourite of Nizam 'Ali, and in it Sir John Kennaway, who was appointed Resident in 1788, was received. The

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present Residency was built 1803-8. The N. front, at which is the Grand Entrance, looks away from the Musi river and the city. In the stately hall is a picture of General Cubbon at one end and a portrait of the Rajah of Mysore at the other. Between them is a picture of Chandu Lal in a white turban and robe. The chandeliers cost a prodigious sum, and the lighting of the Residency in former times for a single reception-night entailed an expense of £1000. On such occasions the crowd was so great and the number of those who tried to force an entrance so excessive that swords were often drawn. While the male visitors were received by the Resident, their wives were entertained in a mansion attached to the Residency, called the Rang Mahal which no longer exists. To the W. of the Residency is a private mansion for the Resident, where he can withdraw into complete privacy. Among the trees the visitor will remark four enormous specimens of the *Ficus indica*, the trunk of one measuring 30 ft. round. There is also a very gigantic tamarind tree. The Park contains an obelisk raised by the officers of the Russell Brigade to the memory of Lieut. William John Darby, who was killed in 1815 within the city of Hyderabad, while gallantly leading the grenadiers in a charge against some rebels.

The **City** is in shape a trapezoid. The total area is 2 m.: it is modern and has no very remarkable buildings, but the *bazaars* are extremely picturesque and thronged with natives from all parts of India. On the N.W. side are five *Gateways*, viz. on the extreme E. the Chadar Ghat Gate; next on the W. the Delhi or Afzal Gung Gate; next in the same direction are the Champa, the Char Mahal, and the Old Bridge Gates in succession. In the S.W. side there is first, the Dudhni Gate, then the Fateh, which is exactly in the centre, and then the 'Aliabad in the S.W. corner. In the S. side are the Gaulipur and the Ghaziband, and on the E. side are the Mir Jumlah, the Y'akubpur, and the Daudpur Gates.

The Musi river on the N.W. side is crossed by three *Bridges*. Farthest to the E. is the Oliphant Bridge, which was erected in 1831 by Colonel Oliphant, of the Madras Engineers, afterwards a director of the E.I.C. The next bridge to the W. is the Afzal Gung Bridge, and then comes the Old Bridge. Crossing the river by the Afzal Gung Bridge, the traveller passes near the *Residency School* and the *City Hospital*. The *Afzal Gung Musjid* (Mosque), which adjoins the hospital to the N., is a noble building with four lofty minarets. On the other side of the road is a hospital for women, which for some time was presided over by an American lady. This establishment can be inspected by ladies only.

Crossing the bridge and passing through the Afzal Gung Gate, the traveller finds himself in a broad street, which runs from it completely through the city. A few hundred yards farther is the *Palace of the late Sir Salar Jang Bahadur*, G.C.S.I., whose able administration of the state is a matter of history. Sir Salar's palace is called the Barahdari, a common name for palaces or pavilions, literally "twelve doors." The great drawing-room contains a number of portraits of former Residents and other distinguished personages. It looks upon a small piece of water with fountains. The gardens are tastefully laid out. The Sili Khana contains curious specimens of old weapons and coats of mail. Close to it is the Chini Khana, about 14 ft. square and 12 ft. high, covered with china cemented to the walls, some of which is said to be valuable. Proceeding along the central street, at about ¼ m. from the Afzal Bridge is a rectangular building with four minarets, hence called the *Char Minar*, 186 ft. high and 100 ft. wide on each side, built in 1591, formerly a college, occupying the most central position in the city where the four main roads meet. Just before reaching it, one passes under an arch which is called the *Machhi Kaman*, or "Arch of the Fish," the fish being a badge of high rank. There are four arches 50 ft. high across the streets, one to each quarter of the compass. Here, too, is a small garden called the *Gulzar*, or Charsu. A little to the E. of the

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Char Minar is the *Mecca Musjid*, the principal mosque in the city, and so called from its resemblance to the mosque at Mecca. It is a grand but sombre building, with four minars and six arches in front, occupying one side of a paved quadrangle 360 ft. square. During the Mohammedan festivals as many as 8000 or 10,000 people assemble here for prayer. In the centre are two polished stone slabs, said to be taken from a Hindu temple.

The **Nizam's Palace** is on the W. side of the Char Minar: the Chauk, or principal street, gives access to the *Nizam's Palace*, where a gateway leads to a quadrangle about the size of that of Christ Church, Oxford. At the S.W. corner of this there is a lane which leads into a second quadrangle, in which are generally about 2000 servants, horsemen, etc.; a passage from the S.W. corner of this leads into a third quadrangle about the size of Lincoln's Inn Fields, where 1000 or 2000 attendants are generally to be found. The buildings on each side are handsome, and resemble the Shah's palace at Teheran, but are finer. Persons invited here dismount from their elephants, and are received by the Chamberlain, who wears a white robe. They are conducted into a handsome pavilion, filled with courtiers, handsomely furnished, and with five immense chandeliers. It is said that the palace contains 7000 persons.

During the Muharram, H.H.'s troops to the number of 30,000 pass in procession in front of the palace, and the spectacle is altogether a very magnificent one. The procession takes place on the 5th of Muharram: it is called the *Langar*, and is said to be in honour of Kutb-u-din Kuli Shah, the sovereign, who built the Char Minar and the Mecca Musjid. Various stories are told about this procession. It is said that *Langar* (a chain) means the chain with which an elephant is confined, and that Kutb-u-din Kuli Shah was run away with by his elephant, which suddenly became furious and rushed about for three days, keeping the king without food and in peril of his life. On the third day it became tractable, and the *Langar* was fastened on it. In a side street 200 yds. beyond the palace is the house in which the well-known minister Chandu Lal died. It is a low but highly-ornamented Hindu house.

Beyond the *Chauk*, where all the mercers live, and near the W. wall of the city, is the vast palace of the *Barahdari*, which was built by the Shamsu-'l-umara. It covers a large space, is handsomely furnished, and contains a gigantic suit of armour and many mechanical curiosities, also a number of ostriches, which are ridden by men. The birds travel with great speed, but are very difficult to manage. From the top of this palace there is a fine view over the city. To the W. Golkonda Fort is seen, and the mausoleums of the kings close by it. A silver streak between marks the position of the Mir 'Alam tank. One can see also the *Pul-i-Purana*, or Old Bridge. To the S. the *Jehan Numa Palace* is visible, and a mosque built by the Amir Kabir.

The *Jehan Numa*, also built by the Shamsu-'l-umara, in a suburb of the same name outside the 'Aliabad Gate, is reached by a causeway built across rice-fields. Adjoining it is a very long bazaar, consisting of neatly-built houses, forming two long but narrow ellipses. These houses seem to be rented at particular times to the attendants of great personages coming to visit the city. Beyond is a court where there are hundreds of soldiers, horse and foot. At the end of this is a carpeted staircase which leads into a reception-room. The palace is full of curiosities of all kinds.

A morning may be passed in visiting the *Mir 'Alam Tank*, which is 2 m. from the S. wall of the city. The lake is 7 m. round. The embankment is formed of twenty-one granite arches laid on their sides, presenting their convex surfaces to the pressure of the water. It is 1120 yds. long, and was built by French engineers at a cost of £80,000. There are several steamers on the lake; one for hire.

At 300 yds. from the bank is a bungalow, where you can take refreshments, if you bring any with you. At the extreme W. end of the lake, which has picturesque coves and windings, is a wooded hill about 80 ft. high,

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surmounted by a building which is the *Dargah*, or shrine, of *Mahbub Ali*. In order to see the dargah you have to disembark and walk about a ½ m. away from the lake, and then ascend a number of steps. The dargah is a beautiful structure and well placed, looking down on the waters of the lake that ripple at the foot of the cliff on which it stands. It is small but symmetrical, and was once covered with blue tiles.

The *Race-course Mulkapet* is a fine piece of level ground E. of the city. The race-meeting is held in November, and lasts for five days. H.H. the Nizam gives invaluable assistance and dispenses princely hospitality.

121 m. **Secunderabad** sta. ✲ 5½ m. N. of the Hyderabad Residency, is the British military cantonment; and one of the largest in India, covering 19 sq. m. The Hyderabad Subsidiary Force is maintained by the British Government from the revenues of the Districts ceded by the treaty of 1853. It is 1830 ft. above sea-level. The road from Hyderabad to Secunderabad, flanked on the W. by the *Hussain Saugar Tank*, is lined by handsome villas, many of them built by wealthy natives and officials of the Nizam's Court. This is the fashionable drive, and many magnificent equipages may be seen here. In a villa called *Pestanji Kothi*, originally built by a Parsi who farmed the revenues, is a picture of General Palmer, who married a Begam of Oudh. *St. George's Church*, which most of the English inhabitants of Chadar Ghat attend, is 200 yds. N. of Pestanji Kothi. In the churchyard are a number of tombs. Among them is that of the famous William Palmer, who was called "King Palmer," and was the head of the great house who banked for the Nizam. He was the son of General Palmer and the Begam. His tablet is eulogistic of his third wife, on whose fortune he was supported after the failure of the house.

The *Parade-ground* at Secunderabad is of immense extent, and admits of a large brigade manœuvring upon it. On the N. side are many officers' houses, the railway station, which is handsomely built of granite, and the church, which is large enough to hold a European regiment. On the S. side of the Parade-ground is the cemetery, in which a vast number of officers are buried. The *Assembly Rooms* and theatre are conveniently situated on the Parade-ground. Near the former is the *Mud Fort*, in which some artillery are quartered.

At **Trimalgiri**, 3 m. N.E. of Secunderabad, is an entrenched camp. It is so placed that the Europeans in Bolaram and Secunderabad could at once retire into it. It is surrounded by a ditch 7 ft. deep, and a rampart rising from the inner side of the ditch to the height of 7 ft., with a stone revetment. There are several bastions on which guns are mounted, and also a bomb-proof. The camp is well supplied with water from wells, and has a commissariat store and bakery. The *Military Prison* here is popularly called Windsor Castle, from its high tower and castellated look. This prison stands due W. of the S.W. bastion of the entrenchment. The *Hospital* for the European infantry, a handsome white building, is due S. of the S.E. bastion.

Bolaram is the military cantonment of the Hyderabad Contingent Force. It is situated 6 m. N. of Secunderabad, and 11 m. from the city of Hyderabad, and is 1890 ft. above sea-level.

[EXCURSIONS FROM HYDERABAD.

(1) The **Tomb of M. Raymond**, at Saruv Nagar.—This will require a whole morning or evening. The traveller will drive or ride across the Oliphant Bridge, and proceed 3½ m. to the S.E. of the city and into the suburb of *Saruv Nagar*. He will thus have arrived in the hunting-grounds of H.H. the Nizam. The country here is *accidenté*, rough ground with woods enclosed in stone walls, about 7 ft. high. Innumerable herds of black buck and spotted deer wander over this track undisturbed, for no one may fire at them without permission, and all they have to dread is an occasional chase from the hunting leopard, and now and then a few shots from some distinguished sportsman. There is a carriage-road passing through these grounds. The traveller will soon per-

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ceive *Raymond's Tomb*, which stands on very high ground. At the foot of this eminence is a rest-house for Indians, open in front. On the high ground above this, on a spacious *chabutarah*, or terrace, is an obelisk of gray stone, 25 ft. high, with simply the letters J. R. on each side. Farther S., at the end of the *chabutarah*, is an edifice like a Grecian temple, where travellers may repose and enjoy the air, which is here comparatively cool, even in August. No date is recorded; but the gallant Frenchman in whose honour this fine structure has been erected died in March 1798. General Raymond served for several years under Hyder 'Ali. At the time of his death he had 15,000 well-disciplined troops at his command, and possessed more power than the British Resident. Each anniversary of Raymond's death is celebrated at the tomb by a grand *urus*, which is attended by some thousands of irregular troops from the city. The tomb and platform are illuminated, salutes are fired, and stories are told of the greatness and kindness of *Musa Rahim* (son of Moses), as he is called.

It is here that the hunting with leopards takes place. The leopards are generally taken in pairs, and are hooded, until a black buck passes near enough to be chased. The run is generally for about 400 yds., when the leopard overtakes its victim, strikes it to the ground, and sucks blood from its neck.

Hyderabad maintains a considerable manufacture of textile fabrics, carpets, velvets for horse-trappings, and a material composed of cotton and silk,—for Mohammedans must not wear pure silk. Red earthenware is also extensively made here.

(2) **GOLKONDA**, 7 m. from the Char Minar, was the capital of the Kutb Shahi kingdom, 1512-1687, overthrown by Aurangzib. Few persons succeed in obtaining a pass to visit the Fort without the aid of the Residency officials. The passes, when granted, are issued by the Commandant of the Fort, who lives usually in Hyderabad. There is no use in going without a pass to see the Fort, but the tombs of the kings may be visited. The place is surrounded by a strongly-built crenellated stone wall or curtain, a little over 3 m. in circumference, with 87 bastions of solid granite blocks at the angles, on which there are still some of the old Kutb Shahi guns, some with their breeches blown out, others with iron rods thrust into them by the Emperor Aurangzib's orders in 1687 to render them useless. The moat which surrounds the outer wall is choked up with rubbish in many places. The Fort, now used as the Nizam's treasury and a state prison, originally had eight gates, but of these four only are now in use, namely, the Banjara, Fateh, Mecca, and Jamali. When the first of the Nizams took possession of the place, he added a new wall to the fortifications on the E., so as to include a small hill formerly situated outside the Fort walls, from which it would have been difficult to dislodge an enemy that had occupied the position. The large sheet of water in front of this portion of the Fort is styled the *Nizam Saugar Tank*.

The *Banjara Gate*, which now forms one of the chief entrances to the Fort, is a massive structure of granite, with chambers on either side for the guard, and a pair of high teak-wood gates studded with iron wrought into various fanciful devices and huge sharp-pointed iron spikes, which were intended to prevent elephants from battering them in. The road from here passes straight through the Fort to the gate on the W. side. The northern portion of the ground enclosed by the wall has very few ruins upon it, although it was at one time most thickly populated; indeed, the ground inside the walls is said to have been so valuable that it used to sell for one ashrafi (20 rs.) per yard. The eastern and southern portions are strewn with the ruins of palaces, mosques, and the dwelling-houses of the nobles and retainers of the Kutb Shahi kings. A short distance from the gate just mentioned is a huge stone cistern. Beyond the cavalry lines are the *Nau Mahal* (nine palaces) of the Nizams. They are surrounded by a high wall, and stand in the midst of a pleasant garden

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of orange and other fruit trees. The court used frequently to be held here.

Beyond the Nau Mahal the ruins thicken. It is, however, impossible to identify most of them. There is a lofty granite structure, said to have been used as a *Nakar Khana* (music-room), or *Madrissa* (college), which forms the entrance to the first line of the *Bala Hisar*, or citadel fortification. A little to the right of this is the Jumma Musjid, a small building. An Arabic inscription over the gateway states that it was erected in 1569 A.D.

The *Bala Hisar* is on the summit of the hill, enclosed by the Fort walls. Its height above the plain may be roughly estimated at 400 ft. Passing through a garden, the *Bala Hisar Gate* is reached. It is one of the largest in the Fort, and has been put in good repair. Adjoining the gateway on the right side are the ruins of the quarters of the garrison maintained here in the time of the Kutb Shahi monarchs. Opposite the quarters of the garrison is a vast upper-storied building of granite, called the *Sili Khana*, or armoury, where spare arms and ammunition were kept. From here the ascent to the summit is accomplished by a series of roughly-paved steps. Half-way up is a large well, from which the garrison used to get its water-supply.

A short distance from here are the ruins of the *Ambar Khana*, or king's treasure-house. A block of granite which has fallen from its position over the entrance contains a Persian inscription to the effect that it was erected in the reign of Abdullah Kutb Shah, 1642 A.D. Here the last line of wall which encircles the citadel is reached. In its construction advantage has been taken of the huge boulders, which have in some instances been made the bases of the wall. The masonry must be several hundred years old.

On the summit of the hill formerly stood the *King's Palace*, the ruins of which still form a conspicuous object. The front appears to have been occupied by a large courtyard, surrounded by buildings, very few of which, however, now remain. On the W. side are the ruins of the palace, the walls of which are of a great thickness. The building appears to have been supported on lofty arches, most of which are still standing. In one corner there is a large circular opening, said to be the entrance of a subterranean passage extending to the Gosha Mahal, 3 m. distant. Most probably, however, the passage, if there is one, extends only as far as the lower fortifications. A stone staircase in the W. side of the building leads to the roof, which is flat, and is surmounted by a small stone *takht*, or throne.

The *view* from here, embracing as it does many miles of country, is at all times charming, and well worth the rather fatiguing climb from below. To the E. lies the present capital, Hyderabad, surrounded with gardens, from amidst which domes and spires shoot up towards the sky; in the foreground is the beautiful Mir'Alam Tank; far away to the N. is the cantonment of Secunderabad and the Koh Sheriff (Maul Ali hill). Below lie the ruins of the once famous Kutb Shahi capital, intersected with the massive-looking fortifications which gave Aurangzib much more trouble than he anticipated, and which, but for treachery within, would probably have resisted all his efforts. In the Lower Fort, on the N. side, there is a deer preserve belonging to H.H. the Nizam, who sometimes comes to shoot here. In the plain outside the walls of the Fort are the remains of two stone platforms with seats, from which the kings used to review their troops. 1 m. to the N.W., built upon two eminences, are the *Barahdari* and *Musjid of Bagmati* (after whom Hyderabad was first called Bhagnagar), a favourite mistress of the Kutb Shah king, Muhammad Kuli. Beyond the Banjara Gate are the massive tombs of all the Golkonda kings. On all sides rise masses of granite and low hills, taking the most fantastic shapes, and sometimes appearing like subsidiary forts erected by the hand of man. The popular legend as regards the peculiarity of their position and appearance is that the Creator after finishing the

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construction of the world threw away the surplus material here.

The Kings' Tombs.—On the plain to the N. and E., about 600 yds. from the fortress, stand the tombs of the Kutb Shahi kings, who reigned here for upwards of 170 years. Most of them have suffered from decay and the hands of visitors, who have not scrupled to plunder the enamelled tiles and other architectural adornments which once contributed to place them among the best and most remarkable Mohammedan mausolea in the Deccan.

During the long siege of Golkonda in 1687 the tombs and the gardens which surrounded them were converted into barracks and camping-grounds by Aurangzib's soldiers. It is said that pieces of artillery were also mounted upon them wherewith to bombard the Fort. The last of the Kutb Shahi kings, Abu-'l-Hassan, had partly finished the erection of his own sepulchre, when he was sent off by his imperial captor to end his days in the fortress of Daulatabad. He died there in 1701, and is the only one of the Kutb Shahis not interred here. His unfinished tomb is the farthest from the Fort, and is completely in ruins. After the departure of the captive king and his conqueror, the tombs, neglected and deserted, soon began to show signs of decay. In this condition they remained till the late Sir Salar Jang had those that were not too much ruined carefully repaired, and replanted the gardens which had formerly existed around some of them. The late minister also enclosed seven tombs, which are all built within a short distance of each other, with a substantial stone wall, and planted the gardens, through which pleasantly laid-out walks lead to each tomb, with fine shade and fruit trees. The tombs standing within this enclosure are those of Jamshid Kuli, the second king, who died in 1550; Haiyat Baksh Begam, the daughter of Ibrahim Kuli Kutb Shah, and the wife of Sultan Muhammad, the fifth king, and the mother of Sultan Abdulla Kutb Shah, the sixth and last but one of the Kutb Shahi line (the date of her death, as inscribed on the tomb, is 1027 A.H. = 1617 A.D.), etc. Outside the walled enclosure and garden, to the N., is the tomb of Muhammad Kuli Kutb Shah, who died in 1035 A.H. = 1625 A.D. This king founded the city of Hyderabad, and erected many public edifices and palaces. This is the finest of the tombs, and is 168 ft. high from the basement to the summit of the dome, the latter being 60 ft. high. Beyond this is the tomb of Ibrahim Kuli Kutb Shah, the fourth king, who died in 988 A.H. = 1580 A.D. To the S. of it is the tomb of Sultan Muhammad Amin, king Ibrahim's youngest son, who died in 1004 A.H. = 1595 A.D. A short distance from here in a N. direction is the tomb of Kulsum Begam, and close to it is that of the first of the Kutb Shahi kings, Sultan Kuli Kutb, who died in 950 A.H. = 1543 A.D. Between the walled enclosure already alluded to and the Fort walls is the tomb of the sixth king, Abdulla Kutb Shah, who died in 1083 A.H. = 1672 A.D., after a reign of forty-eight years. This is one of the finest tombs here, being enriched with very fine carvings and minarets at each corner of the platform.

The *diamonds* of Golkonda, which have become proverbial, were cut and polished here, but came principally from *Purtial*, on the S.E. frontier of the Nizam's territory, and Kollur in the Kistna district.

(3) 78 m. by road N.W. of Hyderabad is the renowned city of **Bidar.** The majority of the palaces, mosques, and other buildings with which the Bahmani kings (who were overthrown by the Kutb Shahi dynasty in 1512) adorned their capital are now in ruins, but there is enough remaining to give an idea of the former magnificence of the place. The *Madrissa*, or college, and the *Mosque* are amongst the most remarkable. The walls are fine and are well preserved. Bidar is famous for ornamental metal, called Bidri-work. The metal is composed of an alloy of copper, lead, tin, and zinc. It is worked into fancy articles ornamented with silver and gold.]

Leaving Secunderabad, the Nizam's State Rly. continues E. to

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208 m. **Warangal** sta., whence a line N. up the Godavari valley to join the G.I.P. Rly. at Warora is in progress. Warangal (pop. 3400) was the ancient capital of the Hindu kingdom of Telingana, and the scene of many struggles between the Hindu and Mohammedan powers previous to its absorption into the Golkonda kingdom in the 16th century. The antiquarian will find here interesting remains of Chalukyan architecture, especially 4 so-called *Kirti Stambhas*, or archways, facing one another, as if forming the entrance to some enclosure, but their purpose is not known. There are many small shrines here and also at *Hammoncondah* (6 m. N.), the old capital, which possesses the remains of a fine metropolitan temple dated 1163.[1] Warangal has long been celebrated for its carpets and rugs. The "shatrangis" are woven from cotton twist.

261 m. **Dornakal** junc. sta. [Branch to Yellanda 14 m. where are coal mines, on which 8000 coolies are at work ; and rich beds of iron ore.]

318 m. **British Frontier** sta. (R.)

328 m. **Kondapatti** sta. Ruins of a once celebrated fortress, built in A.D. 1360. It was taken by Aurungzeb in 1687 and by the British, under General Caillaud, in 1766.

338 m. **Bezwada** or Kistna sta. (R.), D.B., see p. 358. [Branch to Guntakal junc. p. 334.] This is the terminus of the Nizam's State Railway. The traveller proceeds by the East Coast Rly. to

375 m. **Ellore** sta. (R.) Formerly capital of the Northern Circars, it is now famous only for its carpets. The Godavery and Kistna Canal systems join here.

429 m. **Godavery**. From here there is a steam ferry across the Godavery to Rajahmundry, but a big railway bridge (56 spans of 150 feet) is about to be erected.

431 m. **Rajahmundry**. (R) (pop. 20,000). It is the old seat of the Orissa Kings in the S. and of the Venzi Kings. It contains a large jail, a museum, public gardens, and a provincial College. It is regarded by the Telugus as their chief town. The Gorge, 20 to 30 miles up, where the Godavery issues from the hills, is well worth a visit as it forms one of the most beautiful pieces of scenery in Southern India—a succession of Highland lochs in an Eastern setting. A few miles down the river from Rajahmundry are the head-works of the magnificent Godavery Delta Irrigation system first designed by Sir Arthur Cotton,—the *anicut*, or dam, is a huge piece of masonry 4 miles in length from bank to bank.

461 m. **Samalkot** sta. junc. for **Cocanada Town** 8 m. and **Cocanada Port** 10 m., connected with the Godavery R. by navigable canals. Cocanada is the principal port, after **Madras**, on the Coromandel Coast and is the headquarters of the Godavery District. Ships lie in safety in the Roads (Coringa Bay) which, though shallow, are protected to the south by a sandy promontory at the mouths of the Godavery. The jetties and wharves and business houses are on the banks of a canal leading into the Roads, and connected with the Delta canal system.

495 m. **Tuni** sta. (R.)

554 m. **Waltair** junc. sta. [Short branch for

Vizagapatam✡ 2m. Vizagapatam, the chief town of the District of that name, is a growing seaport, situated on a small estuary of which the promontory at the S. extremity is called the *Dolphin's Nose*. The estuary forms the only naturally protected harbour on the Coromandel Coast, but the bar is too shallow to admit vessels of deep draught and consequently they have to anchor outside. Most of the European residents live in the suburb of Waltair to the N. of the town, which stands on elevated ground composed of red laterite rocks. Vizagapatam and Waltair are extremely beautiful viewed from the sea. The manufacture of *panjam* cloth is a specialité of the District, as that of ornamental articles of ivory, buffalo-horn, and silver filigree work is of the town.

18 m. N. E. of Vizagapatam is **Bimlapatam** (pop. 10,000) a thriving port where coasting steamers touch.]

592 m. **Vizianagram** (R.) the chief town of one of the most extensive

[1] Fergusson, p. 389.

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Zemindari estates in India. The Town consists of the Cantonment on rising ground and the Fort (1 mile distant) almost entirely occupied by the *Palace Buildings*, etc., of the Maharaja. Half way between the Fort and Cantonment is a large tank possessing a constant supply of water. The *Market* was built to commemorate the visit of H.R.H. the Prince of Wales.

636 m. **Chicacole Road** sta. for **Chicacole**, a large town which contains a noble mosque built in 1641 by Sheer Mahomed Khan, the first Mussalman Faujdan. In 1791 Chicacole was nearly depopulated by famine, and it again suffered severely in 1866. In 1876 a flood swept away six arches of the Langulya Bridge. It was formerly celebrated on account of its very fine muslins.

727 m. **Berhampur** sta. (R.) chief town of the Ganjam District (pop. 30,000). It is noted for its tussur silk cloths and gold-embroidered turbans.

740 m. **Chatrapur** sta., beautifully situated on high ground above the sea, headquarters of the District Magistrate and Collector. A canal runs parellel with the sea-shore to **Gopalpur**, the chief seaport of the Ganjam District.

750 m. **Humma** sta. for **Ganjam**, which is situated on the Rushkuliya. Ganjam was formerly chief port and town of the District, but in the early part of the century it was ravaged by an epidemic of fever and abandoned in consequence. There are many ruins of handsome buildings that once adorned it. The Fort, which was commenced in 1768 by Mr. Cotsford, the first Resident in Ganjam, still forms an interesting ruin, and recals memories of former Residents and Chiefs in Council, who were engaged here partly in political, and partly in commercial, enterprises for the East India Company. The adjoining cemetery contains some interesting old monuments.

756 m. **Rambha** sta. for the southern end of the **Chilka Lake**, which extends northwards for 40 miles into the Bengal province of Orissa, the frontier village being Burcool. The Lake averages 10 miles in width, and is separated by a narrow stretch of sand from the sea. Its scenery is of surpassing beauty, in the background being the jungle-clad hills of the Eastern Ghats. It is dotted with islands on which, as on the mainland, game of all kinds abound, while in the cold season its surface is crowded with wild-fowl of many varieties. The Lake is shallow, seldom exceeding 6 feet in depth. The water is brackish, and there is a very slight tide at the southern end, the sea running into it at Manickpatnam. The trade is carried on in flat-bottomed boats of peculiar structure with lateen sails of bamboo-matting. At Rambha there is a large house on the margin of the lake built by Mr. Snodgrass in 1792: it is believed, from Famine funds. It is now the property of Mr. Minchin, proprietor of a distillery and sugar factory at Aska in the interior of the District.

770 m. **Burcool**. The frontier sta. between the Madras and Bengal Presidencies.

818 m. **Khurda Road** junc. sta. for **Puri**, or **Jagannath** (branch line 47 m.). Puri is one of the chief, if not the chief, place of Hindu pilgrimage in India. (See p. 277.)

830 m. **Bhuvaneshwar** sta., see p. 283.

840 m. **Barang** sta., see **Cuttack** sta., p. 288. The rly. crosses the Mahanadi River to Cuttack. The rly. line is now completed from here to Calcutta, 236 m., but there was not time to describe it before going to press with this edition.

ROUTE 26

GADAG JUNCTION TO VIJAYANAGAR (*BIJANAGAR*), BELLARY, GUNTAKAL JUNCTION, AND BEZWADA.

This route is the E. portion of the railway that crosses the peninsula of India from Marmagoa on the W. coast to Bezwada, near the mouth of the Kistna River, on the E. The W. portion is described in Rte. 22.

Gadag junct. sta. (R.), D.B. [Branch *via* Bijapur to *Hotgi* junct. on the G.I.P. Rly.]

53 m. **Hospet** sta. (R.). D.B. From this point *Vijayanagar* and *Hampi* (9 m.) can most conveniently be visited.

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[Excursion to Vijayanagar (Bijanagar) and Hampi. *

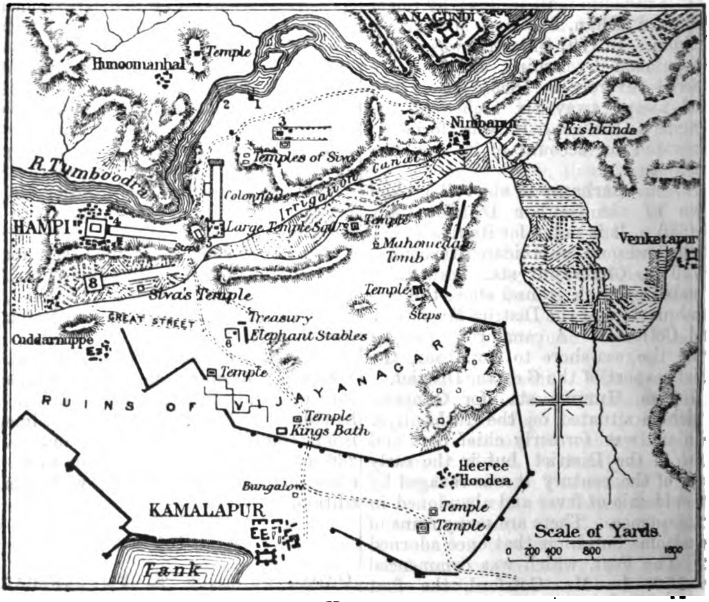
Hampi is the site of the ancient capital of the Vijayanagar kings,[1] who dominated South India from 1118 to 1564 A.D. The ruins cover 6 sq. m., including *Kamalapur* on the S. and *Anagundi*, the latter seat of the dynasty N. of the Tungabhadra River.

Kamalapur D.B., is 7 m. N.E. from Hospet. An old temple has been converted into a D.B. There is a good road from Kamalapur to Hampi, which winds round the rocky hills between which the old city was built. The site is watered by a channel from the river.

Hampi was founded on the fall of the Ballala dynasty, about 1336 A.D., by two brothers, Bukka and Harihara, who had been driven out of Warangal, whose descendants flourished here till the battle of Talikot, 1564, and afterwards at Anagundi, Vellore, and Chandragiri for another century, until finally overwhelmed by the advancing Mohammedan powers of Bijapur and Golkonda. During the two and a quarter centuries that the Vijayanagar Rajas held the city of Hampi they extended it and beautified it with palaces and temples.

The traveller Cæsar Frederick, who saw the city at the zenith of its prosperity, describes it as being 24 m. round, enclosing several hills. The ordinary dwellings were mean buildings with earthen walls, but the three palaces and the pagodas were all built of fine marble.

The first remarkable building is the **King's** or **Ladies' Bath**, forming a portion of the king's palace. It is a rectangular building, about ½ m. from the D.B., with a hauz, or reservoir, in the



VIJAYANAGAR, HAMPI, AND ANAGUNDI.

1. Commencement of Bridge.
2. Ruins of old Bridge.
3. Temple of Vitoba.
4. Temple of Veerpaksh.
5. Temple on high pile of rocks.
6. King's Sleeping Palace.
7. Statue of Ganesh.
8. Temple of Krishna.

[1] No one interested in the History of Vijayanagar should fail to consult Mr. Sewell's book on the subject, *A Forgotten Empire*, 1900.

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centre 50 ft. square and 6 ft. deep, in which fountains played; but there is no water now, and this structure has been a good deal injured. At the entrance are remains of the granite aqueduct which was carried from near the throne to the bath. The corridor of the bath, supported by twenty pillars, has an arched ceiling, richly carved with flowers. On either side is a projecting gallery ornamented with carving. N.W. of this is a granite aqueduct. The stones forming the trough measure about 11 ft. × 6 ft., the supports are 5 ft. 8 in. high. About 1000 yds. N.W. of the aqueduct is a cluster of remains, including the *Elephant Stables*, the *Zenana*, the *Treasury*, rather mean buildings of Tipu Sultan's time, and a structure which the guide calls the *Throne.* It is of granite, and consists of a succession of platforms 31 ft. high, the outer walls of which are carved in relief with representations of elephants, dancing-girls, hunting-scenes from the Ramayuna, and camels, well executed. About 100 yds. to the N. is a *Temple.* The pillars are handsomely carved in relief with figures. The quadrangle, inside measurement, is 110 ft. from N. to S., and 200 ft. from E. to W. The temple has a vestibule carried on twelve pillars. The adytum is supported by black pillars most elaborately carved. On the plinth of the left gateway is a very long inscription in Old Kanarese. The stones of which this temple is built average 7 ft. 7 in. long and 2 ft. 6 in. deep.

The second day may be spent in crossing the ruins from S. to N., that is from the D.B. to **Anagundi**, a distance of 4 m.

On the right is a hill crowned with a large temple, to visit which is the labour of a day. Farther to the W. is what the guide calls the oldest temple in Vijayanagar. Little except two *gopuras* (ornamented gateways) is left. Round the door of the first gopura is a very long inscription in Old Kanarese. In the second there is a Nagri inscription on the right, and a Kanarese on the left. The bases of the pillars are carved to represent a man riding on a yali, which is rearing up. The extensive ruins around show that the temple to which these gopuras belonged was of great size. Near here on a granite mound stand three *Jain Bastis:* observe their turned pillars of polished black stone, ornamented with graceful beaded festoons and bells, after the style of the beautiful bastis of Srivanah Belgula, and Hullabid (Rte. 27). Beyond this, in the same direction, is what is called the **Kasbin Bazaar**, with a stone arcade on either side. It is 122 ft. broad from E. to W., and 1127 ft. long from S. to N., and must have been a most magnificent street or market-place. About ¼ m. from this is a solidly-built *Temple of Rama*, on the bank of a branch of the Tungabhadra river, 100 yds. broad, and very deep. In the adytum of this temple are grotesque modern images of Rama, Lakshman, Sita, and Hanuman. The road now turns to the right along the river. A vast old *Math*, or monastery, is now passed on the right, which was tenanted till about 1840. About 100 yds. beyond this are the remains of a stone bridge[1] over the Tungabhadra, built without mortar, clamp, or tenon. The structure is a simple jam and cram of rough granite blocks, notched at the edges by a process of quarrying still in practice. A line of small hollows is worked in a smooth surface of rock; a little straw is burnt over the hollows; water is poured in, and the rock splits along the line of hollows to the depth of several inches. A singular structure of granite is worthy of notice, which the guide says was used for weighing goods, but more probably to weigh great personages against gold. It is made of three granite blocks, two uprights and a transverse piece. The uprights are 20 ft. 10 in. high, and the thwart piece 14 ft. 7 in. long.

Some 200 yards beyond this are **three granite temples**, which are called the *Wali*, the *Sugriva*, and the *Tara*—the last-named being the wife of Wali. It is, however, in reality very doubtful to which deity the temples were dedicated. The very numerous carvings of monkeys in one of the three especially, and more or less in the

[1] There are remarkable examples of these bridges at Seringapatam, and near the Falls of the Cauvery.

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others, make it probable that they were dedicated to Wali, his brother, and his wife. Mr. Fergusson, at p. 374, ascribes to *Vitoba*, a local manifestation of Vishnu, the one which the local people refer to Wali, erected 1529-1542 A.D., but never finished.[1] The shrine of this great temple was never filled; it was never used as a place of worship, nor was it ever formally consecrated. The legend is that in the plenitude of their power the Rajas of Vijayanagar determined to bring the holy image of Krishna which is at Pandarpur to Vijayanagar, and built this temple to exceed in beauty everything before erected in the Deccan to receive it; but whether it was, as the Brahmans inform visitors, that the god would not move; or that, having come to look at the new temple, said it was too good for him; or because attention was diverted by serious troubles with the Mohammedans, the removal was never accomplished. The three temples stand in an enclosure which has four low gopuras; they are good examples of the Dravidian style. There is a stone *rut*, or car, close to the temple on the right, as you enter the enclosure, and two stone pavilions for lodging travellers. The stone car which stands a few paces from the temple just described is 26 ft. 4 in. high, sadly disfigured in 1803 by an ill-judged "restoration" in chunam. The diameter of the wheels is 4 ft. 3 in. Whether the car was ever moved is doubtful. The wheels can be moved, and the sockets in which the axle works are worn and chafed as if by movement.

The second temple, which is on the left of the entrance into the enclosure, is much the largest, and perhaps the finest. The ceiling was formed of slabs of granite 35 ft. long, but all the slabs have been thrown down except one in the centre. Two slabs stand against the wall, 2 ft. 6 in. wide, and 2 ft. thick. There are fourteen columns, which supported the roof. Most of them are carved into representations of horsemen mounted on yalis. One represents the Narsing Avatar. In some cases the yalis are supported by elephants. The pavement consists of huge granite slabs. One is 12 ft. 7 in. long, and 7 ft. 7 in. broad, and the others are about that size. Within is a court 100 ft. long from E. to W., and 62 ft. broad from N. to S. This temple is thought by some to have been sacred to Vishnu, and the representation of the Narsing Avatar makes this probable. On the S. side are numerous Kanarese inscriptions. S. of the temple is a large dharmsala with sixty-two pillars, on which are curious reliefs of female monkeys and dwarfs, so this may be the Tara temple. On the right of the entrance is a platform with thirty-nine shorter pillars. These were carved with most curious representations of monkeys, their heads crowned with two small figures of gods. The third temple is some 20 yds. N. of the *rut*. It is probably sacred to Wali and Sugriva.

From this the traveller may go 1¼ m. to the E. to the bank of the Tungabhadra opposite Anagundi. There is a large tree which affords some shelter from the sun while waiting for the ferry-boats, which are circular baskets covered with bullock hides and 10 ft. in diameter, the Indian form of coracle. They will each take twenty persons, or a palki with twelve bearers. The boats are safe but inconvenient. There are some inches of water at the bottom of the basket, and passengers sit on the edge or rim. The bed of the river and its sides are very rocky. As soon as you land on the N. side you are in the Nizam's dominions. 30 yds. from the landing-place is a small *temple to Ganesh*, sheltered by a tree, and 10 yds. farther on is the *Gate of Anagundi*, which has been a fort built of granite. The *palace* of the Rajah of Anagundi, who is also Rajah of Vijayanagar, is one-third of a mile from the gate.

Returning to the S. side of the river, some hours may be devoted to a visit to the **Pagoda** on the high hill to the E. of the Kasbin Bazaar, but the ruins are not interesting. The ascent is excessively steep, and the **Pagoda**

[1] See also the *Indian Antiquary*, vol. ii. p. 178, which gives an extract from the *Bellary District Manual*, by J. Kelsall, M.C.S., which says: "The finest temples of all are about 1 m. lower down the river."

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which is sacred to Markand, is unimportant, but the view over the ruins will repay the visitor for his trouble.

A day must be given to the W. and N.W. portion of the ruins of Hampi, and here a pony may be used. About 2 m. along the road running W. is an ancient *temple of Shiva*, attested by a figure of Nandi and carvings of cobras. Beyond this to the W. is a gigantic image of the *Narsing Avatar*, carved out of a single block of granite. The figure is that of a colossal lion-headed man with enormous projecting circular eyes and a huge mouth. A spirited carving of the Shesh Nag forms the canopy of the idol, which is seated, and has its legs and arms broken. From the top of the Shesh Nag to the floor of the pedestal on which the idol sits is 22 ft. 6 in. This idol is in an enclosure of ponderous granite blocks. The monolithic uprights at the door are 18 ft. 8 in. high out of the ground. Just outside the gate is an upright stone with a Kanarese inscription on both sides. A few yards from this enclosure is a small temple containing a huge Lingam and Yoni. This is no doubt the largest representative of these objects of worship existing.

Near is a vast **temple to Krishna.** It is enclosed by a granite wall. The breadth of the chief court is 200 ft. from N. to S., and the length 320 ft. from E. to W. At the gopura which forms the entrance is a stone 8 ft. high, with a Kanarese inscription on both sides. There is also on the columns of the gopura an inscription in Nagri and Kanarese. About 50 yds. from this temple off the road is a temple with a huge Ganesh 10 ft. high ; and a few yds. farther another, vastly solid, built of granite, dedicated to Ganesh, in which the idol is 18 ft. high. The visitor will remark the size of the enormous granite slabs which form the roof. After passing this temple, the precincts of what is now called *Hampi* are entered, and monkeys of the *Langur* kind, but not large, here show themselves in considerable numbers. The visitor should now descend for 70 yds. a granite pavement cut into many small steps, and pass on the left a square building which may have been a *math.* He will then come under the shade of some gigantic trees and arrive at the portal of the **great temple of Hampi,** which is sacred to Shiva. The gopura at the N. entrance is truly gigantic, and taken in all its dimensions is perhaps the largest in India. It is impossible to ascend beyond the eleventh story, but from the basement of that to the ground the height is 133 ft. 5 in., and above it there is solid masonry for 30 or 40 ft. After that comes the *Shikr,* which is now broken but must have been about 30 ft. high, so that when it was intact the total height must have been over 200 ft. The gopura is 85 ft. from E. to W., and is immensely solid. The length of the first quadrangle from E. to W. is 208 ft., and its breadth from N. to S. 134 ft. The second quadrangle is larger, and has arcades all round built of granite. The authorities of the temple will not allow a European, excepting officials, to go farther than a few steps beyond the second gopura, under which is the entrance to this second quadrangle, nor will they permit any closer examination of the building. Returning S.E. 2 m. the visitor will reach the *Zenana.* The outer wall is about 20 ft. high, and built entirely of granite. The buildings within have for the most part been thrown down. At the corners of the enclosure in which this building is there have been towers, and two remain. At one corner of the enclosure is a building which was probably a pavilion for the ladies. It has been covered with fine white cement. Close by it is a door, beyond which are many ruins and a temple to Hanuman, with a very spirited relief of the Monkey-god. E. of the zenana are the *Elephant Stables.* S. of the zenana, at the distance of 150 yds., is a monolithic and subterraneous temple or house, with three chambers.]

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94 m. **Bellary sta.** (R.), D.B. A municipal town and large military station, capital of district of same name. Pop. 53,000. A spur from the Sandur range runs along the S. side of the cantonment of Bellary, and extends

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E. to Budihal, 8 m. distant, where it abruptly terminates. A high point in this range is opposite to the Fort of Bellary, within 4 m. of it, and is called the *Copper Mountain*, the height being 1600 ft. above the plain, and 2800 ft. above the sea. Excavations are still to be seen, said to be the remains of mines worked by order of Hyder 'Ali, but abandoned in consequence of the expense exceeding the profit. Besides copper, hæmatitic iron ore is found in large quantities, some of which possesses magnetic properties.

It is an easy climb up to the *Fort*, built on a bare granite rock of semi-elliptical form, rising abruptly from the plain to the height of 450 ft., and about 2 m. in circumference. The rock is defended by two distinct lines of works, constituting the lower and upper forts, both built of granite. In the upper one, the summit of which is flat and of considerable extent, stands the citadel, which is reputed to be of great antiquity, and might be rendered almost impregnable. It affords, however, no accommodation for troops, and is consequently never occupied except by a small guard. The cells for the military prisoners are built within it. Several tanks or cisterns have been hollowed out in the rock to hold rain-water: the system of their construction is worthy of notice. The lower fort, which is of more recent construction, consists of low bastions connected together by curtains. Its shape is quadrangular; it has a dry ditch and covered way in front, and surrounds the base of the rock from its S.W. to its N.E. angle.

The lower fort was built by Tipu in 1792. The upper fort has six bastions, and deep cavities always full of fresh water. There is a granite pillar 36 ft. high, with figures of Hanuman and other deities close to an ancient, squat pagoda sacred to Shiva.

The present fortifications were built by a staff of French engineers, tradition adding that after the new citadel had been completed Hyder 'Ali hanged the French engineers at the gate, as he found that his fort was commanded by another rock. The place came into possession of the British in 1800.

The *Arsenal* is at the foot of the Fort Rock in the S.W. angle. A tank lies to the S. of the Fort, fed by a stream. The N.I. regiment lines are at the extreme S.W. of the cantonment. The barracks of the English Infantry are 1½ m. to the N.E. Here are Trinity Church and the Roman Catholic Church. There is also a handsome church, built at the expense of Mr. Abraham, of fine white stone brought from Shahabad.

124 m. **Guntakal** junc. sta. See p. 334.

167 m. **Kurnool Road** sta.

½ m. distant is **Dhone.** D.B. ✱

[From here **Kurnool** is distant 33 m. N. by road. This is the *Canoul* of Orme. Pop. 20,000. A civil station. The town stands at the junction of the Hindri and Tungabhadra rivers. The old fort was dismantled in 1862, but four bastions and three gates still stand. Troops were stationed in it until 1871, and it still contains the palace of the Nawabs. There is a fine mausoleum of Abdul Wahab, the first Nawab, and several mosques. 17 m. up stream at *Sunkesala* are the head works of the canal; the journey can be done in a canal boat.]

214 m. **Nandyal** sta. Called from Nandi, the bull of Shiva. There are several Shivite temples here. Before reaching it the line passes through the Gerramalai Hills by many picturesque curves.

278 m. **Cumbum** sta. (R.)

383 m. **Guntur** sta. (R.)

The Rly. crosses the Kistna river by a huge bridge just below the irrigation dam before entering

400 m. **Bezwada** (R.) D.B. This is also the terminus of the Nizam's State Rly. from Wadi, Hyderabad, and Warangal. A line has recently been opened from Bezwada to Barang (for Cuttack) and Puri (Jagannath). See Routes 21 and 25. An important trading-place on the most frequented crossing of the Kistna river. A fort was erected here in 1760, but has since been dismantled. There are rock-cut Buddhist temples and Hindu pagodas. In making excavations for canals many remains were exposed, which show that

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the place was, in the Buddhist period, a considerable religious centre.

It is a town with 12,000 inhabitants, and is situated on the left bank of the Kistna, 45 m. from its mouth. It is shut in on the W. by a granite ridge 600 ft. high, running N. and S., and ending in a scarp at the river. At right angles to this ridge, and ½ m. from the stream, is a similar ridge sheltering the town on the N. Close to the E. end of N. ridge is a sharp-pointed detached mass of gneiss, on which are Buddhistic caves and cells. On the S. side of the river, opposite to Bezwada, is a hill similar to the W. ridge of which it is a continuation. It is 450 ft. high, and from Bezwada seems a perfect cone. On the S. side of the river, 1 m. to the W., is the Undavilli Cave-Temple. The rock-cuttings on the hill to the W. of Bezwada are made perpendicularly down the rock, which forms the side of a prism, and they leave a platform half-way down, on which buildings were placed by the Buddhists. One such cutting gives a cave 77 ft. deep × 30 ft. broad, with a perpendicular rocky face, and about 45 ft. high.

At a little distance to the S. of the town there is an enormous rock. It was there that the Master of the Shastras attained the rank of Buddha. An inscription on a pillar in the Temple of Amararshnaraswami, in Bezwada, is dated 1283 S.S. = 1361 A.D. On the crest of the hill is a bungalow built when the Dam at Bezwada was being made. A statue of Buddha in black granite was removed from the highest point of this hill to the library at Bezwada. Another Bungalow, belonging to the Church Missionaries, has been erected on the platform, from which steps ascend to the top of the hill. On the ridge to the W. of the town the remains cluster thickly. The perpendicular cliff at the back has been roughly carved with representations of Hindu deities. Passing it, you come to a modern temple to Kanaka Pargamma. There is also a figure with illegible writing in characters of the 6th or 7th century, and an inscription in old Telugu.

In the town of Bezwada are old shrines with inscriptions from the 7th century downwards. The caves of Bezwada are hollowed out of the E. side of the great hill at the foot of which Bezwada stands. At the foot of the hill, at the N.E. corner of the town, is a small rock-temple with a figure of Venayakudu, or Ganesh. Then come several cells and a good-sized mandapam, with pillars of the solid rock. In the temple of Malleshwar Swami, which is in the town, are some figures and pillars much older than the temple itself. Besides the colossal figure of Buddha in black granite, which came from the hill to the E. of Bezwada, and is now in the Library, there is another colossal figure of Buddha in the enclosure of the rest-house for native travellers at Gudivada. The features are very fine, the hair woolly. A seven-headed serpent forms a canopy for the statue's head. The Brahmans call it Muneshwaraswami, and claim Sakya Muni as a Brahmanical deity.

The Kistna Bridge is 1200 yards long outside abutments, with a depth of foundations 80 feet below low water, and cost 4,247,850 rupees.

Excursions from Bezwada.

(1) In order to reach **Undavilli** village, the traveller must cross the Kistna from Bezwada and go 1½ m. up the course of the river above and W. of Sitanagaram. There is a rock-temple of two stories close to the village, and also a large one of four stories, the lower story being buried in débris. This is a Buddhistic temple converted to the worship of Anantaswami, or Vishnu. In the third story is a hall supported by solid rock pillars representing the rape of Sita by Ravana, and the search for her and her rescue by Hanuman, and the defeat of Ravana by Rama. At the end of the hill is a gigantic figure of the Narsing Avatara recumbent on the Shesh Nag, and with two large and several smaller figures at his feet. There are some remains of painting on them. An inscription near the temple records a grant by a Reddi chief not earlier than the 13th century.

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(2) 17 m. W. of Bezwada by road is **Amaravati**, on the right or S. bank of the Kistna river. It is a place of much interest to antiquarians as an ancient centre of the Buddhist religion, and the site of a great Tope,[1] of which, however, scarcely anything remains *in situ*. What there is lies to the S. of the town, just beyond the outer huts. Dr. Burgess calls it "a deeply interesting monument of antiquity unequalled for the delicacy of its detail by any of the remains of Indian Architectural Art." Recent injudicious excavations have created such confusion in the débris that the chances of forming an idea of the original size and structural arrangements of the tope have for ever been destroyed. Many examples of the sculpture are to be seen in the British Museum. Before 1790 the tope is said to have presented the appearance of a very large low tumulus crowned by a smaller one about 30 yds. in diameter, and 20 ft. high, which had been covered with brick, and was locally known as *Dipaldinne*, or the Hill of Light.

N. and N.W. of Amaravati are the sites of former diamond-workings, all on the N. bank of the river.

ROUTE 27

HUBLI JUNCTION TO HULLABID AND BANGALORE.

Hubli junc. sta. (R.) is between Londa junc. and Gadag junc., and 127 m. by rail E. of Marmogoa harbour on the W. coast.

81 m. **Harihar** sta. (R.) on the rt. bank of the Tungabhadra. In 1868 a very fine bridge was constructed over the river. An inscription on copper has been found here of the 7th century, and there are several of the 12th. The temple was erected in 1223. In 1268 additions were made by Soma, the founder of Somnathpur in the Mysore district. In 1277 Saluva Tikkama built a temple to Mahadeva. The Kings of Vijayangar bestowed many benefactions on these temples down to the 16th century. After the fall of Vijayanagar, the Tarikere chiefs seized the place and built the fort.

[1] See Fergusson's *Hist. of Ind. Arch.*, pp. 71,7 2, 93, 99, 102, and ɪ y J. Burgess, LL.D. *Amaravati and Jaggayapeta Stupas*, London 1887.

178 m. **Banawar** sta.

[The renowned ruins of *Hullabid* lie 20 m. S.W. from this point by road; past *Jamgal* (12 m.) At 10 m. beyond in the same direction is *Blur*. We take these places on the return journey to ths railway station.

Belur (or Baillur), on the rt. bank of the Yagache, pop. about 3000. In the Puranas and old inscriptions it is called Velapura, and is styled the S. Benares. Here is the famous temple of Chenna Kesava, erected and endowed by the Hoysala king, Vishnu Vardhana, on exchanging the Jain faith for that of Vishnu in the beginning of the 12th century. The carving with which it is decorated rivals in design and finish that of Hullabid, and is the work of the same artist, Jakanachari. The image of Chenna Kesava is said to have been brought from the Baba Budan hills, but that of his goddess was left behind, which obliges him to pay her a visit there at stated intervals. The *Great Temple* stands within a high wall which surrounds a court, 440 ft. × 360 ft. In this court are, besides the Great Temple, four or five smaller ones. On the E. front are two fine gopuras. "It consists," says Mr. Fergusson, "of a very solid vimanah, with an *anterala*, or porch; and in front of this a porch of the usual star-like form, measuring 90 ft. across. The arrangements of the pillars have much of that pleasing subordination and variety of spacing which is found in those of the Jains, but we miss here the octagonal dome, which gives such poetry and meaning to the arrangements they adopted. Instead of these we have only an exaggerated compartment in the centre, which fits nothing, and, though it does give dignity to the centre, it does it so clumsily as to be almost offensive in an architectural sense." The windows to the porch are 28, and all different. Some are

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pierced with star-shaped, conventional patterns, and with foliaged patterns between. Others are interspersed with mythological figures, as the Varaha avatar. The base is very richly carved, and is supported on carved elephants. Mr. Fergusson says: "The amount of labour which each facet of this porch displays is such as never was bestowed on any surface of equal extent in any building in the world; and though the design is not of the highest order of art, it is elegant and appropriate, and never offends against good taste. The sculptures of the base of the vimanah are as elaborate as those of the porch, in some places more so; and the mode in which the under sides of the cornices have been elaborated and adorned is such as is only to be found in temples of this class."

Hullabid, from the Kanarese words, *hale*, "old," *bidu*, "ruins," is a village 10 m. N.E. of Belur, with 1200 inhabitants. It marks the site of Dorasamudra, the old capital of the Hoysala Ballala kings. It was founded early in the 12th century, but was rebuilt in the middle of the 13th by Vira Someshwara, and some inscriptions represent him to be the founder. Attacked by leprosy, he withdrew to the neighbouring hill of Pushpagiri (Mountain of Flowers), where he was instructed to erect temples to Shiva to obtain a cure. The Mohammedan general Kafur took the city in 1310, and plundered it of immense wealth. In 1326 another army of Mohammedans carried off what remained, and destroyed the city. The Raja then removed to Tonnur.

There are 2 most remarkable temples remaining. (1) The **Ketaresvara**, the smaller of the two, but a miracle of art. Unfortunately, a tree took root in the vimanah, or tower, over the sanctuary, and dislodged the stones. Many of the figures, thrust out of their places in this manner, have been removed to the Museum at Bangalore. It is now fast going to ruin. It is star-shaped, with sixteen points, and had a porch, now ruined and covered with vegetation. It has a conical roof, and from base to top "is covered with sculptures of the very best Indian art, and these so arranged as not materially to interfere with the outlines of the building." It was, when intact, the finest specimen of Indian art in existence.

(2) The **Hoysaleshwara**, "Lord of the Hoysalas," much larger than the Ketaresvara. It stands on a terrace, 5 ft. 6 in. in height, paved with large slabs. The temple itself is 160 ft. from N. to S. by 122 ft. from E. to W., and beyond its walls there is a clear margin of platform all round of about 20 ft. The height from the terrace to the cornice is 25 ft. It is a double temple, one half being sacred to Shiva, and the other to his wife. Each half has a pavilion in front containing the *Baswa*, or *Nandi*, a bull. The larger of the two is 16 ft. long by 7 ft. broad and 10 ft. high, the animal being represented lying down.

Some of the pillars in the inner part of the temple are of black hornblende, and have a dazzling polish, which, as Buchanan tells us (vol. iii. p. 392), "reflects objects double, which by the natives is looked upon as miraculous." Alluding to the many friezes that surround the temple, Fergusson says "Some of these are carved with a minute elaboration of detail which can only be reproduced by photography, and may probably be considered as one of the most marvellous exhibitions of human labour to be found even in the patient East." He adds: "Here the artistic combination of horizontal with vertical lines, and the play of outline and of light and shade, far surpass anything in Gothic art. The effects are just what the mediæval architects were often aiming at, but which they never attained so perfectly as was done at Hullabid." In the friezes of sculptured animals which surround the building, the succession is always the same, the elephants being the lowest, next above them the *shardalas* (or conventional lions), then the horses, then the oxen, then birds. Fergusson places Hullabid temple and the Parthenon as the two extremes of architectural art, and says: "It would be possible to arrange all the buildings of the world between these two extremes, as

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they tended toward the severe intellectual purity of the one, or the playful exuberant fancy of the other; but perfection, if it existed, would be somewhere near the mean."

Admiration for this vast temple should not cause neglect of the group of extremely beautiful **Jain Bastis** at the farther end of the village.

Jamgal.—The temple here is dedicated to Narsinga, and built entirely of *balapam*, or pot-stone. Buchanan says: "It is highly ornamented after the Hindu fashion, and on the outside every part of its walls is covered with small images in full relievo."

188 m. **Arsikere** sta. (R.) Gold-mining has been started here with but poor results as yet. 32 m. S. from this place is the town of *Chanroya-patna.*[1] The fort was built subsequently, and Hyder 'Ali added the wet moat and traverse gateways.

[At 8 m. S.E. of this place is **Shravana Belagola.** Bhadra Bahu, the Jain sage, died here in the 4th century B.C., and was a *Shruta kevala*, or immediate "hearer" of the six disciples of Mahavira, founder of the Jain sect. The chief attendant of this worthy is said to have been the famous Emperor Chandragupta, or Sandracottus, who abdicated to live the life of a recluse with him. These events are confirmed by inscriptions on the rock of very great antiquity. The grandson of Chandragupta is said to have visited the spot with an army, and from his camp arose the town of Shravana Belgola or Belgola of the Shravans= Jains. Near the town, which has 1300 inhabitants, are two rocky hills—*Indra-betta* and *Chandragiri.* On Indra-betta is a colossal statue of Gomata Raya, 70 ft. 3 in. It is nude, and faces the N. The face has the calm look usual in Buddhist statues. The hair is curled in short spiral ringlets all over the head. The ears are long and large, the shoulders very broad, the arms hanging straight down with the thumbs outwards, the waist small. From the knees downwards the legs are unnaturally short; the feet rest on a lotus. Ant-hills are represented rising on either side, with a creeping plant springing from them which twines round the thighs and arms, ending in a tendril with bunches of fruit. These are intended to symbolise the deep abstraction of the sage, so absorbed in meditation that the ants build and the plants climb around him unnoticed.

Though certainly 1000 years old, and probably 2000, the stone looks as fresh as if newly quarried. Within the enclosure are 72 small statues, of like appearance, in compartments. An inscription on the front of the colossus states that it was erected by Chamunda Raya, who is said to have lived 60 B.C. The place abounds with inscriptions, the most interesting of which are cut in the face of the rock at Indra-betta in ancient characters 1 ft. long. On Chandragiri there are 15 Jain temples.]

248 m. **Tumkur** sta. (R.) chief town and headquarters of a district of the same name. A civil and military station, prettily situated at the S.W. base of the Devaraydurga group of hills. Pop. 10,000. The Deputy Commissioner's Court-house is a curious-looking circular building, three stories high. There is a Wesleyan Mission here, with a chapel and several schools. Glass bangles are extensively made here; and there are 120 forges where arms and cutlery are produced. The masons are specially noted for the stone idols they carve; and musical instruments made here are much prized. In the Tumkur district there are 3763 cotton looms and 34,801 cotton-spinning wheels.

288 m. **Bangalore** junc. sta. (see p. 376).

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[1] The temple was erected in 1600.

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ROUTE 28

Bombay to Tuticorin and Colombo by Coasting-steamer

The *British India Steam Navigation Company* has a weekly service to all the ports mentioned below, but during the S.W. monsoon some cannot be called at.

From Bombay 126 m. **Ratnagiri,*** ✱ D.B. This place is the principal civil station in the S. Konkan. A small detachment of troops is usually stationed at it. Here Thebaw, the last king of Upper Burma, and his queen, have been detained since the last Burmese war. The town is large and open, facing the sea. There are two small bays formed by a rock on which the fort is built. There is neither shelter nor good anchorage, as the harbour is completely exposed, and the bottom is hard sand with rock. With any breeze from the W. there are heavy breakers on the bar at the entrance of the river, and boats cross it only at the top of high water. The landing-place for boats is on the S. of the fort, near a small tank, close to high-water mark. The *Cantonment* lies on the N. of the town. Ratnagiri derives its name from the demon *Ratnasur*, who was killed by an incarnation of Shiva called *Nath*, or Jotiba, who is worshipped at a famous temple near Kolhapur. To the tourist, however, the principal thing of interest here is the *Tarli*, or "sardine" fishing, which is pretty to witness. Fleets of canoes may be seen putting out for these fish in January and February. Three men are required in each canoe, two to paddle and one to cast the net. The attitudes of the men engaged in casting the nets are beautiful, and display their fine athletic figures to advantage. They stand in the bows of the canoes, leaning slightly forward, with the nets gathered up, and with eyes glancing keenly around in search of the shoal. The fish, which is most delicious, is caught in such numbers that a single net-caster will fill his canoe in the course of the morning, as many as fifty fish being taken at a single cast; and quantities of the fish are used to manure the rice-fields. At these times the deep-sea fishing is entirely neglected. The fishing is within a short distance of the shore, just outside the breakers, and can be carried on only when the water is sufficiently clear to admit of the fish being readily seen.

Kabadevi Bay, 7 m. N. of Ratnagiri, is a safe anchorage during the S.W. monsoon. There is a good road to Ratnagiri.

227 m. **Marmagoa** * (for **Goa**). See pp. 301-2.

275 m. **Karwar,*** D.B. Anchorage 500 yds. from shore. Boats 1 r. each. This port has been considered the safest anchorage between Bombay and Cochin; but with the opening of the railway from Marmagoa, and the large expenditure of money on that harbour, it is attracting all the trade from Karwar. Here the hills of N. Kanara come down to the water's edge, and the forest and the sea may be said to meet. The scenery is very beautiful. The general appearance of the coast much resembles that of the Japanese islands, and the harbour is extremely like the beautiful little harbour of Tsusima. In 1660 Karwar was a dependency of Bijapur, and was the site of a prosperous English factory, which gave occupation to 50,000 weavers in the interior. In 1665 Shivaji, the founder of the Maratha power, exacted a contribution of £112 from the English. In 1673 the military governor laid siege to the factory. In 1674 the Marathas burned Karwar town, but did not harm the English. The factory was withdrawn in 1679, in consequence of exactions, but was restored on a larger scale in 1682. In 1684 the English were nearly driven out, the crew of a vessel having stolen and killed a cow. The factory was again removed in 1720, and not restored until 1750. The Portuguese took the northern fort in 1752, and in 1801 Old Karwar was in ruins. There are several islands off the coast called the Oyster Rocks, on the largest of which, *Devgarh*, is a lighthouse 210 ft. above the sea, showing a white fixed light on a white tower, which is visible 25 m. at sea.

* Places at which steamers do not call regularly.

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Anjidiva Island, 5 m. S.E. of the Oyster Rocks, rises steep from the sea. It is a Portuguese settlement.

[**Honawar** is 50 m. S. of Karwar. The bar at the entrance is now so dangerous that the coasting-steamers do not call, but they sometimes stop outside for passengers to land. Arrangement should be made beforehand with the shipping agents (see also Excursion No. 10 from Bombay). This is the place from which the celebrated *Falls of Gersoppa* can be most conveniently visited.

This port has been a good outlet for the produce of this part of N. Kanara. The Gersoppa or Shiravati river flowing towards it, is met by an inlet of the sea, forming a salt-water lake 7 m. in length from S.E. to N.W., and 3 m. in its greatest breadth. This lake contains several islands, and abounds with fish. Honawar is situated on the N. side of it. It is the chief town of a subdivision, and contains about 12,000 inhabitants. On account of the pepper grown in the surrounding country, a small factory containing eighteen persons was established here by the English at a very early period after their arrival in India, but after a short time it came to a melancholy end. About the year 1670 the chief procured a fine bull-dog from the captain of an English vessel which had come there to take in cargo. This animal, when accompanying the factors on an excursion, seized a sacred cow in the neighbourhood of a Hindu temple, and killed her. Instigated by the Brahmans, the natives were resolved to revenge this injury to their prejudices, and in a fury of fanaticism murdered every Englishman. Some natives, more friendly than the rest, caused a large grave to be dug, and in it the eighteen victims were interred. The chief of the factory at Karwar sent a monumental stone, on which was engraved the story of their wretched fate. In the time of Hyder there was a considerable trade in pepper and sandal wood from this place, and that prince established at it a dock for building ships of war. In the time of Buchanan (1800) the wrecks of some of these vessels remained in the lake, having been sunk by the British troops when they carried the Fort by assault. So early as 1569 we hear of Honawar as a rich and beautiful city, with a fort, belonging to the Queen of Gersoppa; and the Portuguese at that time plundered and burned it, but shortly after fortified and garrisoned it anew. It then fell into the hands of the Rajahs of Bednur, and next passed with their other possessions to Hyder. In 1783 it was taken by the forces under General Matthews, but restored next year to Tipu by the treaty of Mangalore.

The **Falls of Gersoppa**.—The journey from Honawar may be best described by an extract from the journal of an accomplished writer who visited the falls in 1888. He says: "Arrangements had been made for our passage to the Gersoppa Falls. We went on the same night 18 m. in boats up the moonlit river, grounded on a sandbank, and were pulled off only to find the rowers had landed to drink success to our future progress, to which this indulgence by no means conduced. Arrived at Gersoppa, we slept in the D.B., awoke to the crowing of the jungle cock, and went on 20 m. by road to *Kodkani*. Here is another D.B., whence you look down into a boiling chaos of waters. The road from Gersoppa to Kodkani is one long bower of evergreen trees, and at mid-day you scarcely see the sun. These jungles abound with tigers, bears, bison, and game of all kinds, large and small." The hamlet near the Falls is called **Kodkani**. There are two D.Bs., the Kanara and the Mysore, distant from one another 710 yds., and almost ¼ m. from the Falls. The Kanara bungalow is small but comfortable, and beautifully situated. From the window of the bungalow herds of wild bison may sometimes be seen. After a short walk through a beautiful wood, the sound of rushing waters breaks upon the ear; and as one descends the last slope to the bed of the river above the Falls fitful gleams of silvery light bursting forth from the dark masses of rock announce the cataracts. During the rains it would be difficult, perhaps, to

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approach so as to gain a complete view. But at other seasons, after crossing some 50 ft. of the rocky bed of the river, the traveller comes full on a tremendous gulf. On three sides descend the sheets of silvery foam with stunning roar, and shoot like rockets down an unbroken fall of near 1000 ft., where, in the gulf below, an unfathomable pool receives them. The river bears several names, but here is called the *Kural*. Its bed is here about 600 ft. across, of laterite mixed with mica and felspar, worn and riven by the violence of the stream into innumerable fantastic shapes. In one place there appears a succession of waves of stone, and in another rocks are piled on rocks in perfect chaos, while some again are shapen into hollow cylinders, in which the stream boils and bubbles as in a caldron.

There are in all four falls, which have been called the *Great Fall*, the Roarer, the Rocket, and the Dame Blanche. In the first of these the water in considerable volume leaps sheer down a height of 829 ft., measured by line, and falls into a pool 132 ft. deep. The spectator may look sheer down into this abyss. Viewed from below and at some distance, this fall contrasts with magical effect with the next fall, the *Roarer*. Here a still larger body of water rushes with less abruptness, foaming down a tortuous channel into a cavern or cup, which turns it into the bed below. The name given to the next fall, the *Rocket*, is very appropriate. It continually shoots out in jets of foam, which burst like fire-rockets into showers of glittering drops. The *Dame Blanche* is exquisitely beautiful, but, from above, seems quite gentle as compared with the other three. The guides conduct the traveller to three points to view the falls from above, and it is difficult to say which surpasses the other. The descent is both steep and circuitous. It is said that tigers have been seen here. To make the descent after crossing the bed of the river, a wood is passed, and some steps are reached, cut in the rock by a Rajah half a century ago.

The Queen of Gersoppa, called by the Portuguese the *Reinha da Pimento*, or Pepper Queen, was a great dignitary in the 17th century. Her subjects were chiefly Jains, by whom the nearest village to the falls is at present almost entirely inhabited. Among the ruins of the city are two ordinary Jain temples. Through the rank and luxuriant vegetation you can plainly make out the streets and even the houses.

407 m. **Mangalore**, the capital of S. Kanara, in the Madras Presidency. The anchorage is 2 m. from the shore. Boat hire, 1¾ r. each boat. Pop. 32,000. Mangalore is separated from the sea by a backwater formed by the junction of two streams. In the rains these rivers, which flow round two sides of a peninsula on which the town and cantonment of Mangalore stand, bring down a large quantity of water, and they are then navigable for boats of some burthen to a considerable distance inland. In the dry season there is but little current in either, except that caused by the influence of the tide, which flows to about 9 or 10 m. from their mouth. The banks of these rivers are high and steep, and are, where the soil permits, planted with cocoa-nut trees, or laid out in gardens and rice-fields. At the back of the present landing-place the great bazaar commences, and stretches N. on the edge of the backwater about ½ m. The general appearance of Mangalore from the sea is picturesque. The houses are detached, particularly those towards the N., on separate hills, whence an extensive view is to be had, while the thick woods add much to the beauty of the place. In ancient times Mangalore was a place of very great commerce. Ibn Batuta, in the middle of the 14th century, speaks of 4000 Mohammedan merchants as resident there. Forbes speaks of it, in 1772, as the principal seaport in the dominions of Hyder 'Ali, and well situated for commerce. Moreover, both Hyder's and Tipu's ships of war were built at Mangalore, of the fine teak produced on the slopes of the ghats. But in the last forty years considerable changes have taken place in the harbour, which, commercially,

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have much injured it. These changes in the harbour appear to have originated, in the first place, from an opening having been cut by the natives through a narrow part of the back sand to the N. of the present outlet, to permit the escape of the freshes in the river, which had caused alarm in consequence of an unusual rise. The sea entered the cut, and has formed an extensive and permanent opening. Mangalore was most gallantly defended by Col. Campbell of the 42d from May 6th 1782 to January 30th 1783, with a garrison of 1850 men, of whom 412 were English soldiers, against Tipu's whole army (see Wilks, vol. ii. pp. 466-86).

Mangalore may be called a miniature Bombay, from the variety of nationalities to be met—Europeans, Indo-Portuguese, East Indians, Parsis, Moguls, Arabs, Sidis, Konkanis, Mapilahs, Kanarese, and Tamulians. The vernacular of the place, however, is Tuluva, a dialect of Kanarese.

The *German Mission* at Mangalore is worthy of a visit. Various industries and trades are taught—printing, book-binding, carpentry, tile manufacture, etc. There are two colleges, affiliated to the Madras University,—the Government College and the *Jesuit College of St. Aloysius.*

A recent traveller says: "We saw an exhibition of the products of this district. The description of Marco Polo will answer equally at the present day. He says: 'There is in this kingdom a great quantity of pepper, and ginger, and cinnamon, and of nuts of India. They also manufacture very delicate and beautiful buckrams. They also bring hither cloths of silk and gold, also gold and silver, cloves and spikenard, and other fine spices for which there is a demand here.'"

There is an obelisk in the *Burial-ground* to the memory of Brigadier-General Carnac, who died here aged eighty-four, in 1806. He was second in command to Clive at the battle of Plassey.

484 m. **Cannannore.** Anchorage 2 m. from shore. Boat hire 14 ans. each passenger-boat. It has 26,000 inhabitants, and is a municipality and military station. D.B. good. The cantonment is on a jutting portion of land, which forms the N.W. side of the bay. Near the end of this is a promontory, on which stands the fort built by the Portuguese. This, since its acquisition by the English, has been improved and strengthened. The cliffs are from 30 ft. to 50 ft. high here, with piles of rocky boulders at their feet. The bungalows of the officers are most of them built on the edge of these cliffs, and enjoy a cooling sea-breeze. Farther inland, and in the centre of the cantonment, are the *Church*, magazine, and English burial-ground, contiguous to one another. The Portuguese Church, once the Portuguese factory, is close to the sea. The climate of Cannannore is mild, equable, and remarkably healthy. The town is surrounded by small hills and narrow valleys. Clumps of cocoa-nut trees form one of the characteristic features of the place. The Portuguese had a fort here as early as 1505. They were expelled by the Dutch, who subsequently sold the place to a Mapilah family. The territory consists only of the town and the country for about 2 m. round, for which an annual rent of 14,000 rs. is paid; but the sovereignty of the Laccadive Islands also belongs to the Rajah of Cannannore. In 1768 'Ali Rajah, the then ruling chief, readily submitted to Hyder 'Ali, and joined him on his invading Malabar. In the war with Tipu, in 1783, it was occupied by the English; but on the conclusion of peace next year it was restored to the Mapilah chief. It soon, however, fell into the hands of Tipu, from whom it was wrested by General Abercromby.

497 m. **Tellicherry.** Anchorage 1¼ m. from shore. Boat hire 14 ans. per boat. D.B. good. Pop. about 26,000. The native town lies low, yet the situation is picturesque, being backed by wooded hills, interspersed with valleys and watered by a fine river. It is considered very healthy; Forbes calls it the Montpellier of India; but deli-

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cate Europeans suffer from the dampness of the climate. There is a reef of rocks which forms a natural breakwater. Within there is sufficient depth of water for a ship of 600 tons to ride at anchor. As the wind and current prevail very much from the N.W. during what is called the S.W. monsoon, the water is not so smooth upon the beach immediately opposite this reef as it is a little to the S. of it. In 1781 H.M. ship *Superb* of seventy-four guns was lost here. The Fort, which Forbes speaks of as "large and well garrisoned," is built on a rising ground close to the sea, and is about 40 ft. above its level. The whole of the N.W. side of the citadel is occupied by a lofty building, the upper part of which is now the District Judge's Court and offices, while the lower part forms the jail.

The *Cardamoms of Wynaad*, which are mostly exported from Tellicherry, are reckoned the best in the world. The seed ripens in Sept. Excellent sandal-wood is also exported. The English factory at Tellicherry, which was established chiefly for the purchase of pepper and cardamoms, was first opened in 1683, under orders from the Presidency of Surat. In 1708 the East India Company obtained from the Cherikal Rajah a grant of the Fort. In 1782 Hyder 'Ali attacked the place, but was compelled by the vigorous sally of the garrison under Major Abington to raise the siege.

The coasting-steamers do not touch at **Mahé** (pop. 8000), as it is only five miles from Tellicherry. *Mahé*, derived from *Mahi*, "a fish," a dependent territory of 2 sq. m., belongs to the French,—their only possession on the W. coast.

Mahé is finely situated on high ground overlooking the river, the entrance of which is closed by rocks. Only small craft can pass the bar in safety, and that only in fair weather; but the river is navigable for boats to a considerable distance inland. On a high hill some way off is seen the German Mission House of the Basel Missionaries at Chombala. From this hill there is a beautiful view of the wooded mountains of *Wynaad*. The French settlement at Mahé dates from 1722, but it was taken by the English under Major Hector Munro in 1761. The Peace of Paris, in 1763, gave it back to the French, but it was retaken by the English in 1779, and in 1793 the British establishment at Tellicherry moved to Mahé; but the place being restored to the French in 1815, the English officials returned to Tellicherry. Mahé possesses all the institutions of a republic—manhood suffrage, vote by ballot, municipal and local councils, representation at the *Conseil-Général*, which sits at Pondicherry, and in the chambers in France by a senator and a deputy, who in practice, however, are always residents in France. The *Administrateur* is appointed from home. He represents the central, and the *Maire* the local Government.

536 m. **Calicut** sta. ✱ The terminus of the S.W. branch of the Madras Railway. Pop. 1881, 57,000; 1891, 66,000. Good D.B., also two hotels. Anchorage 2 m. from shore. Boats 2½ rs. each.

Buchanan (vol. ii. p. 474) says: "The proper name of this place is *Colicodu*. When Cheruman Perumal had divided Malabar among his nobles, and had no principality remaining to bestow on the ancestor of the *Tamuri*, he gave that chief his sword, with all the territory in which a cock crowing at a small temple here could be heard. This formed the original dominions of the Tamuri, and was called Colicudu, or the cock-crowing." The native town is but little above the level of the sea. There is a long bazaar with numerous small cross streets leading from it. To the S. stretching to the right, is the Mapilah quarter, where are many mosques. At West Hill there are barracks for a small detachment of British troops kept there to overawe the turbulent Mapilahs (see below). On the N.W. is the Portuguese quarter, with a R.C. Church and a large tank; also the Collector's Cutcherry. The jail is also in the Portuguese quarter. To the N. of the jail is the old burial-ground, which is close to the pier. Here is interred Henry Valentine Conolly, collector and magistrate of

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Malabar, who was murdered on the 11th September 1855. There was a dispute among the Mapilah (Moplas) respecting some land, and some of these fanatics resolved to sacrifice the man who had decided against them. A band of these assassins burst in upon him and stabbed him to death. They then went off to Mallapuram, the headquarters of this turbulent sect. An express was sent off to the troops at Cannannore, and they were in Calicut next day. They then proceeded to Mallapuram, where the Sepoys were repulsed by the Mapilahs, and it was necessary to bring down European soldiers. The resistance of the rebels was then speedily overcome. Mr. H. V. Conolly was brother of Arthur Conolly who perished at *Bukhara*. The oldest inscription that can now be read is to Richard Harrison, who died on the 14th April 1717. Facing the sea are the houses of the European gentry and the custom house, and also the club. There is a great appearance of neatness and comfort in the houses even of the very poor about this locality. The cantonment and the collector's residence are 2 m. N. of the town, on a hill.

At Calicut, on the 11th of May 1498, arrived the adventurous Vasco da Gama, ten months and two days after his departure from Lisbon. It then contained many noble buildings, especially a Brahman temple said to have been not inferior to the greatest monastery in Portugal. The native Rajah, the Tamurin, was called *Zamorin* by European writers. This prince once ruled over an extensive territory, but his successors are now stipendiaries of the English Government. In 1509 the Marechal of Portugal, Don Fernando Coutinho, made an attack on Calicut with 3000 men, but was himself slain and his forces repulsed with great loss. In 1510 Albuquerque landed, burnt the town, and plundered the palace, but was eventually put to flight, and was obliged to sail away with great loss. In 1513 the Rajah concluded a peace with the Portuguese, and permitted them to build a fortified factory. In 1616 an English factory was established at Calicut. In 1695 Captain Kidd the pirate ravaged the port. In 1766 Hyder 'Ali invaded the country, and the Rajah, finding that his offers of submission would be in vain, barricaded himself in his palace, and setting fire to it, perished in the flames. Hyder was soon called off to the war in Arcot, and the territory of the Rajah of Calicut revolted, but was re-conquered in 1773 by Mysore. In 1782 the victors were expelled by the English, and in 1789 Tipu again overran the country, and laid it waste with fire and sword. Many women were hanged with their infants round their necks; others were trampled under the feet of elephants. The cocoa-nut and sandal trees were cut down, and the plantations of pepper were torn up by the roots. The town was almost entirely demolished, and the materials carried to *Nellore*, 6 m. to the S.E., to build a fort and town called *Farrukhabad*, "Fortunate City." The next year, however, Tipu's general was totally defeated and taken prisoner with 900 of his men by the British, who captured the so-called "Fortunate City"; and in 1792 the whole territory was ceded to the English Government. Since that time the country has gradually recovered itself. It is said that two pillars of the old palace in which Da Gama was received still remain, as well as a portico and some traces of a terrace, and houses for Brahmans. It is said the Portuguese leader knelt down on his way to some Hindu idols, taking them for distorted images of Catholic saints. "Perhaps they may be devils," said one of the sailors. "No matter," said another, "I kneel before them and worship the true God." The noble avenue which leads to the ruins of the old palace leads also to the new, which is a low tasteless building. The French have still a lodge at Calicut, in which is one solitary watchman. Cotton cloth, originally imported from this town, derives from it its name of *calico*.

Beypur, near the mouth of the Beypur river, 6 m. S. of Calicut, was formerly the terminus of the Madras Railway on the west coast, and pas-

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engers had to cross a wide estuary by boat and then travel by road to Calicut; but in 1890 the line was diverted some miles N. of Beypur, and extended to Calicut, and Beypur abandoned as a railway station. The Portuguese established a factory (Kalyan) here, but it failed. Tipu selected it as the site of the capital of Malabar, but hardly a vestige of its short-lived importance has survived. In 1797 sawmills, in 1805 a canvas factory, in 1848 iron-works, and still later, ship-building works were started at Beypur, but all from one cause or another have failed. Iron ore and a sort of lignite both exist in the immediate vicinity. The teak grown on the ghats to the E. is floated down to Beypur for exportation. A few miles from the town lies the site of Ferokh ("Tipu's City"), and 5 m. E. is *Chataparamba* ("Field of Death"), remarkable for its ancient stone circles and monuments (see *Trans. Lin. Soc.* Bombay, vol. iii. p. 324), resembling the cromlechs of Salem and Coimbatore, and called by the natives *kudei-kullu*, or "umbrella stones."

627 m. **Narakal**. Anchorage 3 m. from the shore. Boat hire 1½ r. each boat. The handbook of the British India Steam Navigation Company says: "This port, which is 6 m. N. of Cochin, is not affected by the S.W. monsoon, and is therefore a regular port of call during that season, when passengers who land there can proceed by backwater to stations on the Madras Railway." The place owes its advantages to a bank which stretches about 2½ m. seaward, and is 4 m. long. Within this vessels can run in the worst of the S.W. monsoon when all other ports on the coast are closed.

637 m. **Cochin** (*Kuchibandar*).✱ D.B. fair. Anchorage 1½ m. from the shore. Boat hire 1½ r. per boat two persons. Pop. 16,000. Weekly steamer to Colombo. It belongs to the English, though it gives name to a small native principality extending over the adjacent territory, and was formerly the capital of the Raja. The Resident of Travancore is also Resident of Cochin, and there is an Anglican bishop for both places.

The town is situate at the N. extremity of a spit of land about 12 m. long, and 1 m. to 1½ m. wide. It is almost insulated by inlets of sea and estuaries of streams flowing from the W. ghats. Indeed, the backwater is of such extent as to be of paramount importance to the place, and to supply in a great degree the place of a harbour. This backwater extends S. nearly to Kayan Kulam, and N. about 40 m. to Chaitwa. E. it has several branches, and W. it communicates with the sea by three estuaries, at Chaitwa, Cranganore, and Cochin. It is very shallow in many places, more particularly in the N. part of the Chaitwa branch, but between the inlets at Cranganore and Cochin, and Cochin and Alapalli, it is at all times navigable, both for passage and cargo boats. It shoals, however, from Alapalli to the bar of Ivika near Kayan Kulam. During the rains every part is navigable, flat-bottomed boats or canoes being employed. The backwater is affected by the tides, which rise about 2 ft., and flow at the rate of 2½ m. an hour. Cochin is the only port S. of Bombay in which large ships can be built. In 1820-21 three frigates were built here for the Royal Navy. Smaller vessels for the Indian Navy have likewise been built, and some merchant ships.

In 1500 the Portuguese adventurer Cabral, after having cannonaded Calicut, landed at Cochin and met with a friendly reception from the Raja, a reluctant vassal of the Zamorin. Cabral returned to Portugal with a cargo of pepper, and was followed by Inan da Nova Castelho. In 1502 Vasco da Gama on his second voyage came to Cochin, and established a factory. In 1503 Albuquerque, the Portuguese admiral, arrived just in time to succour the Cochin Raja, who was besieged by the Zamorin in the island of Vypin. He built the Cochin fort, called "Mannel Kolati," the first European fort in India, just five years after Da Gama had arrived on the Malabar coast. Albuquerque returned to Portugal, leaving Cochin guarded by only a few hundred men under Duarte

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Pacheco, when the Zamorin with a large host invaded the country by land and sea. Pacheco with his brave band of 400 men firmly resisted all the attacks of the Zamorin, and at last forced him to retreat to Calicut. In 1505 Francisco Almeyda, the first Portuguese viceroy of India, came to Cochin with a large fleet, and was in 1510 succeeded by Albuquerque. On Christmas Day 1524 Da Gama died here, and was buried, according to Correa, whose narrative is the most trustworthy, in the principal chapel of the Franciscan monastery, now used as the English church. His body was afterwards (1538) removed to Portugal. In 1530 St. Francis Xavier, the apostle of the Indies, preached in these parts and made many converts. In 1557 the church of Santa Cruz was consecrated as the cathedral of a bishop. In 1577 the Society of Jesus published at Cochin the first book printed in India. In 1585 Cochin appears to have been visited by the English traveller Ralph Fitch, with his band of adventurers. In 1616 the English, under Keeling, engaged to assist the Zamorin in attacking Cochin, on an understanding that an English factory was to be established there. These relations were, however, broken off, and the factory was built some years later with the consent of the Portuguese. In 1663 the town and fort were captured from the Portuguese by the Dutch, and the English retired to Ponani. The Dutch greatly improved the place and its trade, building substantial houses after the European fashion, and erecting quays, etc. In 1776 the State of Cochin was subjugated by Hyder. In 1792 Tipu ceded the sovereignty to the British. In 1796 it was taken by the British from the Dutch, and in 1806, or, according to another account, in 1814, the fortifications were, by command of Government, blown up with gunpowder. The explosion threw down or shattered all the best houses, and most of the Dutch families who could afford it left.

Cochin is remarkable as the residence of the *black and the white Jews*, who inhabit the suburbs of Kalvati and Mottancheri, which extend about ½ m. along the backwater to the S.E. of the town. In Mottancheri there is a large but not very handsome *Kotaram*, or palace, of the Raja, and close to it is the synagogue of the white Jews, or Jews of Jerusalem, who are said to have arrived in India at a much more recent date than the black Jews, whose residence dates from time immemorial. The white Jews inhabit the upper part of Jews' Town, the black Jews the lower part. There are also a great number of black Jews in the interior, their principal towns being Iritur, Parur, Chenotta, and Maleb. There is every reason for believing that the black Jews were established at Cranganore in the 3d or 4th century A.D. They possess a copper grant from the Brahman Prince of Malabar, conferring the said place upon them, and dated 388 A.D., or, according to Hamilton, 490. People here are subject to cutaneous diseases, and especially elephantiasis, which is sometimes called the Cochin leg.

There is an interesting sect of Christians in Cochin state and elsewhere on the Malabar coast, especially at Kottayam—the **Nazarani**. They are often termed Nestorians, though they themselves do not accept the name. They ascribe their conversion to the preaching of St. Thomas, and until the arrival of the Portuguese they were a united church, holding a simple faith. About 350 they were joined by a colony of Syrian Christians, who are said to have landed at Malabar; and in the 9th and 10th centuries more came from Bagdad, Nineveh, and Jerusalem. As early as the 9th century they were high in favour with the Raja of Travancore. Eventually they became independent and elected a sovereign of their own; and though subsequently they had to acknowledge the supremacy of the Cochin Raja, they still preserved many of their privileges.

The Portuguese, under Cardin[al] Ximenes and their Goa Viceroys, trie[d] to bring them into the fold of Rom[e] and to extirpate the Jacobite heres[y] which naturally took firm root i[n] a community recruited from th[e] neighbourhood of Persia and Turki[sh] Arabia. The Dutch put an end t[o]

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this persecution, and supported the Syrian Christians, who in 1653 sent to Antioch for a bishop. He, on his arrival, was put to death by the Portuguese. When the rule of the Portuguese ceased they were left with a divided Church. From that date to the beginning of the present century the Church, by "schisms rent asunder," was administered partly by native bishops and partly by bishops from Syria; and to this day there are two bishops amongst them, one, Mar Dionysius, who heads the non-reformers, and another, Mar Athanasius, of the party of reform. The Syrian Jacobites[1] number some 300,000 in all, and hold most tenaciously to differences of doctrine, such as divided the early Christian Church, and such as nowadays excite a merely academical interest. Besides these there are the Syrian Roman Catholics, descendants of those forcibly converted by the Portuguese. They are a peaceful and well-ordered people, on good terms with the Government, be it British or native, on the coast, and they retain, in their internal economy, many interesting forms and ceremonies relating to the time when they were governed by a king, who was recognised as such by the native kings of the coast.

769 m. **Kolachel**, D.B. A very ancient port, again rising into some importance, in the Travancore state in the extreme south of India. It is probably the *Kolias* of Strabo. Some centuries ago it was occupied by the Danes.

875 m. **Tuticorin** sta.,✲ D.B., terminus of S. Indian Rly., 443 m. from Madras by rail. A municipal and commercial town, exporting large quantities of cotton, coffee, corn, cattle, etc.; pop. 27,000. The anchorage is 5 m. from the shore. Passengers are conveyed to and from the steamers of the Brit. Ind. S. N. Co. in their steam-launch. Fare 2 rs. each. There is a daily steamer hence to Colombo, in connection with the South Indian Railway from Madras.

The place was famous for its pearl-fishery, which extended from Cape Comorin to the Pamban Channel. Cæsar Frederick, who visited India 1563-81, tells us that the fishing begins in March or April, and lasts fifty days. It is never in the same spot during two consecutive years; but when the season approaches, good divers are sent to examine where the greatest number of oysters are to be found, and when they have settled that point, a village is built of stone opposite to it, should there have been no village there previously, and an influx of people and of the necessaries of life follows. The fishers and divers are mostly native Christians. Owing to he deepening of the Pamban Channel, these banks no longer produce the pearl-oysters in such remunerative quantities, but chank shells are still found and exported to Bengal. The pearl fisheries are carried on at intervals of a few years, under Government supervision.

The **S.P.G.** have a Misson-house here, and a Training School.

Small schooners sail from Tuticorin to Paumben opposite the famous island of Rameswaram (see p. 400); but the more usual route is from Negapatam (see p. 400).

[1] For the oldest Christian inscriptions of the Nestorians, at St. Thomé and Kottayam in the same characters as those found on the famous Si-gnan-fu in N. China—see Dr. George Smith's *Conversion of India*, chap. ii.

ROUTE 29

Madras to Bangalore and Mysore

Madras to, 42 m., **Arkonam** junc. sta. (See p. 335.)

65 m. **Arcot** sta. mentioned by Ptolemy. The town is 5 m. S. of the railway station and across the Palar river *Ranipet*, the civil station and residence of the Europeans, is 3. m. from the railway before the river is crossed. The place has ceased to be a

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military station. There is a large sugar factory and distillery.

On approaching the town a small pagoda is reached and portions of the town-wall, which was a massive structure of red brick. It was blown up with gunpowder, but the foundations remain, and huge fragments are seen solid as rocks. Continuing the same course along the bank of the Palar, after ½ m. the Delhi Gate is reached, which is the only one that remains so far uninjured that it is possible to form an idea of what the fortification was. Above the gate is *Clive's room.* Much of the moat is now used for growing rice. Returning to the Delhi Gate, take a road which leads S. from it into the heart of the old town. After ½ m. the *Taluk Cutcherry* is reached, a pretty building erected in 1874. After passing this building, turn to the E. and cross a very broad moat, which surrounded the citadel, and is now dry, with trees growing in it. Here are two small tanks, which once had fountains in the centre. The water was raised into them by wheels turned by elephants. The water for the tanks was brought from a large reservoir near the Nawab's palace. Near this is the *Makbarah*, or *Tomb of Sa'adatu'llah Khan.* In the same enclosure is the *Jumma Musjid.* The tomb has a stone inserted over the door with an inscription, which says that the Nawab died 1733 A.D.

W. of the Jumma Musjid is the *ruined Palace of the Nawabs of the Carnatic*, on a mount overlooking the large lake called the Nawab's Tank. The walls of the durbar-room are still standing. Opposite is the *Kali Musjid*, or Black Mosque, and near the palace is the tomb of a Mohammedan ascetic, Shah Khizr Langotbund, with a rather handsome dome. To the W. is the mosque of Fakir Muhammad. Near it is a tomb, apparently unfinished, in which was laid the body of the Nizam Nasir Jang, murdered by the Nawab of Kadapa on 5th December 1750. It was shortly afterwards removed to Hyderabad. Just across the road is the tomb of Tipu Auliya, or Saint Tipu, of brick, whitewashed. In the W. wall is a stone with an inscription, which says that Sa'adatu'llah Khan erected this tomb for Tipu, who was a man of God. Whether Tipu Sultan got his name from this saint, or, as Wilks says, from a word signifying "tiger," is doubtful.

History.

Arcot derives its name from *Arakadu*, "six forests," where six Rishis, or holy men, dwelt. Adondai, who conquered Tondamandalam in 1100 A.D., drove out the aborigines from these forests, and built various temples there. These went to ruin, and the place again became desolate, till Hindus came from Penukonda and built a fort there. Zu'lfakar Khan, Aurangzib's general, took Gingi in 1698 A.D., and made Daud Khan Governor of Arcot, under which district Gingi was included. This officer colonised the country with Mohammedans. Until 1712 the Mohammedan governors resided at Gingi, when Sa'adatu'llah Khan, who first took the title of Nawab of the Carnatic, made Arcot his capital. Arcot, however, is chiefly known to us for the glorious capture and defence of it by Capt. Clive, who here laid the foundation of his great celebrity. When the French and Chanda Sahib besieged Trichinopoly in 1751, Clive led an expedition against Arcot in order to divert a part of the enemy from the siege. Clive had with him only 200 English, with 8 officers, 6 of whom had never before been in action; he had also 300 Sepoys and 3 field-pieces. With this small force he left Madras on the 26th of August, and arrived at Conjeveram on the 29th. Here he learned that the garrison of Arcot amounted to 1100 men. On the 31st he arrived within 10 m. of Arcot, and marched on through a tremendous storm of thunder, lightning, and rain. The enemies' spies reported the *sang froid* with which the English advanced under such circumstances, and this made such an impression on the garrison that they abandoned the fort. On the 4th of September Clive marched out against the garrison, who had taken up a position at Timeri, a fort 6 m. S. of Arcot. The enemy retreated to the hills, and the English returned to the fort, but marched out again a second

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time on the 6th, and drove the enemy from a tank near Timeri, where they had ensconced themselves. After ten days the enemy, who by reinforcements had grown to 3000 men, encamped within 3 m. of Arcot, where they were attacked at 2 A.M. on the 14th of September by Clive, and utterly routed. Two 18-pounders despatched from Madras had now nearly reached Clive, who sent out all the men he had, except 30 Europeans and 50 Sepoys, to bring them in. During this emergency the enemy attacked Arcot, but were signally repulsed. Chanda Sahib now sent 4000 men from Trichinopoly under his son Raja Sahib, who entered the town of Arcot on the 23d of September. On the 24th Clive sallied from the citadel, and fought a desperate battle with Raja Sahib's force. On the 25th Murtaza 'Ali brought 2000 men from Vellore to join Raja Sahib. Clive's situation now appeared desperate: "The fort was more than 1 m. in circumference" (Orme, book iii. p. 198); "the walls were in many places ruinous; the rampart too narrow to admit the firing of artillery; the parapet low and slightly built; several of the towers were decayed, and none of them capable of receiving more than one piece of cannon; the ditch was in most places fordable, in others dry, and in some choked up; there was between the foot of the walls and the ditch a space about 10 ft. broad, intended for a fausse-braye, but this had no parapet at the scarp of the ditch. The fort had two gates, one to the N.W., the other to the E., both of which were large piles of masonry projecting 40 ft. beyond the walls, and the passage from these gates was, instead of a drawbridge, a large causeway crossing the ditch. The garrison had from their arrival employed themselves indefatigably to remove and repair as many of these inconveniences and defects as the smallness of their numbers could attend to. They had endeavoured to burn down several of the nearest houses, but without success; for these having no woodwork in their construction, excepting the beams which supported the ceiling, resisted the blaze. Of these houses the enemy's infantry took possession, and began to fire upon the ramparts, and wounded several of the garrison before night, when they retired. At midnight Ensign Glass was sent with 10 men and some barrels of gunpowder to blow up two of the houses which most annoyed the fort. This party were let down by ropes over the walls, and entering the houses without being discovered, made the explosion, but with so little skill that it did not produce the intended effect; at their return the rope by which Ensign Glass was getting into the fort broke, and he was by the fall rendered incapable of further duty; so that, at the beginning of the siege, the garrison was deprived of the services of 4 of the 8 officers who set out on the expedition, and the troops fit for duty were diminished to 120 Europeans and 200 Sepoys; these were besieged by 150 Europeans, 2000 Sepoys, 3000 cavalry, and 500 peons."

Macaulay says: "During fifty days the siege went on. During fifty days the young captain maintained the defence with a firmness, vigilance, and ability which would have done honour to the oldest marshal in Europe. The breach, however, increased day by day. The garrison began to feel the pressure of hunger. Under such circumstances any troops, so scantily provided with officers, might have been expected to show signs of insubordination; and the danger was peculiarly great in a force composed of men differing widely from each other in extraction, colour, language, manners, and religion. But the devotion of the little band to its chief surpassed anything that is related of the Tenth Legion of Cæsar, or the Old Guard of Napoleon. The Sepoys came to Clive, not to complain of their scanty fare, but to propose that all the grain should be given to the Europeans, who required more nourishment than the natives of Asia. The thin gruel, they said, which was strained away from the rice, would suffice for themselves. History contains no more touching instance of military fidelity, or of the influence of a commanding mind."

It was now that the gallantry of

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Clive's defence so impressed the Maratha leader, Morari Rao, who was at the head of 6000 men, that he declared that he had till then never believed that Englishmen could fight, but seeing their spirit he was determined to help them, and he put his troops in motion. This alarmed Raja Sahib, and he determined to storm Arcot before succour could arrive. He chose the great day of the Muharram, and Clive, who was exhausted with fatigue, was roused by the shouts of the enemy rushing to the attack, and was instantly at his post. The struggle lasted about an hour; 400 of the assailants were killed, while the garrison lost four Europeans killed, and two Sepoys wounded. At 2 A.M. next morning the enemy abandoned their camp, into which the garrison marched and brought off four guns, four mortars, and a large quantity of ammunition. Thus ended on the 15th November this famous siege, and Clive, being reinforced by Captain Kilpatrick, marched out on the 19th and took the fort of Timeri, and a few days after defeated a force of 300 French, 2000 horse, and 2500 Sepoys with four guns, and took Arni with Raja Sahib's treasure-chest, and much baggage.

In 1758 M. Lally got possession of the Fort of Arcot by bribing the Indian governor; but in 1760 it was recaptured from the French by Colonel Coote. In 1780 Hyder 'Ali, after his victory at Conjeveram over Colonel Baillie, made himself master of Arcot, and strengthened the fortifications, but Tipu abandoned it in 1783, and ordered the wall on two sides to be thrown down; subsequently (1803) it passed into the hands of the British along with the other possessions of the Nawabs of the Carnatic.

80 m. **Katpadi** sta. (R.)

[**Vellore** is 4 m. S. of the rly. sta., on the opposite bank of the Palar river, which is spanned by a fine brick bridge. Covered vehicles drawn by ponies and light bullock-carts always meet the train. But there is now a line of rail from Villupuram to Nellore, with a station at Vellore, and another at Katpadi.

The Fort of Vellore dates from the end of the 11th century. It was made over to Narsing Raja, of Vijayanagar, about 1500 A.D. It is surrounded by a deep ditch 200 ft. broad. The first thing to be noticed is a well about 30 yds. N.W. of the Assistant-Collector's house. Into this well the bodies of the Europeans killed in the mutiny of 1806 were thrown. Up to 1874 there were cannon placed round this well.

The principal object of interest at Vellore is the *Pagoda*, which is one of the most remarkable in India, and has been restored by Government. It is sacred to Jalagandar Ishwara, "the god that dwells in water," *i.e.* Shiva. There are two dwarpals at the entrance of the gopura, of blue granite, which when struck emit a singularly metallic sound. The figures are seated. The door is very handsome, of wood studded with bosses of iron like lotus flowers. The entrance is under the gopura, and its sides are lined with pilasters ornamented with circular medallions containing groups of figures. This gopura has seven stories, and is 100 ft. high. It is quite easy to ascend to the very top. After passing through the gopura, you have on your left at the distance of a few yards a stone pavilion called the *Kalyan Mandapam*, exquisitely carved. On either side of the steps by which you ascend into the mandapam are pillars, which are monoliths, carved to represent various animals and monsters (including the Simh, or Lion of the South, rearing up, with a round stone in its mouth), one above another in a way which shows prodigious labour and great skill. In the portico or ante-chamber is a wonderfully carved ceiling, with a centre-piece representing a fruit, round which parrots are clustered in a circle, hanging by their claws with their heads down towards the fruit; also several richly carved pillars, all entirely different from each other. Opposite this mandapam, in the E. corner, is a well of pure water. A corridor runs round the enclosure, supported by ninety-one pillars, all with carvings on them. There

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is a mandapam at each corner of the enclosure, but that above described is by far the most ornamental. In the gopura itself is a slab with seventeen lines in the old Granthi Tamil, which has not yet been deciphered. Opposite the gopura is a long low building of granite, the blocks being adjusted with the greatest care. In this, no doubt, formerly was the adytum, but it is now so dark that nothing can be seen without torches. Fergusson says, "the great cornice here with its double flexures and its little trellis-work of supports is not only very elegant in form, but one of those marvels of patient industry such as are to be found hardly anywhere else. . . . The traditions of the place assign the erection of the Vellore porch to the year 1350, and though this is perhaps being too precise, it is not far from the truth."

Around St. John's Church are the mahals which have been the residence of the family and descendants of Tipu since 1802. There is a fine tank, in deepening which the relief funds in the famine of 1877 were expended to the extent of 60,000 rs. The *Old Cemetery* is a little to the S.E. of the Fort. In the centre of the enclosure is a magnificent pipul tree, and in the right-hand corner of the cemetery is a walled-in enclosure with a low sarcophagus inscribed to the memory of Lieuts. Popham and Eley and 80 soldiers of the 69th Regt., who fell during the mutiny of 1806.

At the time of the mutiny, besides the 69th Regt., there were 6 companies of the 1st battalion of the 1st Regt. N.I., and the 2d battalion of the 23d N.I. in the Fort, and the Sepoys mustered 1500 to the 370 English soldiers. The native officers led the Sepoys to the attack, and maintained a murderous discharge of musketry on the European barracks. Detachments were also told off to shoot the officers as they came out of their houses. Thus Col. Fancourt of the 69th who commanded the whole garrison, was killed, as was Lieut.-Col. M'Keera, commanding the 23d N.I. 13 officers were killed, and several English conductors of ordnance at their houses. In the barracks 82 privates were killed, and 91 wounded. A few officers, who had successfully defended themselves in a house, forced their way to the barracks, and put themselves at the head of the surviving soldiers. The followers of the state prisoners hoisted Tipu's flag. The men of the 69th, however, fought their way to the flag-staff and pulled it down; they then made their way to the third gateway, which they opened to Col. Gillespie, when he came up from Arcot with a squadron of the 19th Dragoons and a troop of the 7th Native Cavalry. 300 to 400 of the mutineers were killed and many taken prisoners, and the numbers of the regiments were erased from the Army Lists (see Mill, vol. vii. pp. 121, 122).

Hazrat Makam, the tomb of a Mohammedan saint, is in a street of the same name about 250 yds. W. of the Fort. They expect you to take off your shoes if you enter the verandah of the makbarah, or tomb.

The *tombs of Tipu's family* are ¾ m. to the W. of the Fort in a well-kept enclosure. Rt. of the entrance is the tomb of Padshah Begam, wife of Tipu, 1834 A.D. The second tomb on the right is that of Aftab Khan, who was second instructor to the ladies. Next comes a handsome tank, with stone embankment and steps. Next are two plain tombs of female attendants, and then a handsome granite pavilion with a massive roof supported by four pillars; inside is a black marble tomb to Mirza Riza, who married one of Tipu's daughters. At the end of these is the largest building of all, a domed mausoleum 20 ft. sq. to the memory of Bakhshi Begam, the widow of Hyder 'Ali, 1806 A.D. Left of this is a mosque without any inscription, and beyond it scores of plain gravestones and other tombs of members of Tipu's family and retinue.

In the third volume of Orme, at p. 603, will be found a picture of three hill-forts near Vellore, and called by him *Sazarow*, *Guzarow*, and *Murtaz Agur*. The one nearest to the place, in fact overlooking it, is what is called Sayers' Hill, but which the Hindus call Singal Drug; it is 900 ft. above

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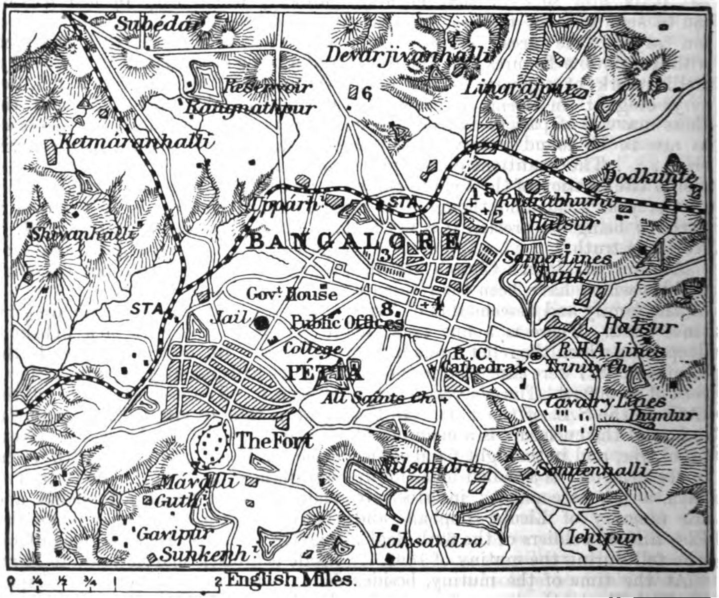
the level of Vellore. The sides are covered with boulders and loose stones, and the ascent is very fatiguing, but may be accomplished in forty-five minutes. From the bastion there is a good view over the neighbouring hill, which also has been fortified. Just below the hill is the Fort, and two fine tanks, while 2½ m. off are the police lines and the Central Jail, which is noted for its beautiful carpet and cloth manufactures.]

132 m. **Jalarpet** junc. sta. (R.) Here the rly. to Bangalore leaves the main S.W. branch and commences the ascent to the plateau of Mysore.

176 m. **Bowringpet** sta. [Branch, by the Kolar Gold Fields State Railway, to the gold mines, well worth a visit.]

216 m. **Bangalore Canton.** sta. ✱ (R.)

219 m. **Bangalore City** junc. sta. ✱ Hence the rly. to Mysore is continued S.W., whilst the line through Hubli to Poona runs N.W., and through Guntakal to Poona, N. The name is literally, "the town of bengalu," a kind of bean (pop. 180,000). The area assigned to Government when the state of Mysore was restored to the native prince is 13½ sq. m. The state was taken under British administration in 1831, and was restored to native rule in 1881. In the interval of half a century it has grown to its present importance.



BANGALORE.

1. Roman Catholic Church.
2. St. John's Church.
3. Native Infantry Lines.
4. St. Andrew's Church.
5. Cleveland Town.
6. Maharaja's Palace.
7. Mysore Gate.
8. Museum.

The *Cantonment* (the largest in the S. of India) and *City* of Bangalore stretch from the Maharaja's palace on the N., 6500 yds., to the S. extremity of the Koramangala Tank on the S., and an equal distance from the W. end of the Petta on the W., to the Sappers'

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Practice-ground on the E. Bangalore proper lies S. of the Lharmambudhi and Sampangi Tanks, which lie in the N.W. and E. corners of the *Petta* or town. Beginning with the cantonment, and taking the noticeable things in order from N.W. to S.E., the first building is the *Maharaja's Palace*, which is handsome, but only open to the public by special permission when the Maharaja is absent. S.E. of this 850 yds. is the Railway Station, and 300 yds. S. of that again is *Miller's Tank*, which communicates by a small stream with the much larger *Halsur Tank*, 1800 yds. to the E. Between these two tanks is the *Cantonment Bazaar*, and N. of it the pleasant suburb of *Cleveland Town*, in which are some neat residences and Roman Catholic and Protestant *Churches*. The Sappers' quarters are at the E. corner of the Bazaar, and the Sepoys' Lines at the S.W., and a little to the E. of the latter the Bowring Civil *Hospital*, the London Mission Chapel, and St. Andrew's Kirk, built in 1864. The Main Guard adjoins this church on the E.; and a few yds. farther to the E. are the Infantry Barracks, and still farther to the E. the village of *Halsur*, and a pleasant drive round the large tank of the same name, with the Sappers' Parade-ground to the E. Directly S. of Halsur are the Artillery Barracks, and S. again of them the Cavalry Barracks, the old Cemetery, the Mounted Parade, and the Artillery Practice-ground.

N.W. of the Artillery Barracks is *Trinity Church*, which contains a half-length statue in white marble, by MacDowell, R.A., to General Clement Hill, who served through the Peninsular campaigns under his brother Lord Hill, and when commanding the Mysore Division died on the 20th of January 1845, while on a pleasure trip to the Falls of Gersoppa. A few hundred yards W. of Trinity Church are the *Wesleyan Chapel*, the *Public Rooms*, and the *Gymnasium*, standing in the General Parade-ground, which is more than 1 m. long from E. to W. A little S. of its centre is the Telegraph Office, and S.E. of that again the *Roman Catholic Cathedral*, 100 yds. S. of which is the Museum. Close to the S. of these are the D.B. and *All Saints' Church.*

Near the W. end of the Grand Parade-ground, and adjoining it on the S., are the General's House, the Bandstand, and *St. Mark's Church*, in which is a tablet to Lieut.-Col. Sir Walter Scott, of Abbotsford, and of the 15th King's Hussars, who died at sea in 1847, aged 46. W. of the General's House, and close to it, is the *Cubbon Park*, the fashionable afternoon resort. In this is the *Museum*. In the vestibule remark a slab with twelve Persian distiches, brought from Tipu's Palace in the Fort; a figure of a Jain deity with very superb carving round it, brought from a temple; also some wonderful carvings from Hullabid. In the large room adjoining there is a valuable collection of geological specimens. Upstairs are stuffed animals, butterflies, and native ornaments and dresses, and a most remarkable collection of fishes. W. of the Museum 450 yds. is a fine building 525 ft. long from N.E. to S.W., which contains the *Public Offices*. The Commissioner's House, or the Residency as it is called, is about ½ m. N. of the Public Offices, and in front of it is a good statue of General Mark Cubbon, the first Commissioner.

We now come to Bangalore proper, which has an area of only 2½ sq. m. out of the 13. The *Petta* was until recent times surrounded by a deep ditch and thorn hedge. There is an excellent market between the Fort and Mysore Gates. The Brahman quarter is called Siddi Katte. The streets are somewhat narrow and irregular, but scattered about there are well-built and imposing mansions belonging to wealthy inhabitants. The grain-market, *Taragu-petta*, and cotton market, *Arale-petta*, afford busy scenes of traffic.

The *Fort* is due S. of the Petta. It is 2400 ft. from N. to S. and 1800 ft. from E. to W. It could never have been a strong place against European troops. It is of an oval shape, with two gateways, one the Delhi Gate on the N. face opposite the Petta, the other the Mysore on the S. face. The Delhi Gate is handsomely built of cut granite, and when Lord Cornwallis on

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the 21st of March 1791 determined to storm the place, there were five powerful cavaliers (Wilks, *Hist. Sketches of the S. of India*, vol. iii. p. 123), a fausse-braye, ditch, and covered way, but in no part was there a perfect flanking defence. The garrison, however, consisted of 8000 men under Bahadur Khan, and there were besides 2000 regular infantry in the Petta, and 5000 irregular. In addition to all, Tipu himself, with an army very far superior in numbers to that of Cornwallis, was prepared to take advantage of any error on the part of the besiegers. The Petta had been previously taken by the English on the 7th of March, with a loss on their part of 131 killed and wounded. The Mysore garrison lost upwards of 2000 men. The assault took place at eleven at night, and until the Kiladar fell a determined resistance was made. Tipu's camp that night was at Jigni, 6 m. to the S.W., and at nightfall he moved up within 1½ m. of the Fort, but the spirit of the assailants overcame all difficulties, and the Fort was captured, after a severe struggle, that same night.

In the centre of the Fort is the arsenal, and there are some remains of *Tipu's Palace*. Some restoration has been done to the top story. There is a small temple near the Mysore Gate.

The *Lal Bagh*, a most beautiful garden, is said to have been laid out in the time of Hyder 'Ali. There is a fine collection of tropical and sub-tropical plants, and a large collection of wild animals in cages.

[**Nandidrug**, a strong hill-fort 4856 ft. above sea-level, is 36 m. N of Bangalore. It was thought impregnable by Tipu, being inaccessible except from the W., and there strongly fortified. It was taken, however, by General Meadows on the 19th October 1791, with the loss of only thirty killed and wounded, chiefly by the tremendous masses of granite rolled down the rock on the heads of the assailants. It was as the storming-party formed that Meadows overheard a soldier whisper that there was a mine. "To be sure!" said the General, "there is a mine, a mine of gold!" The large house on the summit was a favourite retreat of Sir Mark Cubbon in the hot weather. There are many objects of historical interest to be seen: one being *Tipu's Drop*, a rock projecting from the fortifications and overhanging a precipice of 1000 ft.]

265 m. **Maddur** sta. (R.) was formerly an important place, but suffered heavily during the wars with Tipu. There are two large Vishnavite temples here, sacred to Narasim Swami, and Varada Raja, "the Man-Lion," and "the boon-giving King." A fine brick bridge with seven arches, built in 1850, spans the Shimsha, on the right bank of which the town is built. The fort was taken by the Mysore general in 1617, and Hyder rebuilt it, and it was dismantled by Lord Cornwallis in 1791.

[Expedition to the Falls of the Cauvery.

By road 17 m. S. is **Malvalli**, D.B., headquarters of the Taluk of the same name, and a municipal town. The Mysore-Bangalore and Maddur-Sivasamudram roads intersect here. Hyder gave this town to his son Tipu, and the rice-fields near the tank are the site of a garden which Tipu formed. On the 27th of March 1799 Tipu drew up his army 2 m. to the W. of the fort and village of Malvalli. General Harris advanced with the right or principal division of his army under his immediate command, and the left column under General Wellesley. The unevenness of the ground causing an interval between the brigades, Tipu directed a charge of cavalry against them, "which was prepared with deliberate coolness, and executed with great spirit." Many horsemen fell on the bayonets of the Europeans, but no disorder was caused in their ranks. Col. Wellesley then moved to turn the enemy's right, when Tipu's infantry advanced in front of their guns, and received the fire of the 33d regiment and the English artillery, until at 60 yds. from the Europeans they gave way,

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and were immediately charged by Col. Floyd with the brigade of cavalry, which drove them off the field with the loss of more than 1000 men, while the English lost but 69. After the action Tipu destroyed Malvalli, to prevent its giving shelter to the English.

12 m. S.W. of Malvalli is the village of **Somnathpur**, famous for the temple of Prasanna Channa Kesava. This is an elaborately carved building attributed to Jakanachari, the famous sculptor and architect of the Ballala kings. Smaller than the temple at Hullabid, this temple is more pleasing, as the three pyramidal towers or vimanahs over the triple shrine are completely finished. The central shrine is that of Prasanna Channa Kesava, that on the S. is sacred to Gopala, and that on the N. to Janardhana. Round the outer base are carved with much spirit the principal incidents in the Ramayana, the Maha Bharata, and the Bhagavad Gita. The end of each chapter is indicated by a closed door, of each section by a half-closed door. Around lie 74 mutilated statues, which once stood on the basement. There is a fine inscription at the entrance, which declares that the building was completed in 1270 by Soma, a high officer of the Ballala State, and a member of the royal family. The vestibule is in ruins, and the images are more or less damaged. There are also the ruins of a large Shivite temple with inscriptions.

From Malvalli by road 12½ m. to

The **Falls of the Cauvery** at Sivasamudram. The river has in Mysore an average breadth of from 300 to 400 yds., but from its confluence with the Kabbani to Sivasamudram it swells into a much broader stream. The maximum flood discharge, roughly gauged at Bannur, is 239,000 cubic ft. per second. The bottom of the channel is mostly composed of rocks, which increase the eddies and foaming of the waters. A few miles after the stream has passed the half-buried city of *Talkad*, it turns northward and forms an island 3 m. long and about 2 m. broad, round which it sweeps in two broad streams, that on the right or E. passing within the frontier of the British district of Coimbatore, while that on the left or W. separates the territory of Mysore from Coimbatore. The island is called in Kanarese, Heggura, but is more generally known by its Sanscrit name **Shivasamudram**, "the sea of Shiva." The total descent of the river from its point of separation at the S. point of the island to its reunion at the N. point is nearly 300 ft. The N., or more properly speaking the W. branch of the river is the more considerable of the two, and forms a smaller island called Ettikur, on either side of which a vast stream thunders down. Buchanan tells us that this island is believed to be inhabited by a devil, and adds, "the only persons who defy this devil, and the tigers, who are said to be very numerous, are two Mohammedan hermits who dwell at Gagana Chukki. The *Hermitage* is a hut open all round, placed opposite to the tomb of Pir Wali." The main island of Shivasamudram is the site of a city which was built in the beginning of the 16th century by Ganga Raja, a kinsman of the Raja of Vijayanagar. He is said to have begun building before the prescribed auspicious moment, and consequently his city was doomed to last for only three generations. His son and successor Nandi Raja committed some breach of ceremonial, which he expiated by leaping into the cataract at Gagana Chukki on horseback, with his wife seated behind him. The ruin foretold fell on his son Ganga Raja II., one of whose daughters married the Raja of Kilimale, a place 12 m. from Satyagala, and the other the Raja of Nagarakere, 3 m. E. of Maddur. These ladies enraged their husbands by contrasting their mean style of living with the magnificence of their father. The two Rajas resolved to humble the pride of their wives by attacking their father's city, which they besieged ineffectually for twelve years, until his Dalavay, or commander-in-chief, betrayed him, and engaged him in a game of chess while the enemy's soldiers were passing the only ford. Roused at last to his danger, the Raja slew his women and children, and then rushing into the battle was slain,

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on which his sons-in-law and their wives plunged into the cataract. Jagat Deva, Raja of Chennapatnam, and Shri Ranga Raja of Talkad, then sacked the city, and removed its inhabitants. In 1791 Tipu, on the advance of Lord Cornwallis, swept the adjoining country of people and flocks, and drove them into Shivasamudram. After this the island was deserted, and became overgrown with dense jungle infested with wild beasts. The bridges which had led to the town, formed of huge blocks of black stone, some placed upright as pillars, and others laid across in the manner of Egyptian buildings, were broken and dilapidated. However, in 1825 a generous person named Ramaswami Mudeliar, who was a confidential servant of the then Resident of Mysore, carried a fine double bridge across the stream, repaired the temples, and built a D.B. The bridge, or bridges, are built of hewn stone pillars, connected by stone slabs, built on the rocky bed of the river, and though rude are good specimens of Indian construction. In the rains the river is a furious torrent, impassable except by the bridge.

About 1 m. distant from Gagana Chukki, on the E. bank of the river, is the **cataract** formed by the S. branch of the Cauvery, which is called Bar Chukki. The height from which the water descends is about 200 ft., and in the rainy season an unbroken sheet of water ¼ m. broad falls over the precipice to that depth with stunning roar. In the dry season the stream separates into sometimes as many as fourteen distinct falls. In the centre is a deep recess shaped like a horseshoe, down which the main stream plunges, and then, being confined in a narrow channel of rock, springs forward with great velocity, and falls a second time about 30 ft. into a capacious basin at the foot of the precipice. Both the N. and the S. streams after forming these cataracts rush on through wild and narrow gorges, and, reuniting on the N.E. of the island, flow forward to the E. The visitor who can select his own time will do well to choose the rainy season for his visit, as well on account of the greater beauty of the scenery, as because the island in the cold months is not healthy.]

293 m. **French Rocks** sta. It is so called from being the place where the French soldiers in the service of Hyder and Tipu were stationed. The name of the place is properly Hirode; pop. 3000. The Fort, 2882 ft. above the sea, is 3 m. N. of the rly. sta.

296 m. **SERINGAPATAM** sta. At the W. end of an island in the Cauvery river. Pop., including the suburb of Ganjam, 12,000.

The traveller who wishes to visit this town is advised to stop at Mysore and drive over for the day, bringing his food with him. It is not wise to sleep in Seringapatam as it is a hot-bed of fever. There is no D.B., but the station in the centre of the fort is a good place to rest and lunch.

The town has its name from a temple of Vishnu Shri Ranga. This temple is of great celebrity, and of much higher antiquity than the city, which did not rise to be of importance until the time of the princes of the Mysore dynasty. As a proof of its great antiquity, the fact may be cited that it is called the Adi Ranga, or original Ranga, while the islands of Shivasamudram and Seringham at Trichinopoly are called respectively Madhya Ranga and Antya Ranga, "mediæval Ranga" and "modern Ranga." It is said that Gautama Rishi worshipped at this temple, which is in the Fort. A Tamil memoir in the M'Kenzie collection called *Konga desa Charitra*, commented on by Prof. Dowson (*J.R.A.S.* vol. viii.), says: "On the 7th Vaishakha sudh, 816 A.S. = 894 A.D., a person named Tirumalayan built a temple, and to the W. of it erected an image of Vishnu, which he called Tirumala Deva, upon some land 'in the midst of the Cauvery, where in former times the Western Ranganada Swami had been worshipped by Gautama Rishi,' but which was then entirely overrun with jungle. This place he called Shri Ranga Patnam." In 1133 Ramanujachari, the Vishnavite reformer, took refuge in Mysore from the persecution of the Chola

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Raja, and converted from the Jain faith Vishnu Vardhana, a famous Raja of the Hoysala Ballala dynasty. The royal convert gave him the province of Ashtagrama including Seringapatam, over which he appointed officers called Prabhurs and Hebbars. In 1454 the Hebbar Timmana obtained from the Raja of Vijayanagar the government of Seringapatam, with leave to build a fort there. This he did with treasure he had found, and he also enlarged Shri Ranga's temple with the materials obtained by demolishing 101 Jain temples at Kalasvadi, a town 3 m. S. His descendants governed till the Raja of Vijayanagar appointed a viceroy with the title of Shri-Ranga-Rayal. The last of these viceroys was Tirumala Raja, who in 1610 surrendered his power to Raja Wodayar, the rising ruler of Mysore; after which Seringapatam became the capital of the Mysore Rajas, and of Hyder and Tipu, till the Fort was stormed twice, viz. in 1792 and 1799, by British armies. After the 4th of May 1799 Mysore became the capital.

The **Fort.**—In the western extremity of an island in the river *Kaveri* stands the fort, the northern the longest face just a mile in extent. At the other end was the Sultan's palace in a large garden (the Lal Bagh) and a large "pettah" named Shah Ganjam, surrounded by a mud wall; between it and the fort stood another palace in the Daulat Bagh, and to the south of this an extensive bazaar. Various redoubts and batteries defended the island towards the river. The plan of the Fort is an irregular pentagon, about 1 m. in length, and ½ m. in breadth. Buchanan says (vol. i. p. 62): "The Fort occupies the upper (Western) end of the island, and is an immense, unfinished, unsightly, and injudicious mass of building." Tipu seems to have had too high an opinion of his own skill to have consulted the French who were about him, and adhered to the old Indian style of fortification, labouring to make the place strong by heaping walls and cavaliers one above another. He was also very diligent in cutting ditches through the granite. He retained the long straight walls and square bastions of the Hindus; and his glacis was in many parts so high and steep as to shelter an assailant from the fire of the ramparts.

Outside the fort on the N. and S. of the Kaveri, a "bound hedge" enclosed a large space. That on the north was 1 to 1½ m. deep by 3 m. long along the river. It was defended by six redoubts. Here Tipu had formed his camp. His army consisted of 5000 cavalry and 40,000 to 50,000 infantry.

First Siege.—On the 5th Feb. 1792 the British allied army under Lord Cornwallis numbering 10,000 white troops, 27,000 native troops with 400 guns, assisted by 45,000 Mahratta and Hyderabad cavalry, drew up in position about 8 miles north-west of S., its right protected by the French rocks, and its left resting on a low range running north and south, which terminates in the Karighat hill on the river Kaveri (easily distinguishable by pagoda on crest of spur). This brought the army opposite Tipu Sultan's fortified camp on the north side of the river covering S.

On the evening of the 6th Feb. orders were issued for a night attack, by infantry only, on the "bound hedge" position north of the Kaveri. Three columns marched out of the British camp, together numbering 9000 men. Each column forced the hedge and Tipu's troops retreated hurriedly into the fortress and pettah. The British troops in detached parties nearly succeeded in penetrating with the fugitives into the fort. Many of the British were drowned in fording the Kaveri. Colonel Monson (afterwards well known for his disastrous retreat before Holkar in 1805) crossed the island to the south. Although unsuccessful in forcing the gate of the fort, a firm footing was gained in the pettah, and the enemy's camp taken. These positions were held by the British, and trenches were commenced to breach the wall of the fort on the

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north. The 16th Feb. a force of 9000 men under General Abercromby joined from the Bombay Presidency, raising the total numbers of the Army to those shown above. 24th Feb. peace preliminaries were commenced by which Tipu lost a large proportion of his territory.

Several English prisoners were released here, some had been upwards of ten years confined in chains by Tipu in the island. They were perhaps some of those taken by the French Captain Suffrein when he took 500 British in H.M.S. *Hannibal*. When Chitaldroog fort not far from Bangalore was taken, "Mr. Drake, midshipman of the *Hannibal*, and three private men of H.M.'s Navy, escaped from that fort; they were some of the few that remained of the 500 prisoners of war who were delivered over to Hyder Ali (Tipu's father) by M. Suffrein in August 1782." Extract from Dirom's *Narrative*.

Second Siege.—In spite of the lesson taught in this first siege, Tipu determined to revenge himself. He used the years between 1792 and 1799 in preparing his stronghold for defence. He was warned by French advisers of the danger that the west angle of the Fort was in from "enfilade" fire. On our side this weakness in the west angle of the fort was also noticed, notably by Captain Beatson, one of "the Guides" of the Q. M. G. Department. Tipu secretly built an inner moat and rampart in rear of the weak portions of his line of defence. The site of this inner rampart, pulled down by us in 1799, is marked by tamarind trees still growing. In the second siege the principal line of attack by regular siege parallels was from the south-west direction, while the most western bastion of the fort was cannonaded from both sides of the river, until it was reduced to its present state of ruins. Tipu was at this time a desperate man; his French advisers and auxiliary troops had deserted him in 1792. He spent his time mostly on the ramparts in encouraging his men and in devising new schemes of defence. A large breach was ready for assault by May 1799 immediately south of the west angle of the Fort. At 1.30 P.M. on that day Sir David Baird stepped out of the 1st parallel a short distance from the breach and led his stormers across the shallow Kaveri river against this breach. The defenders were taken by surprise, little expecting an attack at this scorching hot time of day. The breach was successfully mounted, when to the astonishment of all they found themselves in face of a second rampart quite untouched and separated from them by a moat full of water; so well had Tipu kept his secret! Fortunately for us one single plank across the moat—left by the defenders in their haste to withdraw—allowed the assaulting party to cross and penetrate within the inner rampart, and within a few moments they were cutting down the guard of the King's palace. At this moment Tipu was on the north front of the fort encouraging the defence against an assault on an outwork. Hearing that the British were in the fort he rushed back through the archway—popularly supposed to be where he was killed, and perhaps because the arch makes a more picturesque background to the well-known picture of Baird—and met his death within the palace at the hands of a British private soldier. Colonel A. Wellesley commanded the column which assaulted the north side of the Fort. This officer was appointed military governor of the place, and after two days was able to restore order among the soldiery to whom the town had been given over to sack, their hate of the tyrant Tipu being greatly increased by the torture to which he had lately been exposing his prisoners.

The best way for the traveller to see Seringapatam is from Mysore, driving thence by the well-shaded road. As he approaches from the S. he will see beyond the town the hills, from which, on the morning of the 6th Feb. 1792, Lord Cornwallis and staff reconnoitred Tipu's position protecting S. A spur on the extreme right surmounted by a pagoda is the Karighat

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hill, surprised that night by a party of the 71st and 72nd Highlanders, who subsequently forded the river under the fiery Baird, losing many by drowning. Below these hills are rice fields in much the same state now as a century ago when Cornwallis and the gallant Meadows led their columns on that moonlit night. Small rises in the ground will be noticed on which were most likely built Eedgah and Sultan's redoubt. Meadows assaulted the Eedgah redoubt and took it with loss of 11 officers and 80 men. Here Monsieur Vigie and a detachment of Frenchmen (360) escaped, owing to their "uniform being similar to ours." Meadows, anxious at his heavy loss in taking this fort, did not push on, but tried to find Cornwallis, and took no more part in the attack on that night of the 6th Feb. His gallant nature could not bear the failure of his column, and he remembered a taunting remark of Cornwallis, and so brooded over the imaginary imputation of cowardice, that, the day peace was declared, he shot himself, fortunately not fatally. Meanwhile Cornwallis's column, as related before, forced the centre of Tipu's position, took his tent, and breaking up into small parties in the dark, hurried across the river, "the passage of which was difficult owing to the number of fugitives pressing into the island," and it was by bad luck they failed to get into the east gate of the Fort. One cannot help admiring the dash of the British soldiers who could achieve such a feat as did those on the night of the 6th Feb. just a century ago. Approaching from Mysore, the traveller, when within two miles of the fort walls, will come on the ground occupied by Gen. Harris's army on the 5th April 1799. On that day the British forces arrived from Madras, having crossed the Kaveri at Sosilla, below Seringapatam. On the extreme left of the fort walls he can see at the north-west angle of the fort, standing out in bold relief, the bastion which Gen. Harris decided to make his point of assault, the breach to be made in the "curtain" wall near it. Before he could approach the walls the enemy's outposts had to be driven in about Sultan pettah. Here Col. Wellesley and the 33rd experienced a slight reverse of fortune. Looking beyond the N.W. bastion, a little village can be seen in a clump of trees overlooking the river from the north bank, this is Agrarium village, close to which the enfilading batteries were formed.

A picturesque stone bridge over the little Kaveri is now reached. This is "Wallace's Post." Immediately beyond this was "Skelly's Post," each gained by hard fighting. A short way before crossing a small canal l. along the canal bank and in a luxuriant garden is Irvine's grave in good preservation. This seems to be the only grave still marked of the 11 officers and 62 men killed on that night of the 26th April 1799, when the enemy's advanced trenches along the Kaveri were assaulted. The assailants were partly successful and took shelter in the small canal, at that time dry. On the right Col. Campbell and parties from the 71st Regt. and a Swiss Regiment took a redoubt in front of the Periapatam bridge, across which they followed the fugitives as far as the entrenched camp on the island, and after spiking some guns made good their retreat under a heavy fire. The bridge is a short distance in front, and will be crossed to get into the fort. 307 killed and wounded this night. "On the morning of the 27th April Col. Wallace's position," above referred to, "was very critical. All the men that could be spared from the trenches were sent with pickaxes, and by 10 A.M. had thrown up sufficient cover to secure the position which obtained the name of Wallace's Post." On the 29th April and 1st May the breaching batteries were completed close up to the walls. To this spot the traveller should now proceed. It is marked by two guns sunk in the ground. Opposite he will see the place were the breach was made, now built up by order of the Maharaja. Retiring from this from the fort, he will see a small pagoda on high ground a short way from the guns.

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Hereabouts was the position of a battery. Walking still further from the fort and threading his way through the thickly-wooded country, he will come on a rocky-bedded small river. It is hard to realise that here we have "M'Donald's Post." The rippling of water is only heard, except for the occasional splash made by a bright kingfisher shooting down into the stream, and in the distance the slow creaking of the labourers' water-lift. "17th April 1799 Col. M'Donald with the 2nd 12th Madras Infantry occupied the bank of the little Kaveri, which thence was known by the name of M'Donald's Post, and was afterwards used as a depot for the engineers' tools and materials. Casualties this day, two officers killed." It is extremely hard to trace the features of the ground owing to the dense foliage all about this quarter.

"On the evening of the 3d of May the situation of the army was extremely critical. There was not at this time more than two days' supply of food in camp."

Opposite the breaching battery Agrarium village can still be seen. Returning along the canal, the traveller now can proceed into the island over Periapatam bridge, and then, turning to the right, drive through Shah Ganjam and visit Hyder Ali's and Tipu's tombs, the Daulat Bagh where Wellesley lived three years, and then on into the fort. The neighbourhood of S. is full of interest. Hyder Ali and Tipu—the usurper and his son—cost us many thousand brave soldiers whose bones lie buried around the capital on every side.

In the Fort on the N. side, and between the second and last walls, are the wretched places in which Colonel Baillie and other military prisoners were confined from 1780 to the peace in 1785.

A good **view** of the city and surrounding country may be obtained by ascending one of the *minars* of the Jumma Musjid, built by Tipu not long before his death. The houses in the Fort have been for the most part demolished, and those that remain are greatly dilapidated. The place is notoriously unhealthy. The spot where the breaching battery was placed is marked by two cannons fixed in the ground opposite the W. angle, and close to the river's edge, and the breach itself is visible a short distance to the right of the road to Mysore. All along this part where the stormers rushed to the slaughter there are now trees with luxuriant foliage, and the grass grows freshly under them. *Tipu's Palace* is within the walls. The greater part of it has been converted into a warehouse for sandal-wood, and the rest has been demolished. It was a very large building surrounded by a massive wall of stone and mud, and was of a mean appearance. The private apartments of Tipu formed a square, and the entrance was by a strong and narrow passage, in which four tigers were chained. Within was the hall in which Tipu wrote, and to it few except Mir Sadik were ever admitted. Behind the hall was the bedchamber. The door was strongly secured on the inside, and a close iron grating defended the windows. Buchanan says that Tipu, lest any person should fire upon him while in bed, slept in a hammock suspended from the roof by chains, in such a situation as to be invisible from the windows. "In the hammock were found a sword and a pair of loaded pistols." The only other passage led into the women's apartments, which contained 600 women, of whom 80 were wives of the Sultan, and the rest attendants.

The **Darya Daulat Bagh**, a summer palace of Tipu, just outside the Fort, is distinguished for its graceful proportions and the arabesque work in rich colours which covers it. The W. wall is painted with the victory of Hyder over Colonel Baillie near Conjeveram in 1780. It had been defaced prior to the siege, but the Duke of Wellington, then Colonel Arthur Wellesley, who made this garden his residence, had it restored. It was afterwards whitewashed and almost

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obliterated, but Lord Dalhousie, having visited the spot during his tour in Mysore, ordered it to be repainted by a native artist who remembered the original. The perspective is very bad, and the general effect grotesque, but the painter has succeeded in caricaturing the expression and attitude of the British soldiers, and the Frenchmen are very lifelike.

The **Lal Bagh** is a garden on the other side of Ganjam, which suburb intervenes between it and the Darya Daulat. It contains the mausoleum of Hyder and Tipu, a square building surmounted by a dome, with minarets at the angles, and surrounded by a corridor which is supported by pillars of black hornblende, a stone that is remarkable for its beautiful polish. The double doors, inlaid with ivory, were given by Lord Dalhousie. Each of the tombs is covered with a crimson pall. The whole is kept up at Government expense. The tablet on Tipu's tomb is in verse to this effect: The light of Islam and the faith left the world. Tipu became a martyr for the faith of Mohammed. The sword was lost and the son of Hyder fell a noble martyr. The inscription gives the date 1213 A.H. = 1799 A.D. In the Lal Bagh is a simple memorial to Colonel Baillie, who died in 1782, a prisoner of Tipu. On the way to that place, on slightly rising ground near the road, are interesting memorials of the officers and men of the 12th and 74th Regiments killed in action in 1799.

305 m. **MYSORE** sta. ✱ (D.B. on N. side of town), the capital of the state so called (the pop. of Mysore state is 4,859,760), at the N.W. base of Chamundi Hill, an isolated peak rising to 3489 ft. above the sea. Mysore with its three suburbs has 60,000 inhabitants. The town is built in a valley formed by two ridges running N. and S. There is a slight ascent on the N. side. The streets are broad and regular, and there are many substantial houses two or three stories high, with terraced roofs. Most of the houses, however, are tiled. The town has a neat and thriving look, and the sanitation has been much attended to by the municipality. In the Fort, which occupies the S. quarter, the appearance of the houses is less promising, and the streets are narrow and irregular. The *Jail* is nearly opposite it to the W., and the *Residency* is ½ m. S. in the E. part of the town, and another ½ m. S. are *St. Bartholmew's Church* and the *Wesleyan Church*. The summer Palace is about 600 yds. E. of the Fort, while another palace is in the Fort itself, and a third somewhat to the W.

The **Fort** is quadrangular, three of the sides being 450 yds. long, and the fourth or S. side somewhat longer. There are gates on the N., S., and W. Those on the N. and S. are protected by outworks: flanking towers command the curtain at intervals. At the S.E. angle there is a casemate, and a parapeted cavalier at the N.E., but the defences are mean and ill-planned. A ditch surrounds the Fort, and a sloping glacis covered with houses abuts it on all sides but the E., where the ditch is separated from the Devaraj Tank only by the high-road to Nanjangud. The interior of the Fort is crowded with houses, chiefly occupied by retainers of the palace. The *Maharaja's Palace* within the Fort faces due E., and is built in the ultra-Hindu style. There are a few paintings by a European. The front is tawdry and supported by four fantastically carved wooden pillars. The Sejje or Dasara hall is an open gallery where the Raja showed himself to the people seated on his throne on great occasions. The throne is very remarkable. According to one account it was presented to the ambassadors of Chikka Deva Raja in 1699 by the Emperor Aurangzib (Wilks, vol. i. p. 106) for their prince. The palace legend at Mysore is that it was found buried at Penkonda by the founders of the Vijayanagar Empire, Hakka or Harihara and Bukka, who were told where it was by one Vidyaranya, an ascetic. The legend goes on to say that it was the throne of the Pandus,

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when they reigned at Hastinapura, whence Kampula Raja brought it, and buried it at Penkonda. It is at all events certain that it was used by Chikka Deva and his successors up to the time of Tipu Sultan; that it was found in a lumber-room when Seringapatam was taken by the British, and that it was employed at the coronation of the Raja to whom they conceded the government. It was originally of fig-wood overlaid with ivory, but after the restoration of the Raja the ivory was plated with gold and silver carved with Hindu mythological figures. The principal gate of the palace opens into a passage under the Sejje leading into an open court. At the farther or W. side of this court is the door leading to the women's apartments, which occupy the W. part of the palace. In the N. side are the armoury, library, and various offices. The Amba Vilasa is an upper room. It is hung with portraits of officers connected with Mysore. The floor is of dazzling white chunam, and the doors are overlaid with ivory or silver richly carved. The sleeping apartments, which are small, open upon the Amba Vilasa. The palace has been almost all built since 1800, but is already in bad repair. Tipu demolished the old palace of the Rajas, but left one inner room with mud walls of great thickness. This is called the "Painted Hall," from the coloured decoration of the ceiling, and is said to have been the State reception-room. In front of the palace there is an open space, but on all other sides it is pressed upon by the huts of poor people.

Opposite to the W. gate of the Fort is a handsome building called the *Mohan Mahal*, or "pleasure-palace," built as a place of amusement for European officers. The upper story is adorned with pictures in the Indian style. E. of the town are the houses of European residents. Here is the *Residency*, built by Colonel Wilks at the beginning of this century, in the Doric style. Sir John Malcolm added the back part, in which is one of the largest rooms in S. India. As the post of Resident has been abolished, this building is occupied by the Commissioner of the Ashtagram Division. The District Civil Office was built and for some time occupied by the Duke of Wellington, then Col. Wellesley.

Until the beginning of the 17th century the Mysore chiefs paid tribute to the Viceroy of Seringapatam, who was an officer of the Raja of Vijayanagar, but in 1610 they conquered that city, and thenceforward became powerful. Tipu tried to obliterate all traces of the Hindu rule, and razed the Fort of Mysore to the ground, using the materials to build another fort on an eminence 1 m. to the E., which he called Nazarabad, some remains of which are still to be seen. When Tipu fell, the stones were brought back and the Fort rebuilt on its original site. Owing to the presence of the court, Mysore grew as Seringapatam decreased. The Raja was divested of power in 1831, owing to the disturbances occasioned by his misrule, but he continued to reside in the palace at Mysore, and one-fifth of the revenue was assigned to him. The state was handed over to a Native Ruler in 1888.

Chamundi, the hill which overlooks Mysore, is 2 m. S.E. of the Fort. It is precipitous and rises to 3489 ft. above sea-level; a fine road 5½ m. long leads to the top, on which is a temple. Human sacrifices were offered here until the time of Hyder 'Ali. Two-thirds of the way up is a colossal figure of Nandi, the sacred bull of Shiva, hewn out of the solid rock—a well-executed work.

Nanjangud, 12 m. to the S., possesses a temple 385 ft. long by 160 ft. broad, supported by 147 columns. It is one of the most sacred in the Mysore district, and enjoys a Government grant of 20,197 rs. There is a celebrated car-festival here in March, which lasts three days, and is resorted to by thousands.

Seringapatam (p. 380) is best seen

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riving from this place. Provisions or the day should be taken.

ROUTE 30

The Shevaroys and the Nilgiris, Coimbatore and Ootacamund

207 m. from Madras, **Salem** sta. (R.), n the S.W. branch of the Madras Rly., 75 m. S.W. of Jalarpet junc. The railway station is at Suramunalam, 4 m. from the town. Salem pop. 67,800) is the headquarters of he district of the same name.

[**The Shevaroy Hills.**—Those who esire to visit these interesting hills hould write or telegraph to the Yercaud Hotel for a conveyance to take them rom Saramungalam to the foot of the ills, a distance of about 7 m., and for earers to take them 5 m. up the ghat o Yercaud. The journey to the foot f the ghat is made in a bullock-coach, r *jutka*, and the ascent either by ony or in a chair carried by "bearers." Yercaud is not a town, but consists f a number of houses scattered about. There are churches, a club, and post nd telegraph office.

Only a few small streams are found n the hills, some of which dry up beween the N.E. monsoon and the return f the S.W., and at their summits the ills are scantily clothed with vegetaion. On their sides for a third of the scent the common trees and shrubs of the plain are met with, the next third is overgrown with bamboo, and above it grow short coarse herbage, long rank grass with ferns. The coffee tree grows on these hills luxuriantly. The plants begin to bear in three years, are in full bearing at six years, and last thirty years. The streams, however, are bordered with large, wide-spreading trees. There is a pass on the N. side as well as that on the S. from Salem.

The climate of the hills is peculiarly good for gardening operations and horticulture. A large number of imported trees and plants flourish. In an open room the thermometer seldom falls below 65° F. or rises above 78° in the hottest months.]

243 m. **Erode** junc. sta. (R.) Here the South Indian Railway (metre-gauge), branches to the S.E. to **Trichinopoly** (see p. 400).

[On this branch at 19 m. **Unjalur** sta. is a very pretty village, with fine trees and a long cocoa-nut avenue. Close to the station, in an enclosure, several huge figures of horses and other animals can be seen from the train.

40 m. **Karur** sta. This was the capital of the ancient kingdom of Chera. The Fort was constantly besieged both in ancient times and during our wars with Tipu. In 1801 it was abandoned as a military station. The ruins of the Fort and old temple are both interesting.

85 m. **Trichinopoly.**]

302 m. **Podanur** junc. sta. (R.) Leaving here the S.W. main line, which terminates at Calicut on the Malabar coast, the traveller proceeds towards the Nilgiri Hills, and reaches at

305 m. **Coimbatore** sta., 1480 ft. above sea-level (pop. 40,000). There is a large central jail 1 m. N.W. of the rly. sta. All Souls' Church is ¾ m. N.E. of the rly. sta., and the Club is near it. The great sight of Coimbatore is (3 m.) the Pagoda of Perur. A view of a pillar at Perur will be found at p. 372 of Fergusson's *Hist. of Arch.*, and also a brief mention of

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it. He says: "The date of the porch at Perur is ascertained within narrow limits by the figure of a Sepoy loading a musket being carved on the base of one of its pillars, and his costume and the shape of his arm are exactly those we find in contemporary pictures of the wars of Aurangzib or the early Marathas in the beginning of the 18th century. The bracket shafts are attached to the piers, as in Tirumal Nayak's buildings, and though the general character of the architecture is the same, there is a coarseness in the details, and a marked inferiority in the figure sculpture, that betray the distance of date between these two examples." We have, however, seen that at the Great Temple at Tanjore, which dates from the 11th or 12th century, the figure of a European with a round hat has been introduced, and there is no reason to doubt that new figures were from time to time introduced into the decorations of the pagodas in the S. of India. In front of the Pagoda, which is a very small one, there is a **Dwaja Stambha,** 35 ft. high. The temple is sacred to Sabhapati, a name of Shiva, and there is a smaller one to Patteshwar. They were both built in Tirumal's time. There is only one gopura with five stories, about 55 ft. high. In the corridor leading to the Vimanah there are eight very richly carved pillars on either side in the front row, and behind them eight smaller and plainer. From the ceiling hang several chains, perhaps in imitation of the chains with bells which hang from the Dwaja Stambha in front of the building. The pillars represent Shiva dancing the Tandev; Shiva killing Gajasur, the elephant-headed demon, appropriate enough in a locality where wild elephants used to do such mischief; Vira Bhadra slaying his foes; and the Simha, or lion of the S. Shiva is represented with a huge shell of a tortoise at his back, which forms his canopy. There is a hall of 72 pillars, but the Brahmans persist in reckoning only 60. There is a small chapel here with the appearance of Jain worship.

327 m. **Mettupalaiyam sta.** ✲ This is the present terminus for passeng[ers] proceeding to the Nilgiris. Tongas [to] Coonoor, Wellington, and Ootacamu[nd], see *Index and Directory* (Mettupal[ai]yam). Travellers leaving Mettupal[ai]yam after the arrival of the mail tr[ain] from Madras should reach Ootacamu[nd] by 2 P.M. A narrow-gauge railw[ay] is now being constructed from M[et]tupalaiyam to Coonoor.

From Mettupalaiyam there is [a] good road, 5 m. long, crossing t[he] *Bhavani river* to *Kolar*, where the gh[at] ascent commences. From Kolar [to] Coonoor it is about 9 m. by the o[ld] and steep ghat, and 16 m. by t[he] splendid new ghat, up which a carri[age] can drive. Ootacamund is 12 m. fro[m] Coonoor by an easy metalled ro[ad] passing the military depôt of Wellin[g]ton, 3 m. out of Coonoor, on the Ja[k]tala Hill. There is a bridle-track f[or] part of the way which reduces th[e] riding distance to 10 m. Kotagiri, [a] small sanatarium, is about 12 m. fro[m] Coonoor. The journey from Mett[u]palaiyam to Coonoor occupies three an[d] a half hours, and to Ootacamund fiv[e] and a half hours.

Coonoor ✲ is 6100 ft. above sea-leve[l]. The climate is about 6° warmer tha[n] that of Ootacamund, the mean annu[al] temperature being 65°, and the rainfa[ll] 55 in.

In Coonoor itself there is not muc[h] to see, except the *Church*. The ascen[t] to it is rather steep for a carriage.

Sims's Park, a prettily laid-out publ[ic] garden, contains an excellent collectio[n] of plants. One shady dell is full o[f] splendid tree-ferns and others of larg[e] size, and is overshadowed by large tre[es] of scarlet rhododendron. Below th[e] park is the *Wellington Race-course.* A ride of 4 m. as the crow flies, but of 7 m. following the windings of the pat[h], brings the traveller to the *Kathari[ne] Waterfall,* which is situated N.E. [of] Coonoor, and not quite half-way t[o] Kotagiri. The road leads for 3 m. alo[ng] the skirts of pretty woods, *sholas* as th[ey] are here called, and then turning o[ff] into a narrower one not shaded by tree[s] reaches (4 m.) a rocky bluff called *La[dy]*

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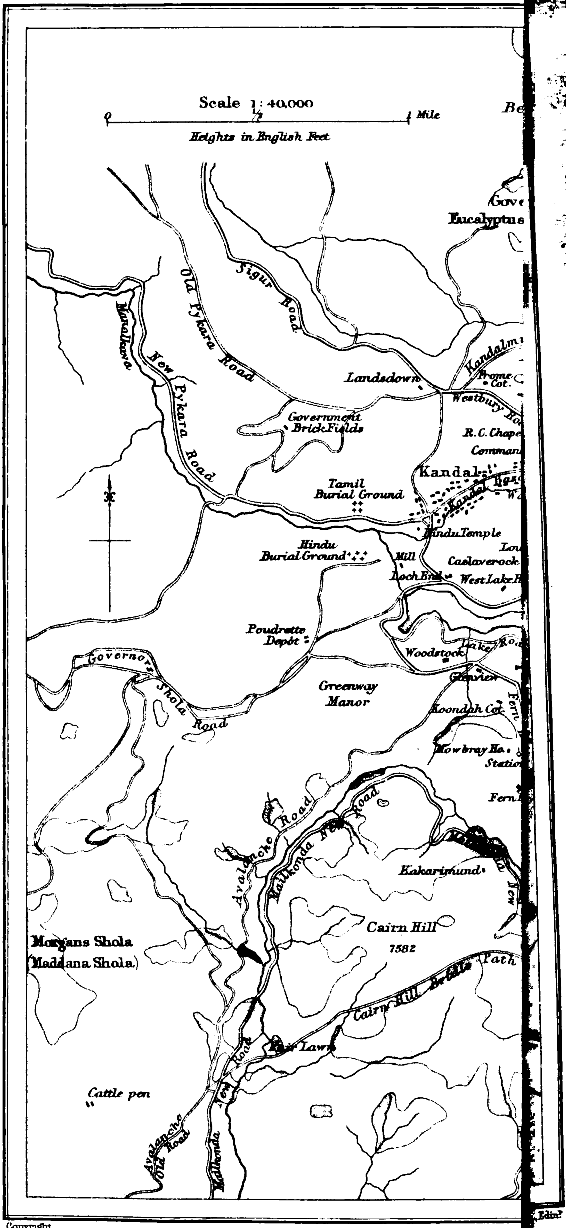

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Seat. Below to the S. lie offee plantations. The path nds considerably, and turns h bluff with a path all round king the chasm into which n that makes the Katharine nds. The view here is fine. rfall does not exceed 300 ft. , but the ravine is very deep. affords a good idea of about S.E. frontier of the Nilgiris, nd Kotagiri it becomes wilder.

sion *to the* **Hulikal** *drug*, or k Fort, which is on the summit that towers up to the left of s in ascending from Mettu- n. This expedition is one that the whole day from dawn to and is very fatiguing. The road rns off at the first zigzag on the t about 2 m. from Coonoor. A bridle-path along the ridge leads The best line to follow for part way is a private road across a estate, but the owner's consent be obtained. The peak is said 585 ft. high, and commands in weather a splendid view.

m the Post Office at Coonoor it ut 3 m. to the Barracks at **Wel-** n. About ½ m. before reach- he barracks a pretty fountain cross-road is reached. The road barracks turns off here sharply. arracks, an unsightly pile, nearly long, but believed to be among nest in India, lie at the foot of y steep hill, on which is the andant's house with its pretty n. About half-way up this hill reservoir. The water is brought ipes from a spot in the hills about . from the barracks, which were hed in 1860. The hospital was in 1854. A large piece of ground e to the barracks is cultivated by soldiers, where both flowers and etables are very successfully grown. mean annual range of the ther- meter is 64°, of the barometer 24°. rainfall is about 70 in.

otacamund. ✱—From Wellington acks to Ootacamund is 9 m. The is well planted with trees; it skirts a precipice of some hundred feet in height, which looks down on patches of cultivation. The scenery is magnificent. Ootacamund is in a valley surrounded by lofty hills, of which Dodabeta on the E. is the highest, being 8622 ft. above sea-level. But there are also other high hills, as Elk Hill, 8090 ft. high. The *Lake* is 1½ m. long from E. to W., but narrow. It is 7220 ft. above sea-level, and the road round it is one of the pleasantest drives in the place. The principal *Church, St. Stephen's*, is near the Post Office, the Public Library, and the principal shops. The Market is close to the E. end of the Lake, and the Jail is to its W. on the N. side. St. Thomas's Church is on the S. side of the Lake and close to it W. of the bridge.

A visit to the *Chinchona Plantations* of Dodabeta will afford a grand view over Ooty, to the W., and the valley of the Moyar river, to the E.

The *Botanical Gardens*, established in 1840 by public subscription, are beautifully laid out in broad terraces one above another at the foot of a hill, which gradually rises till it culminates in the peak of Dodabeta, 1206 ft. above the Gardens, and 8622 ft. above the sea. The Superintendent's house is charmingly situated, and has been used by the Governor before the new Government House was erected.

The Chinchona Plantations are not much in point of appearance, as the tree is small (25 ft.) and has but little foliage. The species here cultivated is the *officinalis*, and is of three kinds: (1) the Condaminea; (2) the Bonplandinia; (3) the Crispa. The system pursued has been that after the tree has grown eight years it is barked. Half of the bark is taken off in six months during the rains, and the other half next year. The tree then rests one year, so that each yield takes three years. When barked it is swathed in moss, a system which Mr. M'Ivor, the late Superintendent, introduced from Peru. After the tree has been mossed it gives an improved yield, as it develops more bitter and alkaloid particles.

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The bark is cut off in parallel slips, and grows again after the mossing. The Dutch system, since introduced, consists of shaving off the outer layers of bark, never completely stripping any portion of the tree. This is the crown bark.

From the top of the ridge a most superb panorama is seen. Looking to the S.W. one notices Elk Hill, 8090 ft. high, behind which, and not visible, is the *Lawrence Asylum*, 7330 ft. Farther to the S.W. is *Chinna Dodabeta*, or Little Dodabeta, 7849 ft., and in the far W. *Cairn Hill*, 7583 ft. Ootacamund itself and its Lake and St. Stephen's Church Hill, 7429 ft. Beyond are still higher hills, as *Snowdon*, 8299 ft., and *Club Hill*, 8030 ft. The finest view, however, is to the E. Here is *Orange Valley*, where oranges grow wild. Here too is the Moyar valley, ignobly termed "the Mysore Ditch," but really profound and gloomy with forests and the shadows of overhanging hills. Here also is seen dimly the Gajalhatti Pass and Kotagiri, and mountains beyond almost unknown and inaccessible from dense forests containing savage beasts. The visitor will observe the two kinds of acacia, the melanoxylon and dealbata, and the eucalyptus globulus, or blue gum tree, which at its third year sheds its blue leaves, and puts out others of a dark green. After descending from the heights he may take a path to the N.E., previously, of course, having ordered his carriage to meet him at the foot of the hill in that direction. The whole expedition will take about six or seven hours, that is supposing that the highest peak, Dodabeta itself, is visited.

The *Lawrence Asylum* is 5 m. from the Post Office at Ootacamund, and is a handsome structure, with a tower over 70 ft. high, situated in a lovely valley. The dining-room is large enough to accommodate 300 boys. In it are good portraits of Sir Hope and Lady Grant. The boys learn among other things telegraphy, and compete for appointments in the Government Telegraph Department; others are taught trades, and some are enlisted in regiments stationed in India. The visitor may return by another road, and will notice a fine piece of water. He will remark also the tea-plantations.

In some of the compounds or grounds at Ooty are beautiful shrubs. *Baikie's Guide* says that a heliotrope in Mr. Dawson's garden attained 10 ft. in height, and 30 ft. in circumference, and a verbena 20 ft. in height, with the branches of a tree.

Kaity.—There is a pleasant drive of 5 m. to the S.E. to Kaity. A Government farm was established in the Kaity valley in 1831, in the hope that European produce might be derived from it. This idea was not realised, and the Governor of Pondicherry then inhabited the farmhouse for a time. After this Lord Elphinstone took a lease of the property for 99 years. He enlarged the building, and furnished it magnificently with articles selected by Count d'Orsay. In 1845 Mr. Casamajor, of the Madras Civil Service, bought the property for 15,000 rs. and expended 10,000 rs. on it. At his death he bequeathed the greater part of his fortune to the *Basle Mission*, which has a church and congregation here.

Murkurti Peak is 20 m. due W. of Ootacamund, among the grand mountains of the Kundas, where the scenery is magnificent. 8 m. can be driven; the remaining 12 m. must be on horseback. Of course the traveller must take his refreshments with him, for none are to be had in that wild region. It will be also well to take a rifle. This peak is 8402 ft. high, while Avalanche Hill is 8502 ft., Kundah Peak 8353 ft., and Devibetta ("Sugar-loaf Hill") only 6571 ft. Another name for the Murkurti Peak is *Taigannam*. "It is a spot held sacred by the Todas as the residence of a personage whom they believe to be the keeper of the gates of heaven."[1] The religion of this singular tribe, the Todas, has not yet been definitely ascertained. The author of this book conversed with one of their old men in Kanarese, and on inter-

[1] Smoult's ed. of *Baikie's Guide*.

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regating him on the subject of his faith, the old man said, "I worship the Swami, who dwells in heaven, but I know not His name." In going to this peak the traveller follows the windings of the Pavhk river to its confluence with the Paikari. Thence he will trace the Paikari to its source, which is close to the Murkurti Peak. From the source of the Paikari an easy ascent of 1½ m. leads to the summit of the peak; and there, should the mist and clouds fortunately roll away, a grand scene will present itself to the view. The W. side of the mountain is a terrific and perfectly perpendicular precipice of at least 7000 ft. The mountain seems to have been cut sheer through the centre, leaving not the slightest shelve or ledge between the pinnacle on which the traveller stands and the level of the plains below. To add to the terror of this sublime view, the spot on which the gazer places his feet is as crumbling as precipitous, the ground being so insecure that with almost a touch large masses can be hurled down the prodigious height into the barrier forest at the foot of the hills, which at such a distance looks like moss.

Other sights on the Nilgiris are the *waterfalls at U-Yal-Hatti*, and those at the top of the Sigur Ghat; there is also another much finer fall, in the heart of the Kundas, formed by the Bhawani, 400 or 500 ft. high, with a large body of water, and surrounded by scenery of the most savage grandeur, but it is difficult of access. The *Ranga-Swami Temple*, and the fortress of Gagana Chukki, may also be visited. The native villages of the Todas (the aboriginal hill tribe) and other tribes may be seen *en route* in any of these expeditions.

The **stone-circles**, which the Todas call Phins, and which contain images, urns, relics, and some very prettily-wrought gold ornaments, are found in many parts of the hills, but the most convenient locality for a visit from Ootacamand is the hill of Karoni, 3 m. to the S. The circles are built of rough unhewn stone, some of them of a large size, which must have been brought from a considerable distance. The history of their construction is quite unknown.

It remains to say something of the sport to be obtained on the Nilgiris, and of the natural products. The woods in general are so ornamentally disposed as to remind one of the parks in a European country. They are easily beaten, and from the end of October to March woodcock are found in them. Jungle-fowl and spur-fowl are very numerous. Partridges are rare; quails common in the lower parts of the hills. Snipe come in in September, and are seldom found after April. The solitary snipe (*Scolopax major*) is occasionally shot. There are blackbirds, larks, thrushes, woodpeckers, imperial pigeons, blue wood-pigeons, doves, and green plovers in abundance. There is also an immense variety of hawks, and among them a milk-white species, with a large black mark between the wings; as also a cream-coloured species. Large black eagles are occasionally seen; and owls of various sorts, particularly an immense horned kind. Hares and porcupines abound, and do much damage to the gardens. Both are excellent eating; the flesh of the porcupine resembles delicate pork. Jungle sheep or muntjak can be found in nearly all the sholas around the station. In the most inaccessible parts of the Kundas the ibex may be found, but are very shy and difficult to approach. Among the larger game wild hogs and sambar or elk afford good sport. Pole-cats, martins, jackals, wild dogs, and panthers are numerous. So, too, is the black bear, especially in the early part of the monsoon, when they ascend the hills in pursuit of a large brown beetle, their favourite food. Among the tall grass, which is often as high as a man's head, and in the thicker and larger sholas the royal tiger is not unfrequently met with.

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ROUTE 31

MADRAS TO CONJEVERAM, MADURA, AND TINNEVELLY BY THE SOUTH INDIAN RAILWAY, 433 MILES.

Madras is described p. 336.

34 m. **Chingleput** junc. sta. (R.) A line of 39 m. runs to Arkonam junc. Sta. (R.) on the Madras Rly. p. 335.

The Fort here, through part of which the railway passes, contains the Public Offices and Reformatory School, and was erected by the Rajas of Vijayanagar at the end of the 16th century. It played an important part during the contest between the English and French, and was once bombarded by Clive; it was afterwards a place of confinement for French prisoners; and during the siege of Madras by Lally it was of enormous use by enabling the garrison to annoy the French rear, and intercept their communications. This town is the centre of the Tamil Missions of the Free Church of Scotland. The Medical Mission is at **Walajabad** near Conjeveram.

[On the branch between Chingleput and Arkonam is **Conjeveram** sta. (*Kanchipuram*, the Golden City), 60 m. from Madras by Arkonam, 56 m. by Chingleput. The Benares of Southern Hindustan, one of the 7 sacred cities (40,000 inhab.) The great festival here is in May. The *Temple*, about 2 m. from the rly. sta., is dedicated to Ekambarah Swami, which may mean the Deity with the single garment. Just before reaching the great temple there is a mosque, which was formerly a Hindu temple. The *Great Gopura* is on the S. side of the outer enclosure, and has ten stories, and an enormous top without any window or means of ascent The topmost five stories have been repaired and somewhat altered. The total height is 188 ft. In the view from the top are seen 2 open pavilions, consisting of a stone roof on 16 stone pillars, 18 ft. high, carved in alto-relievo. The chief part of the town, which is full of fine trees, and has very broad streets, with low houses and a good many smaller pagodas, is also visible, as is the railway to Arkonam. 2½ m. S. is seen the Palar river. S.E. is seen the Vishnava temple at Little Conjeveram. E., and outside the enclosure, is a magnificently carved wooden car, very high, with massive wooden wheels. Passing through the Great Gopura an open space is entered, and at 60 yds. to the left is the Hall of 1000 Pillars. This hall stands to the W. of the Great Gopura, and at its N. end has another fine gopura, not so high as the first. In this hall are 20 rows of 27 pillars each, making altogether 540, instead of 1000. Most of the pillars have alto-relievo carvings, but some are plain. In the centre of the hall the pillars have been closed with wattle, so as to form a chamber, in which various figures of monsters are kept, which are carried in procession on high days. Only caste Hindus are permitted to enter the adytum, where a lamp is kept burning. There are four rows of ornate pillars with capitals of masonry before the vimanah, and between it and the base of a small gopura it is usual to bring out *Nautch* girls to exhibit their performances to visitors. Between the vimanah and the Great Gopura is a very old temple with a long inscription on its outer wall in Granthi. In this, the Ekambarah Temple, there are three gopuras.

The *Vishnu Temple* in Little Conjeveram is about 2 m. off. Vishnu is worshipped here under the name of Varada Rajah, "boon-giving king." The entrance is under a gopura, which has seven stories, and is about 100 ft. high. On both sides of the gateway are Sanscrit inscriptions in the Tamil

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character, called Granthi. There are great numbers of *Nautch* girls. After passing through the gopura, you have on your left a *hall of pillars*, which is the building best worth seeing in Conjeveram. The pillars are carved in most marvellous fashion, the bases representing riders on horses and on hippogriffs. At the S.E. corner is a remarkable carving of a chain with eight links, like a cable, terminating in the many heads of the Shesh Nag at one end, and at the other in a sort of tail. Visitors are not allowed to enter this hall. N. of the hall is a *Teppa Kulam* and a small mandapam, with a double row of pillars. E. of the Kulam, or tank, is a small temple dedicated to the Chakrah, or discus, of Vishnu.

Here, at the request of a visitor, the jewels will be shown. Ornaments for the head, of which there are at least five, are called *Konda* and *Kiraten*, and are like two basins, one placed on the other reversed, of gold, and studded with rubies, diamonds, and emeralds, worth from 5000 to 10,000 rs. each. *Nagasena* is a fillet 1½ in. broad, studded with gems, used to bind the hair of the goddess Vishnu's consort. *Kantha Hara* are necklaces of various kinds, of pearls, rubies, and emeralds. *Ture* are aigrettes of rubies. Gold chains are too numerous to mention, and are worth from 800 to 1000 rs. Observe also a *Makkara Kantha*, a sort of necklace, worth 7000 rs., given by an Achari. Observe too the *padams*, gold casings for the feet of idols, studded with jewels, and a *Makkara Kantha*, a necklace with pendants, worth 8600 rs., said to have been given by Lord Clive, and a *Pada Kure*, an ornament for the neck, and *Nei Koth*, frontlets. On the wall of the enclosure are numerous Tamil words and letters, said to be builders' marks. On the W. and E. side of the wall of the inner enclosure, about the centre, is a mark something like a horse-shoe, which is said to be the first letter of Vishnu. Ever since 1789 two sects have been fighting fiercely about the form of this symbol. The keepers of the shrine say it should be made with a plain line.

On the way back from the temple one may visit the *Makbarah*, or tomb of Hamid Auliya, who was the minister of a king of Bijapur, and subsequently canonised. The building has a small dome, and stands 100 yds. back from the road in a garden.

A few m. N.W. of Conjeveram Baillie's Division was cut to pieces by Hyder 'Ali, and Sir Hector Munro threw his guns and baggage into the Temple Tank on his retreat to Chingleput.]

75 m. **Tindivanam** sta. (R.), D.B.

[18 m. W. of this station by road is **Gingi** (*Chenji*), considered the most famous fort in the Carnatic. The interest of the place is exclusively historical. The fortress consists of three strongly-fortified hills connected by long walls of circumvallation. The highest and most important hill is called Rajagiri, about 500 or 600 ft. high, which consists of a ridge terminating in an overhanging bluff, facing the S., and falling with a precipitous sweep to the plain on the N. On the summit of this bluff stands the citadel. On the S.W., where the crest of the ridge meets the base of the bluff, a narrow and steep ravine probably gave a difficult means of access to the top, across which the Hindu engineer built three walls, each about 20 or 25 ft. high, rising one behind the other at some little distance, and rendering an attack by escalade in that direction almost impracticable. On the N. side a narrow chasm divides a portion of the rock from the main mass. This chasm the fortifiers of the rock artificially prolonged and deepened; and where it had a width of about 24 ft., and a depth of about 60 ft., they threw a wooden bridge over it, and made the only means of ingress into the citadel through a narrow stone gateway facing the bridge.

Several ruins of fine buildings are situated inside the fort. Of these the most remarkable are the two pagodas, the Kaliyana Mahal, the Gymkhana, the Granaries, and the 'Idgah. The Kaliyana Mahal consists of a square court surrounded by rooms for the ladies of the Governor's household. In

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the middle is a square tower of eight stories, with a pyramidical roof.

The principal objects of interest are —the great gun on the top of Rajagiri, which has the figures 7560 stamped on it; the Raja's bathing-stone, a large smooth slab of granite. The *prisoners' well* is a very singular boulder, about 15 to 20 ft. high, poised on a rock near the Chakrakulam, and surmounted by a low circular brick wall. It has a natural hollow passing through it like a well.

Gingi was a stronghold of the Vijayanagar power, which was at the height of its prosperity towards the close of the 15th century, and was finally overthrown by the allied Mohammedan kings of the Deccan in 1564 at Talikot. In 1677 the fort fell to Shivaji by stratagem, and remained in Maratha hands for twenty-one years. In 1690 the armies of the Delhi emperor, under Zulfikar Khan, were despatched against Gingi with a view to the final extirpation of the Maratha power: the fort ultimately fell in 1698, and became the headquarters of the standing army in Arcot. In 1750 the French under M. Bussy captured it by a skilful and daringly executed night-surprise, and held it with an efficient garrison for eleven years, defeating one attack by the English in 1752.]

98 m. **Villupuram** junc. sta. (R.) D.B.

[Branch N.W. to Vellore (Rte. 29), Tirupati (Rte. 24), and E. 24 m. to

Pondicherry sta. ✱ (141,000 inhab.), capital of the French possessions in India, which have an extent of 178 sq. m., and a pop. of 280,385. The town, founded 1674 by François Martin, is divided by a canal into White and Black Towns,—the White Town next the sea. The *Government House*, a handsome building, is situated at the N. side of the *Place*, within 300 yds. of the sea. The means of locomotion here is a *pousse-pousse*, which is like a bath-chair pushed by one or two men, and glides along at a great rate over the level streets. The *Cathedral*, built 1855, is called *Notre Dame des Anges*. The *Pier* is 150 metres long. At its entrance, ranged in a semicircle, are eight pillars, 38 ft. high, of a grayish blue stone, brought from Gingi, which is 40 m. distant as the crow flies. The French assert that these and others were given to M. Dupleix by the Governor of Gingi. On the third pillar on the left side, looking towards the sea, is an astronomical plan by some astronomers who were directed to fix the exact longitude of Pondicherry. On the next pillar is inscribed "Place de la République." 50 yds. W. of the W. end of the pier is the *statue of Dupleix*, on a pedestal formed of old fragments of temples brought from Gingi. At a distance this pedestal has anything but a graceful appearance, and seems formed of logs of wood. On the ledge is the date 1742-54. Four more pillars grace this end of the *Place*. The band plays here twice a week, and there are seats and a promenade. At the S. end of the promenade is the *Hôtel de Ville*, a neat building, and E. of this on the beach is a battery of eight small guns. There is also a *Light-house*, which shows a light 89 ft. above the sea. The *High Court* (*La Cour d'Appel*) is a handsome square building. A canal separates the European from the Native Town. Crossing this canal, and turning to the N., you pass a large *hospital*, built at the expense of the Comte de Richemont. N. of this is the Missionaries' Church, which is called *La Cathédrale* de la Ville Noire. N. of this again is a school with 450 pupils, on the façade of which is inscribed, "Collége Calvé Soupraya Chettiyar," after the founder. It is a fine white building. The *Prison Générale*, in which are generally about 330 prisoners, is opposite to the clock-tower, built at the expense of a native resident. Here is another pillar from Gingi, making thirteen in all. A boulevard begins here which goes round the town. Continuing the drive and turning to the S.E., one may visit the cotton-spinning factory, or *Filature*, called Savanah, and founded in 1826. Here is an artesian well which gives 200 litres a minute of beautifully clear water. The public gardens are also worth a visit.

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The places under the authority of Pondicherry are Karikal, south of Tranquebar; Yanan, and the lodge of Masulipatam; Mahé and the lodge of Calicut on the Malabar coast; and Chandanagar, in Bengal, on the Hooghly. Pondicherry itself has an area of 115 sq. m. The Governor receives 1600 rs. a month, the Attorney-General 200 rs., and the four senior judges 400 rs.

History.

In 1672 Pondicherry, then a small village, was purchased by the French from the king of Vijayanagar, seventy-one years after the first arrival of French ships in India. In 1693 the Dutch took Pondicherry, but restored it, with the fortifications greatly improved, in 1697, at the peace of Ryswick. On the 26th of August 1748 Admiral Boscawen laid siege to it with an army of 6000 men, but was compelled to raise the siege on the 6th of October, with the loss of 1065 Europeans. M. Dupleix was the Governor, and had under him a garrison of 1800 Europeans and 2000 Sepoys. On the 29th of April 1758 M. Lally landed at Pondicherry, and commenced a vigorous war, which ended ruinously for the French.

In the beginning of July 1760 Col. Coote, with 2000 Europeans, and 6000 natives, began to blockade Pondicherry. On the 9th of September the English army, having received reinforcements, carried the bound-hedge, and two of the four redoubts which defended it. On the 27th of November M. Lally, finding the garrison hard pressed by famine, expelled all the native inhabitants from the town, 1400 in number. These being driven back by the English, attempted to re-enter the fort, but were fired on by the French, and some of them killed. For eight days these unfortunates wandered between the lines of the two hostile armies, subsisting on the food which they had about them and the roots of grass. At last, finding Lally inexorable, the English suffered them to pass. The hopes of deliverance in the minds of the French were soon dispelled by the arrival of fresh men-of-war from Ceylon and Madras, so that the blockading fleet was again raised to eleven sail of the line. On 16th Dec. 1760 the town surrendered, as the garrison was reduced to 1100 men of the line fit for duty, and these enfeebled by famine and fatigue, with but two days' provisions left. In 1763 Pondicherry was restored to the French. On 9th Aug. 1778 Sir Hector Munro, with an army of 10,500 men, of whom 1500 were Europeans again laid siege to it. On the 10th Sir E. Vernon, with four ships, fought an indecisive battle in the roads with five French ships under M. Trongolloy, who, some days after, sailed off at night, and left the town to its fate. Pondicherry, after an obstinate defence, was surrendered in the middle of October by M. Bellecombe, the Governor, and shortly after the fortifications were destroyed. In 1783 it was re-transferred to the French, and on the 23d of August 1793 retaken by the British. The Treaty of Amiens, 1802, restored it to its original masters, whereupon Bonaparte sent thither General de Caen, with seven other generals, 1400 regulars, a bodyguard of eighty horse, and £100,000 in specie, with a view, doubtless, to extensive operations in India. His intentions, however, whatever they may have been, were defeated by the re-occupation of Pondicherry in 1803. The place was then attached to S. Arcot, and yielded a yearly revenue of 45,000 rs. In 1817 it was restored to the French, and has remained ever since under their rule.]

125 m. **Cuddalore** New Town sta.

127 m. **Cuddalore** Old Town sta. (R.)

From the former station, Fort St. David can most conveniently be visited, and it is nearest to the public offices in the civil station, and the D.B. At the Old Town station are the railway workshops, and the residences of a considerable number of Europeans, also the church and jail. An English manuscript, "The Cuddalore Obituary," kept in the church here is worth seeing. The *Jail* is a new building. The *Church* is at Old Town, and is interesting on account of the old tombs in and

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about it. A small church has recently been built in the New Town.

Fort St. David is interesting only on account of its history. From 1691, when it was purchased by the E. I. Co., it remained in the hands of the British until 1758, when it was besieged and taken, after many unsuccessful attempts, by the French, only to fall back into British hands at the peace of 1783. All that now remains of the fort are the ditch, almost filled up, the foundations of the once strong ramparts, and some masses of the fallen walls.

144 m. **Porto Novo** sta. The town stands on the N. bank of the river Velar, close to the sea, and is called by the natives, Mahmud Bandar and Firingipet. The Portuguese settled here during the latter part of the 16th century, being the first Europeans who landed on the Coromandel coast (see *Manual of S. Arcot*, by J. H. Garstin, C.S.) In 1678 the Dutch abandoned their factory at Porto Novo and Devapatnam, and went to Pulicat.

The chief historical recollection which attaches to Porto Novo is that, within 3 m. of it to the N., close to the sea-shore, was fought one of the most important Indian battles of the last century. Sir Eyre Coote had arrived at Porto Novo on the 19th of June 1781, after having been repulsed the day before in an attack on the fortified Pagoda of Chidambaram, which he conducted in person. Hyder 'Ali was encouraged by the success of his troops on that occasion to hazard a battle, and he took up and fortified an advantageous position on the only road by which the English could advance to Cuddalore. An account of the battle which ensued will be found in Mill, vol. iv. pp. 209-212. A victory was obtained, of which Sir J. Malcolm speaks in the following terms: "If a moment was to be named when the existence of the British power depended upon its native troops, we should fix upon the battle of Porto Novo. Driven to the sea-shore, attacked by an enemy exulting in recent success, confident in his numbers, and strong in the terror of his name, every circumstance combined that could dishearten the small body of men on whom the fate of the war depended. Not a heart shrank from the trial. Of the European battalions it is, of course, superfluous to speak, but all the native battalions appear from every account of the action to have been entitled to equal praise on this memorable occasion, and it is difficult to say whether they were most distinguished when suffering with a patient courage under a heavy cannonade, when receiving and repulsing the shock of the flower of Hyder's cavalry, or when attacking in their turn the troops of that monarch, who, baffled in all his efforts, retreated from this field of anticipated conquest with the loss of his most celebrated commander, and thousands of his bravest soldiers."

151 m. **Chidambaram** sta., D.B. 1½ m. from sta. Pop. 20,000.

The *Pagodas* at Chidambaram are the oldest in the S. of India, and portions of them are gems of art. Here is placed by some the N. frontier of the ancient Chola Kingdom, the successive capitals of which were Uriyur on the Cauvery, Kumbhakonam, and Tanjore. The principal temple is sacred to Shiva, and is affirmed to have been erected, or at least embellished by Hiranya Varna Chakravarti, "the golden-coloured Emperor," who is said to have been a leper, and to have originally borne the name of Swethavarmah, "the white-coloured," on account of his leprosy, and to have come S. on a pilgrimage. He recovered at Chidambaram miraculously, after taking a bath in the tank in the centre of the temple, and thereupon rebuilt or enlarged the temples. He is said to have brought 3000 Brahmans from the N. It is stated in one of the Mackenzie MSS. that Vira Chola Raja (927-77 A.D.) saw the Sabhapati, *i.e.* Shiva, dance on the sea-shore with his wife, Parbati, and erected the Kanak Sabha, or golden shrine in memory of the god, who is here called *Natesa*, or *Nateshwar*, "god of dancing." The whole area is surrounded by two high walls, which contain 32 acres.

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The outer wall of all is 1800 ft. long from N. to S., and 1480 ft. from E. to W. Nearly in the centre of this vast space is a fine tank, 315 ft. × 180 ft. At the four points of the compass are four vast gopuras, those on the N. and S. being about 160 ft. high.

Near the tank is the Hall of 1000 Pillars, which is 340 ft. long and 190 ft. broad. Mr. Fergusson (p. 352, *Hist. of Arch.*) makes the number of pillars in this hall 984. This is one of the very rare instances in India where the so-called Hall of 1000 Pillars is almost furnished with that number.

The *Temple of Parbati*, known as Shivagamiamman, the wife of Shiva, is principally remarkable for its porch, which is of singular elegance.[1] The outer aisles of this porch are 5 ft. 6 in. wide, the next 7 ft. 9 in., and the centre 23 ft. The roof is supported by bracketing shafts tied with transverse purlins till only 9 ft. is left to be spanned. The outer enclosure in which this temple stands is very elaborate, with two stories of pillars.

Adjoining this Temple of Parbati is one to *Subrahmanya*, the enclosure of which is 250 ft. × 305 ft. There is the image of a peacock and two elephants in front of it, then a portico with four pillars in front, with an inner court. Fergusson assigns the end of the 17th or beginning of the 18th century as the date of this temple. There is another small one to Subrahmanya, and one to Ganesh in the corner of the great enclosure. There is also a mandapam to the S. of the court of Parbati's Temple, and several smaller mandapams in other parts of the great enclosure.

The principal temple to Shiva is about 30 yds. S. of the tank. In the S.W. corner of this enclosure is a temple to Parbati, and in the centre of the S. side an idol of Nateshwar. In the centre of all is the sanctuary, which consists of two parts. In this is the most sacred image of the dancing Shiva, which is that of a naked giant with four arms, his right leg planted on the ground, and his left lifted sideways. The roof of this building is covered with plates of gilt copper. There is also a tiny shrine of which Mr. Fergusson says: "The oldest thing now existing here is a little shrine in the small enclosure with a little porch of two pillars about 6 ft. high, but resting on a stylobate ornamented with dancing figures, more graceful and more elegantly executed than any other of their class, so far as I know, in S. India. At the sides are wheels and horses, the whole being intended to represent a car, as is frequently the case in these temples. Whitewash and modern alterations have sadly disfigured this gem, but enough remains to show how exquisite, and consequently how ancient, it was. It was dedicated to Verma, the god of dancing." This pagoda was surrendered to the British in 1760 without a shot, but in 1781 Hyder garrisoned it with 3000 men, and Sir Eyre Coote was repulsed from it with the loss of one gun.

174 m. **Mayaveram** sta. The town, 3 m. distant (23,000 inhab.), is a place of pilgrimage in November. The Shiva Pagoda has one large gopura and one small one. The Great Gopura stands at the entrance on the S. side of the outer enclosure, and has ten stories. To the W. of this gopura is a *Teppa Kulam*. N. of this is the Small Gopura with six stories. There is a great manufacture at *Coranadu*, 1 m. from here, of cloth, worn by women of the better classes.

More important are the temples at

193 m. **Kumbhakonam** sta. (R.), D.B., in the Tanjore district, pop. 54,000. The pagodas stand near the centre of the town, and about 1 m. from the station. The largest pagoda is dedicated to Vishnu, and the Great Gopura here has eleven stories. Torches are required in ascending it, as the stone steps are very old, broken and slippery, and there is no rail to take hold of. The walls slope inward, and the floors are of stone, and shake a little with the tread of visitors. The total height is not less than 147 ft. From the win-

[1] See Fergusson, p. 353.

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dows a good view is obtained, but the interior of the temple has nothing remarkable. A street arched over and 330 ft. long and 15 ft. broad, with shops on either side, leads to the Shiva Pagoda, or Temple of Kumbeshwara.

The *Mahamokam Tank.*—At ¼ m. to the S.E. of the pagodas is a fine tank, into which it is said the Ganges flows once in twelve years, the last occasion being in 1897. On these occasions so vast a concourse of people enter the water to bathe that the surface rises some inches. The tank has sixteen small but picturesque pagodas studding its banks. The principal one is on the N. side of the tank, and on its ceiling is represented in alto-relievo the balance in which a certain *Govind Dichit* was weighed against gold, which was then given to the Brahmans. This worthy is represented sitting in one scale, while a huge sack of money fills the other.

The *Government College* at Kumbhakonam was formerly one of the best educational institutions in India, and procured for the town the distinction of being called the Cambridge of Southern India; it has deteriorated somewhat. There are but few Europeans here.

217 m. **TANJORE** junc. sta. (R.), D.B., ✱ [Branch 48 m. E. to Negapatam for Rameswaram, see below]. Pop. 54,000. The delta of the Cauvery river, near the head of which Tanjore stands, is considered the garden of Southern India. It carries a dense population, and is highly irrigated.

The Tanjore country was under the Cholas during the whole of their supremacy. Maratha Venkaji the brother of Shivaji the Great, reduced Tanjore, proclaimed himself independent, and established a Maratha dynasty, which lasted till 1799. The British first came into contact with Tanjore by their expedition in 1749, with a view to the restoration of a deposed Raja.

Tanjore was the last capital of the Chola dynasty. In 1758 it was attacked by the French under Lally, who extorted large sums from the reigning Maratha Raja. Col. Joseph Smith captured the Fort in 1773, and again in 1776 it was occupied by the English.

Raja Sharabhoji, by a treaty in 1779, ceded the dependent territory to the British, retaining only the capital and a small tract of country around, which also at last lapsed to the Government in 1855, on the death of the then ruler without legitimate male issue.

The *Little Fort* contains the *Great Pagoda*, which with the palace of the Raja in the Great Fort and Schwartz's Church are the sights of Tanjore. The *two Forts* of Tanjore, which are much dismantled, are so connected that they may be almost regarded as one.

The **Great Pagoda.**—The entrance is under a gopura. Then follow a passage 170 ft. long, and a second gopura of smaller dimensions. There appear to be six stones in the outer gopura and four in the inner, and their height may be reckoned at about 90 and 60 ft. respectively. There is a long inscription in Tamil characters of the 4th century on either side of the passage through the second gopura. After this the outer enclosure of the pagoda, 415 ft. × 800 ft., is entered. On the rt. is the *Yajasala*, a place where sacrifices are offered, and the Sabhapati Kovil, or Shrine of Shiva, as the presiding god of an assembly. There are two *Bali-pirams*, or altars, close to the E. wall, one inside and one outside; and at about 40 ft. to the W. of this E. wall is a gigantic *Nandi* in black granite, a monolith 12 ft. 10 in. high. W. of this is the *Kodi Maram.* A portico supported by three rows of pillars leads to two halls 75 ft. × 70 ft. each. In the centre of the wall of an adjoining passage is the entrance to the square adytum. Within this is a second enclosure 56 ft. × 54 ft., and over the whole is superimposed the vast tower of the vimanah, 200 ft. high, including the *Shikr*, or spiked ornament. N.E. of the Great Tower is the Chandikasan Kovil, or shrine of the god who reports to the chief god the arrival of worshippers. Beyond this, at the N.W. corner of the outer enclosure, is the *Subrahmanya Kovil*, Shrine of Karttikeya, the son of Shiva and deity of war, who is called

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Subrahmanya (from *su*, good, *brahman*, a Brahman), because he is so good to Brahmans and their especial protector.

Fergusson says of this wonderful shrine that it "is as exquisite a piece of decorative architecture as is to be found in the S. of India, and though small, almost divides our admiration with the temple itself." It consists of a tower 55 ft. high, raised on a base 45 ft. square, adorned with pillars and pilasters, which ornament is continued along a corridor 50 ft. long, communicating with a second building 50 ft. square to the E.

Dr. Burnell considers the Subrahmanya Temple to be not older than the commencement of the 16th century. Its beautiful carving seems to be in imitation of wood.

The base of the grand temple, *i.e.* the vimanah and halls leading to it, is covered with inscriptions in the old Tamil of the 11th century, which Dr. Burnell deciphered. The pyramidal tower over the vimanah has evidently often been repaired in its upper part, where the images of gods and demons with which it is covered are now only of cement. This tower is only 48 ft. lower than the Kutb Minar at Delhi.

Dr. Burnell says in his pamphlet, *The Great Temple of Tanjore:* "This temple is really the most remarkable of all the temples in the extreme S. of India; is one of the oldest; and as it has been preserved with little alteration, if not, perhaps, the largest, it is the best specimen of the style of architecture peculiar to India S. of Madras.

"This style arose under the Chola (or Tanjore) kings in the 11th century A.D., when nearly all the great temples to Shiva in S. India were built, and it continued in use in the 12th and 13th centuries, during which the great temples to Vishnu were erected. Up to the beginning of the 16th century these temples remained almost unchanged, but at that time all S. India became subject to the kings of Vijayanagar, and one of these, named Krishnaraya (1509-30), rebuilt or added to most of the great temples of the S. The chief feature of the architecture of this later period is the construction of the enormous gopuras which are so conspicuous at Conjeveram, Chidambaram, and Seringham. All these were built by Krishnaraya; they do not form part of the original style, but were intended as fortifications to protect the shrines from foreign invaders, and certain plunder and desecration, as the Hindus first discovered on the Mohammedan invasion of 1310 A.D."

The **Palace of the Princess of Tanjore.**—This building is in the Great Fort. The entrance is in the E. wall, ¾ m. from the rly. sta. There is a masonry bridge over the first ditch, which is there about 100 ft. broad. The palace is a vast building of masonry, and stands on the left of the street, which runs northward through the Fort; it was built about 1550 A.D. After passing through two quadrangles a third is entered, on the S. side of which is a building like a gopura, 90 ft. high, with eight stories. It was once an armoury. Mr. Fergusson says of this tower: "As you approach Tanjore, you see two great vimanahs not unlike each other in dimensions or outline, and at a distance can hardly distinguish which belongs to the great temple. On close inspection, however, that of the palace turns out to be made up of dumpy pilasters and fat balusters, and ill-designed mouldings of Italian architecture, mixed up with a few details of Indian art! a more curious and tasteless jumble could hardly be found in Calcutta or Lucknow." On the E. of the quadrangle is the *Telugu Darbar-room.* Here is a platform of black granite. On the sides are sculptured in alto-relievo Surs and Asurs fighting. On this platform stands a white marble statue of Sharfoji, the pupil of Schwartz, and the last Raja but one. He is standing with the palms of his hands joined as if in prayer, and he wears the curious triangular pointed cap used by the Tanjore princes in the last half century of their rule. The statue is by Flaxman, and is a good specimen of that great artist's work. On the wall is a picture of Lord Pigot.

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There are also numerous pictures of the Rajas. In the same quadrangle is the *Library*, in which is a remarkable collection of 18,000 Sanscrit MSS., of which 8000 are written on palm leaves. This library is unique, and in India, at least, nothing at all equal to it is to be found as regards Sanscrit: it dates from the end of the 16th or beginning of the 17th century. After this the visitor may go to the *Maratha Darbar*, which is in another quadrangle. Here is a large picture of Shivaji, the last Raja, with his chief secretary on his right, and his Diwan on his left. Remark also a fine bust of Nelson, presented to the Raja by the Hon. Anne Seymour Damer, whose work it is.

Schwartz's Church is in the Little Fort, close to the Shivaganga Tank. Over the gate is the date 1777, and over the façade of its church is 1779 A.D. In the centre, opposite the communion-table, is a very fine group of figures in white marble, by Flaxman, representing the death of Schwartz. The aged missionary is extended on his bed, and on his left stands the Raja Sharfoji, his pupil, with two attendants, while on his right is the missionary Kohlner, and near the bottom of the bed are four boys. The inscription contains a summary of his career. The small house N.W. of the church, and close to it, is said to have been Schwartz's habitation.

Next to the Shivaganga Tank is the *People's Park*. In the *English Church* there is a handsome tablet to Schwartz, and in the cemetery adjoining Lord Hastings was buried.

Tanjore district was the scene of the earliest labours of Protestant missionaries in India. In 1706 the German missionaries Ziegenbalg and Plütschau established a Lutheran mission in the Danish settlement of Tranquebar, under the patronage of King Frederick IV. of Denmark; and in 1841 their establishments were taken over by the Leipzig Evangelical Lutheran Mission, which subsequently extended its operations into the district. The mission at Tanjore was founded in 1778 by the Rev. C. F. Schwartz of the Tranquebar Mission, who some time previously had transferred his services to the Society for Promoting Christian Knowledge. The mission establishments at Tanjore were taken over in 1826 by the Society for the Propagation of the Gospel, which subsequently founded new stations in several parts of the district.

Roman Catholic missions in Tanjore date from the first half of the 17th century. Their churches and chapels are scattered over the whole district, but their principal seats are Negapatam, Velanganni (on the coast, 6 m. south of Negapatam), Tanjore, Vallam, and Kumbhakonam. The St. Joseph's College, which was founded in 1846 by the French Jesuits at Negapatam, was removed to Trichinopoly in 1883.

Tanjore is famous for its artistic manufactures, including silk carpets, jewellery, *répoussé* work, copper ware, and curious models in pith and other materials.

[**Negapatam** (R.) 48 m. E. from **Tanjore** on branch line. A flourishing port on the Coromandel Coast doing a brisk trade with the Straits Settlements and Coast Ports. Contains the large Workshops of the South Indian Railway. Negapatam was one of the earliest Settlements of the Portuguese. It was taken by the Dutch in 1660 and by the English in 1781. From Negapatam steamers belonging to the B. I. S. N. Company run once a week to Colombo *viâ* Palk Strait and Paumben, which is on the mainland opposite

Rameswaram, a low sandy island in the narrow straits between Ceylon and India, containing one of the most venerated Hindu Shrines in India, founded according to tradition by Rama himself. It is associated with Rama's journey to Ceylon in search of Sita, and plays an important part in the *Ramayana*. For centuries the temple has been the object of pilgrimages from all parts of India. It is to their control of the passage from the mainland that the Chiefs of Ramnad owe their hereditary title of Setupati, "Lord of the Causeway."

The island is to a great extent covered with *babûl* (*Acacia arabica*) trees. It is principally inhabited by Brahmans and their followers, who a

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supported by the profits derived from the temples. South of the great temple is a fresh-water lake, about three miles in circumference.

The great **Temple** stands on rising ground in the northern part of the island, in a quadrangular enclosure 657 feet broad by about 1000 feet long, and is entered by a gateway 100 feet high. The height of the temple is about 120 feet. With its majestic towers, its vast and gloomy colonnades, and its walls encrusted with carved work and statuary, it is a grand example of the Dravidian style. The best and oldest portion is built of a dark, hard limestone, to which there is nothing similar in the rest of the building. Local tradition asserts that it was erected by the Vara Raja, Sekkarar, of Kandy, with stone cut and polished in Ceylon. Its cost is said to have been defrayed by the seaport dues of all the coast towns of the estate, during the year that it was building. Note the massiveness of the workmanship (slabs of 40 feet long being used in the doorways and ceilings), and the wonderful pillared halls which surround the inner shrine.

Fergusson says, "If it were proposed to select one temple which should exhibit all the beauties of the Dravidian style in their greatest perfection, and at the same time exemplify all its characteristic defects of design, the choice would almost inevitably fall upon that at Rameswaram. In no other temple has the same amount of patient industry been exhibited as here; and in none, unfortunately, has that labour been so thrown away for want of a design appropriate to its display. While the temple at Tanjore produces an effect greater than is due to its mass or detail, this one, with double its dimensions and ten times its elaboration, produces no effect externally, and internally can only be seen in detail, so that the parts hardly in any instance aid one another in producing the effect aimed at.

"The glory of the temple is in its corridors. These extend to a total length of nearly 4,000 feet. Their breadth varies from 20 feet to 30 feet of free floor space, and their height is apparently about 30 feet from the floor to the centre of the roof. Each pillar or pier is compound, and richer and more elaborate in design than those of the parvati porch at Ghidambaram, and certainly more modern in date.

"None of our English cathedrals are more than 500 feet long, and even the nave of St. Peter's is only 600 feet from the door to the apse. Here the side corridors are 700 feet long and open into transverse galleries as rich in detail as themselves. These, with the varied devices and modes of lighting, produce an effect that is not equalled certainly anywhere in India."

The temple, its ceremonies, and its attendant Brahmins are maintained from the revenue of 57 villages, yielding an annual income of about £4500, granted by former Rajas of the Ramnad *Zemindári*. The *lingam* is supposed to have been placed here by Rama; it is washed with Ganges water, which is afterwards sold.]

248 m. **Trichinopoly** junc. sta. (R.) ✶ (branch W. to Erode, Rte. 30), D.B. Pop. 91,000. St. John's Church is close to the station. The two historic masses of granite, the Golden Rock and the Fakir's Rock, are in the plain to the S. Close to the former is the Central Jail. Near it the French were defeated in two engagements.

251 m. **Trichinopoly Fort** sta. on the *Erode Branch*, which runs 87 m. to the N.W., and joins the Madras Railway at Erode. The Fort has been dismantled, but this part of the town is still known as "the Fort."

In November 1753 the French made a night attack on the Fort, and succeeded in entering the outer line of fortifications at *Dalton's Battery* at the N.W. angle. Here there was a pit 30 ft. deep, into which many of the assailants fell. Their screams alarmed the garrison, who repelled them, and made 360 of the French prisoners. This portion of the Old Fort is all that has been left standing. The moat that surrounded it has been filled in and planted as a boulevard.

On the N. side of the town, with a temple on it, is the *Rock*. The

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entrance to the covered passage which leads up to the top is on the S. side, and on the sides of the passage are stone elephants and pillars about 18 ft. high, which bear the stamp of Jain architecture. The pillars have carved capitals representing the lion of the S., and various figures of men and women. The frieze above is ornamented with carvings of animals. Flights of very steep steps, 290 in number, coloured white with red stripes, lead through this passage to the vestibule of a Shivite temple, whence on certain days the images of the gods — viz. of Shiva, Parbati, Ganesh, and Subrahmanya, or Skanda —are carried in procession. There is a huge Nandi Bull covered with silver plates, which must be very valuable. The steps of the ascent were the scene of a frightful disaster in 1849. A vast crowd had assembled to worship Ganesh, who is here called Pilliar, or "the son." A panic arose, and in the crush which ensued 500 people were killed. Other staircases in the E. portion of the Rock lead to a mandapam, or pavilion, whence, as well as from the rocky platform itself, there is one of the finest panoramic views to be seen in the plains of India. On all sides the eye traverses the plain for 20 or 30 m. The height of the Rock is only 236 ft., but the plain is so flat that this height is sufficient to dominate a vast expanse of country. On the S. the most conspicuous object is the *Golden Rock*, about 100 ft. high. At the foot of it, to the W., is the Central *Jail.* Within the town, distant only a few hundred yards, is the *Nawab's Palace*, which has been restored by Government and is used for courts and public offices. Carrying the eye to the S.E. of this rock, a patch of low hills is seen, the highest not being above 40 ft. This is *French Rocks*, about 2 m. from the Fort. To the N. of the Fort Rock is the broad shallow bed of the Cauvery, in which, except in the rains, there is but a narrow streak of water. Beyond is the *Island of Seringham*, which the French occupied for several years, taking up their quarters in the two great temples, that of *Seringham* to the W., and that of Jambukeshwar to the E. The island is 17 m. long by about 1¼ m. broad, and Seringham temple is 5 m. from the W. extremity, but owing to dense groves the temples are not distinctly seen. Beyond to the N. in the far distance rises a long line of hills. To the N.W. is the Tale Malai range, the greatest height of which is 1800 ft.; while due N. of the Fort Rock are the Kale Malai Hills, which attain 4000 ft.; and E. of these are the Pachè Malais, which in some parts rise to 2300 ft. Turning to the W. the old town of *Wariur* is seen, where there was once a cantonment. At the foot of the Fort Rock is a handsome *Teppa Kulam* tank with stone steps and a mandapam, or temple, in the centre. At the S.E. corner of this tank are a square corner-house, and adjoining a house with a porch. In one of these Clive lived, but it is not certain in which.

The *Jail.*—Trichinopoly Central Jail is one of the largest in the Madras Presidency. It stands well on rising ground about 2 m. S. of St. John's Church, with a hill popularly called the Golden Rock about 400 yds. from its N.E. corner. An order from the superintendent is required to visit the jail.

Other objects of interest are the Bath at the Judge's Court in which *Bishop Heber*[1] died—the spot is marked by a tablet erected by the Government of Madras—and *Chanda Sahib's Tomb*, at the shrine of *Natar Aulia.* This latter appears to be built from materials of Hindu temples, and may date from the invasion of Malik Kafur in 1310. There are an S.P.G. College and a Jesuit College here.

The most important local *Industries* are weaving, and tobacco and cigar making. The cigars are well known, though the so-called Trichinopoly cheroots come for the most part from Dindigal. The silver and gold manufactures are famous; the local gold and silver smiths being very successful in their filigree-work.

About 2 m. N. from the Rock, on an

[1] See his *Life* by Dr. George Smith (1895), chap. xiii.

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island formed by a bifurcation of the river Cauvery, is the town of *Seringham* (20,000 inhab.) A bridge of 32 arches joins the mainland to the island.

The Great Temple of Sri Rangam is about 1 m. N.W. of the bridge. The entrance from Trichinopoly is on the S. side of the temple, by a grand gateway, which appears to have been built as the base of a great gopura. This gateway is 48 ft. high from the ground to its terraced roof. The sides of the passage are lined with pilasters, and ornamented. The passage is about 100 ft. long, and the inner height, exclusive of the roof, is 43 ft. Vast monoliths have been used as uprights in the construction, some of them over 40 ft. high. The stones on the roof laid horizontally are also vast. The stone on the inside of the arch is 29 ft. 7 in. long, 4 ft. 5 in. broad, and about 8 ft. thick. There are two pilasters in the gateway, with an inscription in Tamil characters. From the terrace at the top of the gateway is seen the vast outer wall which encloses the gardens as well as the buildings of this the largest temple in India. This outer enclosure, 2475 ft. × 2880 ft., contains a bazaar. Within this is a second wall 20 ft. high enclosing the dwellings of the Brahmans in the service of the temple. The general design is marred by the fact that the buildings diminish in size and importance from the exterior to the innermost enclosure; and Fergusson says, "If its principle of design could be reversed, it would be one of the finest temples in the S. of India." There are two great gopuras on the E. side, two smaller on the W., and three of a medium height on the S. Advancing from the Trichinopoly side, the traveller passes under a small mandapam, and then through a gopura about 60 ft. high. The ceilings of the gopuras are all painted, and the ceiling of this one represents the Varahah, or Boar Incarnation, of Vishnu, as well as other Avataras with multitudes of human beings adoring them. The colours are well preserved. After this a second mandapam is passed under and a second and third gopura. Hard by is another enclosing wall, which surrounds the more sacred part, or real temple, beyond which is the vimanah, or adytum, which none but Hindus are allowed to enter.

At a third mandapam the jewels of the temple may be examined. Observe three ornaments called Venkalatha Padukam, of which two are of diamonds and emeralds, and the third of diamonds and rubies. One of these is valued at 35,000 rs. There are also several coverings for the hands and feet of idols of gold studded with jewels, as well as large rings for the toes. Observe too chains of gold of local manufacture, which are as flexible as string, and a golden bowl said to be worth 11,500 rs. There are also chains of gold, 5-franc pieces, and others of gold 5-rupee pieces.

In the court round the central enclosure is the so-called *Hall of 1000 Pillars*. (Fergusson counted 960, but the number is now much reduced.) They are granite monoliths 18 ft. high, with pediments, slightly carved to the height of 3 ft., and they all have the plantain bracket at top. The pillars of the front row looking N. represent men on rearing horses spearing tigers, the horses' feet supported by the shields of men on foot beside them. After this the great gopura which is on the N. may be visited. The total height is 152 ft. In the floor of the passage under this gopura is a stone with a Kanarese inscription. With the exception of the pillars with supporters carved in the shape of horsemen, there is nothing that can be called interesting. The gopuras are clumsily built, and, notwithstanding their enormous bulk, shake with the steps of a few men. Mr. Fergusson is of opinion that the building was commenced about 1700 A.D.[1] A *Mela* (religious fair) is held here every winter.

Temple of Jambukeshwar.—In the S. of India temples are often found in pairs. If there is one dedicated to Vishnu, there will be one dedicated to Shiva. So here, at about 1¼ m. from the Great Temple of Seringham, is a smaller one sacred to Jambukeshwar,

[1] See his *Ind. Archit.*, where there is an illustration and description of the temples.

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or Shiva, from *jambuka*, "rose-apple," and *ishwar* "lord," or Lord of India, Jambu being a division of the world, "India," and Ishwar, "deity."

The Jambukeshwar temple has three courts, is very much smaller than that of Seringham, and has now a neglected, deserted look. The plan, however, of the building is more artistic, and the main corridor and proportions are fine. On the right of the entrance is an upright stone 4 ft. high, with a long Tamil inscription. The first gopura is also the gateway of entrance. The ceiling is painted with flowers of the lotus. Within the inner court is a remarkable *Teppa Kulam*, or tank, of spring water with a pavilion in the centre. Round the S., the E., and the N. sides runs a corridor of two stories supported by pillars. Beyond this is a second gopura, and a third which forms part of the wall enclosing the adytum. Thence a fine corridor leads to the vimanah. On the whole, this is a very fine Temple, and well worth a visit. It is, no doubt, older than that of Seringham, probably about 1600.

The **Anikuts**, or dams.—The Cauvery, about 9 m. to the W. of Trichinopoly, and a little to the W. of the W. extremity of Seringham island, separates into two branches which enclose the island, the N. branch being called the *Coleroon* or *Kolidun*, and the S. the Cauvery. It had long been observed that the N. channel was deepening and the S. becoming more and more shallow, and lest the Tanjore Collectorate should thus be deprived of water sufficient for irrigation, a dam was constructed across the Coleroon in 1836. In June the S.W. monsoon causes the Cauvery to swell, and in July and August it becomes a mighty river, and dwindles to a small stream in September and October, rising again in November with the N.E. monsoon. After parting with the Coleroon, it sends off a number of branches which irrigate Tanjore, the chief one being called the Vennar, and then falls into the sea 20 m. S. of the spot where the Coleroon disembogues. The Upper Anikut constructed by Colonel Cotton has been completely successful in preventing an excess of water entering the Coleroon. It consists of three parts, being broken by two islands. It is a brick wall 7 ft. high and 6 ft. thick, capped with stone, and is based on two rows of wells sunk 9 ft. below the river's bed. It is defended by an apron of cut stone from 21 to 40 ft. broad. There are twenty-four sluices, which help to scour the bed. It influences the irrigation of about 600,000 acres. About 9 m. E. of Trichinopoly is the Grand Anikut, an ancient work, and below that is the Lower Anikut, built in 1836. It supplies the Viranam tank in S. Arcot, and waters the taluks of Chidambaram and Manargudi in that Collectorate.

3 m. S.W. of Trichinopoly is the fortified pagoda which was occupied by the French in 1753, and recaptured by the British under Major Lawrence. The place is highly interesting, and much remains to be discovered about its history.

306 m. **Dindigal** sta. (R.), a municipal town (14,000 inhab.) in the large Collectorate of Madura and the headquarters of a Sub-Collector. It also has a considerable tobacco manufacture. The climate is cooler and more healthy than that of Madura. The great rock on which the fort is built forms a conspicuous object from the railway, and is worth a visit. It rises from the midst of a low-lying plain, richly cultivated with various crops, and stands quite isolated. The summit is 1223 ft. above sea-level, 280 ft. above the plain. Its lofty precipitous and inaccessible sides were strongly fortified under the first Nayakkan kings, if not before; and for a long time it was the key of the province of Madura on the W. Dindigal was taken by the British from Tipu in 1781, and restored to him in 1784, but finally ceded to the British in 1792.

319 m. **Ammayanayakanur** sta. From this point may be made an

[*Excursion to the Palney or Pal[illegible] Hills.*—This journey requires speci[al] arrangements. The distance to **Koda[i]kanal** is 48 m. by road. This statio[n] enjoys a growing popularity. It is 720[0] ft. above sea-level. The climate i[s]

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milder and more even than that of Ootacamund. The pop. is 1000. The site is not well chosen as regards scenery, but there are places where the views of the low country and the Animalei Hills to the W. are beautiful past description. The sportsman will find bison, tigers, panthers, bears, the wild dogs, which hunt in packs, and sambar. There are also florican and woodcock. Nutmeg, cinnamon, and pepper-vine grow wild. Coffee, orange trees, lime trees, citron, and sago are cultivated.]

344 m. **Madura** sta. (R.), D.B. ✱ (pop. 87,000) upon the *Vaigai river* was the capital of the old Pandyan kingdom.

The **Palace of Tirumala Nayak** is 1½ m. W. of the rly. sta. This prince was the greatest of all the rulers of Madura in modern times. He succeeded Muttu Virappa in 1623, and reigned gloriously thirty-six years. The palace, which looks modern, and has pillars of rough granite cased with cement supporting scalloped arches, has been restored and is utilised for public offices. The entrance to it is on the E. side, by a granite portico built in honour of Lord Napier and Ettrick, who first ordered the restoration. At each corner of the E. face of the palace is a low tower. The Napier Gateway gives access to a quadrangle 252 × 151 ft. On the E., N., and S. sides is a corridor, the roof supported by arches resting on granite pillars. On the W. side the corridor is double, and is 67 ft. broad. The W. side is occupied by a lofty hall: on one of the stones of the staircase which leads up to it there is a Tamil inscription. Passing from the staircase to a corridor 25 ft. broad, a court under the Grand Dome, which was the throne-room, is reached. It is 61 ft. in diameter, and 73 ft. high. Outside round the dome are galleries where the ladies in Tirumala's time sat and watched the state receptions. To the W. of the grand dome is another domed chamber, used for the Collector's records and treasury. N. and S. of the grand dome are smaller ones. That on the S. has been completely restored, while that on the N. is untouched, and affords a good means for comparing the old colouring with the restored. Passing N., to the W. of this is an apartment 54 ft. high called Tirumala's bed-room. There were four holes in the middle of the roof, two on either side, and between the two on the S. side was a large open hole. There is a legend that Tirumala's cot was suspended from hooks fixed in the four holes, and that the large hole between the two S. holes was made by a thief who descended from it by the chain supporting that corner of the cot, and stole the crown jewels. Tirumala is said to have offered an hereditary estate to the thief, if he would restore the jewels, adding that no questions would be asked. On recovering the jewels he kept his word, but ordered the man to be decapitated. At the S.W. corner of the building is a staircase leading to the roof, whence a view over Madura may be had. Close to the foot of this staircase is a door leading into the Magistrate's Court, which is perhaps the most elegant part of the palace, and has been completely restored. On the S. side of it are two black basaltic pillars, monoliths 18 ft. high. This old palace now forms one of the finest public buildings in India.

The *English Church*, designed by Mr. Chisholm, C.E., and built at the expense of Mr. Fischer, a former well-known resident at Madura, stands in an open space in the middle of the town S.W. of the Great Temple.

On the further side of the river Vaigai, N. of the city, and about 1 m. from the bridge (recently completed), is a building called the *Tamkam*, built by Tirumala for exhibiting fights between wild beasts and gladiators, but now the Collector's house.

The **Great Temple** (about 1 m. W. of rly. sta.) forms a parallelogram about 847 ft. × 729 ft., surrounded by 9 gopuras, of which the largest is 152 ft. high. We are certain that all the most beautiful portions of the temple as it now stands were built by Tirumala Nayak in the first half of the 17th century. Some of the carving is superb, and is said to be the finest in S. India. It consists of two parts—on the E. a temple to *Minakshi*, "the fish-eyed goddess," the consort of Shiva; and one to Shiva, here called *Sundareshwar*,

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on the W. side. The entrance is by the gate of Minakshi's Temple, through a painted corridor about 30 ft. long, which is called the Hall of the Eight Lakshmis, from eight statues of that goddess which form the supports of the roof on either side, where various dealers ply their trade. On the right of the gateway is an image of Subrahmanya, one of Shiva's sons, otherwise called Skanda or Karttikeya, the Hindu Mars. On the left is an image of Ganesh. The gateway leads to a stone corridor with rows of pillars on either side. The corridor before passing the gateway is called the *Ashta Lakshmi Mandapam*, and this second corridor the *Minakshi Nayakka Mandapam*, having been built by Minakshi Nayak, Diwan of a ruler who preceded Tirumala. Some of the pillars of the temple have for capitals the curved plantain-flower bracket so general at Vijayanagar. This is said by some to be the Hindu cornucopia. At the end of one of the corridors, 166 ft. long, is a large door of brass, which has stands to hold many lamps that are lighted at night. A dark corridor under a small gopura ends in one broader, with more light, which has three figures on either side carved with spirit.

Close by is a quadrangle with a *Teppa Kulam*. This tank is called *Swarna-pushpa-karini* or *Patramarai*, "Tank of the Golden Lilies." Observe here a little chamber built by Queen Mangammal, who was seized and starved to death by her subjects about 1706 A.D., food being placed so near that she could see and smell but not touch it. A statue of her lover, the Brahman Achchaya, may be seen on the W. side of the tank, and on the ceiling there is his portrait opposite to one of the Queen. Round the tank runs an arcade. On the N. and E. sides the walls of this corridor are painted with the representations of the most famous pagodas in India: from the S. side a very good view is obtained of the different towers of the gopuras. On the N.W. side is the belfry, with an American bell of fine tone. The corridor is adorned with twelve very spirited figures, which form pillars on either side, six of them being the Yali, a name given to a strange monster which is the conventional lion of the S. Sometimes he is represented with a long snout or proboscis. These are so arranged that between every two of them is a figure of one of the five Pandu brothers. First on the right is Yudhishthir, and opposite to him on the left is Arjuna with his famous bow. Then come Sahadeva on the right, and Nakula on the left. Then follows Bhima on the right with his club, and opposite to him, on the left, is the shrine of the goddess, and the figure of a Dwarpal. The visitor next passes N. from the Minakshi Temple into that of Sundareshwar, by the Sangeli Mandapam. Eight steps are ascended into the *Aruvatti Murar*, *the Temple of the Rishis*, a small chamber on the S. side of Sundareshwar's Temple, in which are a very large number of statues of Hindu saints and gods, too numerous to specify. S.E. of the groups of statues are the chambers where the Vahanas, or vehicles, of Minakshi and Sundareshwar are kept. They are plated with gold. There are two golden *palkis*, or litters, worth 10,000 rs. each, and two with rods to support canopies, worth 12,000 rs. each. There are also vehicles plated with silver, such as a *Hansa*, or "goose," a *Nandi*, or "bull." Those who desire to see the jewels kept here must give notice a day or two previously.

The visitor will now pass on the N. side—the most interesting feature of the temple—the *Sahasrastambha Mandapam*, or **Hall of 1000 Pillars.** There are in fact 997, but many are hid from view, as the intervals between them have been bricked up to form granaries for the pagoda. "There is a small shrine dedicated to the goddess Minakshi (the *fish-eyed*), the tutelary deity of the place, which occupies the space of 15 columns, so the real number is only 985; but it is not their number but their marvellous elaboration that makes it the wonder of the place, and makes it in some respects more remarkable than the choultrie (see below) about which so much has been said and written" (Fergusson). This hall, whose sculptures surpass those of any other hall of its class, was built by Arianayakkam

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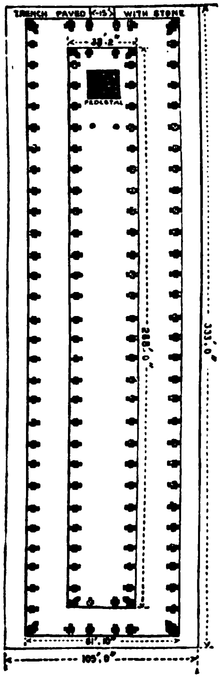
Mudali, Minister of the Founder of the dynasty of the Nayakkas. His figure stands on the left of the entrance. He is represented sitting gracefully on a rearing horse. In the row behind him are some spirited figures of men and women, or male and female deities dancing. The *Great Gopura* is on the E. side about 50 yds. to the S. of the 1000-pillared Hall.

E. of the pagoda is the *Pudu Mandapam*, or New Gallery, known as **Tirumala's Choultrie**, and built by him for the presiding deity of the place,



Plan of Tirumala's Choultrie.

Sundareshwar, who paid him a visit of 10 days annually. This, had it been finished, would have surpassed in magnificence all the other buildings of this monarch; and as the date of its construction is known, it forms a fixed point in the chronology of the style. The hall has four rows of pillars supporting a flat roof, and on either side of the centre corridor five pillars represent ten of the Nayakkan dynasty. Tirumala is distinguished by having a canopy over him and two figures at his back; the figure on the left being his wife, the Princess of Tanjore. On the left of the doorway is a singular group, representing one of the Nayaks shooting a wild boar and sows, according to the legend, which says that Shiva commiserated the litter of little pigs, took them up in his arms, and assuming the shape of the sow, suckled them. A portly figure, either that of Shiva or the Nayak, is seen holding up the dozen little pigs. This Hall was erected 1623-45, and is said to have cost a million sterling.

3 m. E. of the station and N. of the Vaigai river is a fine *Teppa Kulam*. The fashionable drive of Madura is round this tank, which is fenced with stone, and has a temple in the centre.

Great Banyan Tree.—In the compound of the judge's house, close to the tank, is a fine specimen of the *Ficus indica*. The main stem has been much mutilated, but is still 70 ft. in circumference. The ground shaded by this tree has a diameter of 180 ft. in whatever direction it is measured.

425 m. **Maniyachi** junc. sta. Here the line bifurcates to Tuticorin (18 m.) and Tinnevelly. For Tuticorin see p. 371.

443 m. **Tinnevelly** terminus sta., on the left bank of the Tambrapurni river, and 1½ m. from it. It is 2½ m. from Palamcotta. A bridge of eleven arches of 60 ft. span each, erected by Sulochenam Mudeliar, crosses the stream and connects the two places.

Tinnevelly is now the most Christian district in India. The S.P.G. and the C.M.S., estab. 1820, have important and flourishing stations here, and at Palamcotta, 3½ m. distant, as have also the Jesuits. It was here that St. Francis Xavier began his preaching in India.

The *Temple* at Tinnevelly, though, as

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Fergusson says (pp. 366-7), "neither among the largest nor the most splendid of S. India, has the advantage of having been built on one plan, and at one time, without subsequent alteration or change." It is, like the temple at Madura, divided into two parts, of which the S. half is dedicated to Parbati, the consort of Shiva, and the N. to Shiva himself. There are three gateways, or gopuras, to either half, those on the E. being the principal, and having porches outside them. After entering, you have in front an internal porch of large dimensions, on the right of which is a *Teppa Kulam*, and on the left a 1000-pillared hall, which runs nearly the whole breadth of the enclosure, and is 63 ft. broad. There are 100 rows of pillars 10 deep. The sole entrance is on the E. face. The temple is deserving of a visit, and can easily be reached, as Tinnevelly is but little out of the way of a traveller going to visit Tuticorin.

Palamcotta, 3½ m. E. of Tinnevelly, is a municipal town and the administrative headquarters, with a pop. of 18,000, of whom 2000 are Christians, and is within an easy drive from Tinnevelly. The old fort has been demolished.

Between the bridge over the Tambrapurni and the fort stands the church of the C.M.S., the spire of which is 110 ft. high. The C.M.S. have several schools here. A road to the beautiful waterfalls of Kutallam and Papanasham passes through Palamcotta and Tinnevelly.

38 m. N.W. of Tinnevelly is **Kutallam**, much resorted to by European residents. It is not elevated, but the S.W. winds pass over it through a chasm in the W. ghats, and bring with them coolness and moisture, so that the temperature of this favoured spot is from 10° to 15° lower than that of the arid plains beyond. The place is particularly enjoyable in June, July, and August. Close to the bungalows there are three falls in the channel of the Sylar river. The lowest cataract falls from a height of 200 ft., but is broken midway. The average temperature of the water is from 72° to 75° F., and invalids derive great benefit from bathing in it. The bathing-place is under a fine shelving rock, which affords the most delightful shower-bath possible. The scenery is strikingly picturesque, being a happy mixture of bold rocks and umbrageous woods.

From Palamcotta to Papanasham (*Papa* "sin," *nasham* "effacing") is 29 m. Here, near a pagoda, the Tambrapurni river takes its last fall from the hills to the level country. The height is only 80 ft., but the body of water is greater than at Kutallam.

ROUTE 32

MADRAS TO THE SEVEN PAGODAS

A highly interesting expedition from Madras is to **Mahabalipur**, D.B. (*the city of great Bali*), or **the Seven Pagodas**, one of the most remarkable places in India.

It is about 35 m. S., 6 of which can be done in a carriage to Guindy Bridge, where the Buckingham Canal is reached. A boat must be engaged beforehand, at a cost of about 7 rs. If more than one person is going, another boat must be engaged for the servants. The boatmen tow the boat or scull it with a large stern-oar, and the whole distance is done in from twelve to fourteen hours. The journey may be made by night both ways, as the accommodation at Mahabalipur is not very good, the D.B. being without provisions. The canal goes as far as Sadras, which

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is between 2 and 3 m. S. of Mahabalipur. On the left bank of the canal, to the E. of it, and between it and the sea, are the excavations and carvings in the rock which have rendered the place so famous. Hunter says: "The antiquities of the place may be divided into three groups (1) the five *raths* to the S. of the village; (2) the cave-temples, monolithic figures, carvings, and sculptures W. of the village; (3) the more modern temples of Vishnu and Shiva, the latter washed by the sea." To these two temples and five others buried (according to tradition) under the sea, the place owes its English name.

The boat should stop opposite *Balipitham*, a small village, having the village of Saluvan Kuppan, or "toddy-gatherers'[1] village," about 1¼ m. to the N., where is the curious Tiger Cave, and the large village of Mahabalipur to the S. and E. The distance between the canal and the sea is 1½ m., and from 1 m. S. of Saluvan Kuppan to 4 m. S. of it there are a great number of curious excavations and carvings. After landing opposite Balipitham, follow the road straight for about ½ m., when you come to a hamlet, called Pillaiyan Kovil, where is a group of monkeys, admirably carved, the size of the large baboon. The male is sitting behind the female, and is busy removing vermin from her hair. She sits with her back to him, and is suckling a young one. At 200 yds. farther on a choultrie is passed—a rest-house for natives. It is on the left going towards the sea, as are also eight stone figures, at about 30 yds. from it. The centre figure represents the goddess Durga, with her right leg on her left knee, and four female attendants on her left hand, and three on her right hand. 10 yds. in front of this group is a highly polished black pillar, 4 ft. 6 in. high, a Lingam with the curious curved mark, and 5 yds. in front of it is a Nandi, or Shiva's bull, fallen on its side. After this you enter deep sand, and pass a good many huts on the right, and a fishing-village on the left; and so, after a walk of in all about 1¼ m., the shore temple is reached. It is on the edge of the sea, and is dedicated, first, to Maha Bali Chakravartti, and, secondly, to Shiva. It stands in an enclosure, which was at one time surrounded by a granite wall, but now only débris remain and two uprights where the gate was. The porch or outer room on the N. side has a large slab in the centre of the wall opposite the door, with Shiva and Parbati in alto-relievo upon it. In the centre of the E. wall is a figure with eight arms, which the guides say is an attendant on Bali. In the inner part is a fallen Lingam. On the slab facing the door Shiva and Parbati are represented in alto-relievo. This chamber is 17 ft. high, and 9 ft. sq. The E. portal of the temple is on the brink of the surf, and about 10 ft. above the sea, and right in front, on a rock 75 ft. distant, is the *Dhwaja stambha*, "flag-pillar," or *Dipa stambha*, "lamp pillar," of granite, and now only 18 ft. high, but which, before it was broken, was probably 35 ft. high. It is difficult to reach this pillar, even in calm weather. In a vestibule at the W. side of the temple is a recumbent figure of Vishnu, 10 ft. 10 in. long. The guides say it is Bali. They also affirm that 5 m. to the E., in the sea, are ruined temples.[1] The fact is, there

[1] "Toddy" is the fermented sap of the cocoa-nut and other palm trees, used as an intoxicant by the natives.

[1] Fergusson, in his *Picturesque Illustrations of Ancient Architecture in Hindustan*, p. 57, quotes from Southey's "Curse of Kehama" the lines:

"The sepulchres
Of ancient kings, which Bali in his power
Made in primeval times, and built above
them
A city like the cities of the gods—
Being like a god himself. For many an age
Hath Ocean warred against his palaces,
Till overwhelmed beneath the waves—
Not overthrown—so well the awful chief
Had laid their deep foundations.

. . . .

Their golden summits in the noonday light
Shone o'er the dark green deep that rolled
between;
Her domes and pinnacles and spires were seen
Peering above the sea, a mournful sight.
And on the sandy shore, beside the verge
Of Ocean, here and there a rock-cut fane

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are heavy breakers about 1 m. or so out, where there is a reef of rocks.

At about 300 yds. N. of the temple is a fishing-village called Karmiguriamman Kovil, where are the ruins of a brick building, said to have been a French church. S. of the temple, at the distance of 200 yds., is a ruined granite building, called Chetti's Temple. Leaving the shore temple, the traveller will find 600 yds. due W. a plain mandapam of Vishnu. 12 yds. S. of it is a fine tank, with steps down to the water all round. There is a small mandapam in the centre of the tank, called *Niralji Mandapam* (water pavilion). Near the tank are many trees, and quite a village of Brahman houses. Passing these you come to the great sculptured rock called Arjuna's Penance, and as the morning sun will now be getting very hot, it will be well to turn to the N.W., where a sheltered monolithic temple will be found, open to the front, called *Varahaswami Mandapam*, or "My Lord Boar's Temple," from the representation of Vishnu in the boar incarnation with the head of a boar. Here it will be well to breakfast, sheltered from the sun, and rest till towards evening. There are retiring-places among the rocks where one can bathe without being seen, but it will be well to take a few *pardahs*, or tent-screens, for greater privacy and comfort. The absence of insects, especially flies, is very remarkable here in the cold weather. The Varahaswami Mandapam is ¾ m. S. of Balipitham, where the traveller leaves the canal. The façade of the mandapam is supported by two pillars and two pilasters, the bases of which are carved to represent the Simha, or Southern Lion, a mythical animal, not at all like a real lion. They are sedent, and their tails are twisted in a peculiar manner, like the loop of &. In the centre of the wall, opposite to the façade, is a small alcove, which is the sanctum, but there is no idol in it. On either side is a dwarpal in alto-relievo. In the side wall to the N. is a representation of the Varaha incarnation, fair'y well done, but unfinished. The central figure is Vishnu with a huge boar's head. He has his right leg bent up, and resting on a figure issuing apparently from waves. The Shesh Nag, or six-headed serpent, overcanopies the figure, which has the face of a handsome youth, whose hands are joined in prayer. In front of him are two male figures, the nearest of which is praying with joined hands to Vishnu. Vishnu supports on his right thigh his wife Lakhshmi. Her feet are broken off. Near him is a worshipping figure in the sky, and two tall figures, one of whom holds a waterpot for ablutions. The time is supposed to be that when Vishnu slew the giant Hiranyakah, "golden eye," who had carried off the earth into the infinite abyss. Vishnu, with the head of a boar, pursued and slew him, and brought back the earth. On the opposite side wall, to the S., is a very spirited representation of the *Vamanah Avatara*, or dwarf incarnation, in alto-relievo. Vishnu, dilated to an immense size, places one foot on the earth, and lifts another to the sky. The god has eight arms, with which he holds a sword, a quoit, a shield, a bow, and a lotus, and with a sixth he points. The other two are indistinct. Worshippers or attendants are at his feet, and other figures appear in the skies. One to the W. has the head of a dog. The legend is that when Bali was tyrannising over the earth, Vishnu approached him in the shape of a dwarf, and asked for so much earth as he could plant his feet upon. Bali granted this modest request, whereupon Vishnu dilated to immense proportions and planted one foot on earth, one on the sky, and with a third thrust Bali down to hell. The capitals of the pillars in the façade are very elegant. In the wall in which is the alcove are two compartments; in the one to the

Resisted, in its strength, the surf and surge
That on their deep foundations beat in vain.'

The same authority makes this temple about 30 ft. sq. in the base, and about twice that in height, and adds: "Notwithstanding its small dimensions it is, with the single exception of the temple at Tanjore, the finest and most important vimanah I have seen, or know of, in the S. of India.'

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spectator's right as he looks in from the façade is a tall slim woman, probably intended for Lakhshmi, with a tiger to her right, and an antelope to her left, and some squat Ganas or heavenly attendants about her. In the compartment to the spectator's left is Lakhshmi seated, with elephants pouring water over her from their trunks, and female attendants on either side. In the ceiling is a large lotus ornament.

About 30 yds. to the N. of the Varahaswami Mandapam is a monolithic temple carved out of a huge boulder. This temple is dedicated to Ganesh. Turning to the S.E., you pass five fallen pillars 29 ft. long, and other débris; and farther on come to the great carving called *Arjuna's Penance.* Before you reach it there is a flat rock on the right, about 5 ft. high, with steps carved in the rock up to it. There is also a slope in the rock down which the villagers slide to amuse visitors.

The sculptured rock is 37 ft. high. In the compartment on the right of the spectator, as he looks towards it, are fifty-seven figures of men, women, monkeys, and a cock. The monkeys are three in number, and all these figures are above an elephant 13 ft. 10 in. high, and a smaller one 6 ft. 7 in. in height, below which are three calf elephants. In the left compartment of the sculpture are sixty-one figures, the most remarkable of all being that which is said to represent Arjuna, standing on one toe of his left foot with his hands above his head, his lips being drawn away so as to show his teeth, and his body being horribly emaciated. Below him is a devilish figure in a similar attitude, with long ears, which seems to ridicule his performance. To his right is a tall deity, probably Shiva, pointing to him approvingly.

Adjoining this great piece of sculpture, to the left of the spectator as he looks at it, is a temple. The façade is 49 ft. long, and the interior is 40 ft. deep, the rock having been hewn out to that depth. The pillars have curious capitals formed of three lions each. In the same direction is another temple 48 ft. long, and 25 ft. deep, including the pillars. On the back wall is a relief representing Gopis, or milk-maids, and herdsmen, and cows. To the right stands Krishna supporting with his left hand the hill of Govardhan. About the centre is a man milking a cow, which is excellently carved, and is represented as licking her calf. The pillars have the same capitals as those of Vijayanagar, that is, with a bracket representing the shoot and flower of the plantain. About 15 yds. from this is a large temple to Vishnu, which is kept locked, as the Brahmans of the locality worship there. The central block is 88 ft. long. The gopura of stone and masonry is about 44 ft. high. This temple extends 165 ft. from back to front. As the spectator looks towards its door, he has on his right and close to it another small ruined temple, on which is an inscription, and opposite to it is a figure resembling Buddha, with marks which show it has been adopted as Vishnu. There has been an extensive walled enclosure or court in front of this great temple, and there is a very solid gateway partly preserved. In front of this again is a lofty slim pavilion on four pillars, 25 ft. high. Pass now to the E. up a slight ascent, and you come to the *Ramanaji Temple.* The façade has two pillars based on Simhas and two pilasters. There is an inscription here in old Sanscrit characters.

1½ m. from this towards the sea a group of *monolithic temples,* called *Raths,* is reached. The road is over very deep sand, and is most fatiguing. Here ladies or weak travellers can be carried in chairs by the villagers. The first objects come to are a lion and an elephant carved in stone. The head of the elephant is particularly well carved. The lion is farthest to the N. The several *Raths* here are Draupadi's, Arjuna's, Bhima's, and Dharma Raja's.

Proceed now ¾ m. to the N.W. to a small temple perched on a rock over the Temple of Durga. On your right as you enter Durga's Temple is a most spirited relief representing Durga mounted on a lion destroying Mahishasur, the buffalo-headed demon. On

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your left is a relief representing Vishnu recumbent. The platform of the upper temple is 56 ft. above that of Durga's, and very difficult of access, but the guides spring up the slippery rock with wonderful agility. A most complete and valuable account of these excavations will be found in the work entitled *Descriptive and Historical Papers relating to the Seven Pagodas on the Coromandel Coast*, by W. Chambers, J. Goldingham, B. G. Babington, F.A.S., the Rev. G. W. Mahon, Lieut. J. Braddock, the Rev. W. Taylor, Sir Walter Elliot, and C. Gubbins, edited by Capt. M. W. Carr; printed for the Government of Madras, at the Foster Press, 23 Rundall's Road, Vepery, 1869. The age of these sculptures has never been definitely ascertained. No date has been found in any of the inscriptions. Mr. Fergusson, *Hist. of Arch.* vol. ii. p. 502, says the Raths were "carved by the Hindus, probably about 1300 A.D." Sir W. Elliot fixes the era of the oldest Tamil inscription on the rocks of Mahabalipur at the latter part of the 11th century, and that of the rock inscription at Saluvan Kuppan at the beginning of the 12th century. The Sanscrit inscriptions are of earlier date. Sir W. Elliot thinks that they could not have been later than the 6th century. Mr. Fergusson says: "Although these Raths are comparatively modern and belong to a different faith, they certainly constitute the best representations now known of the forms of the Buddhist buildings." A copy and translation of the Sanscrit inscriptions by Dr. Arthur Burnell will be found in the Appendix of the work referred to above.

Sadras, an old Dutch settlement, is 3 m. farther to the S. by the canal, but is hardly worth a visit.

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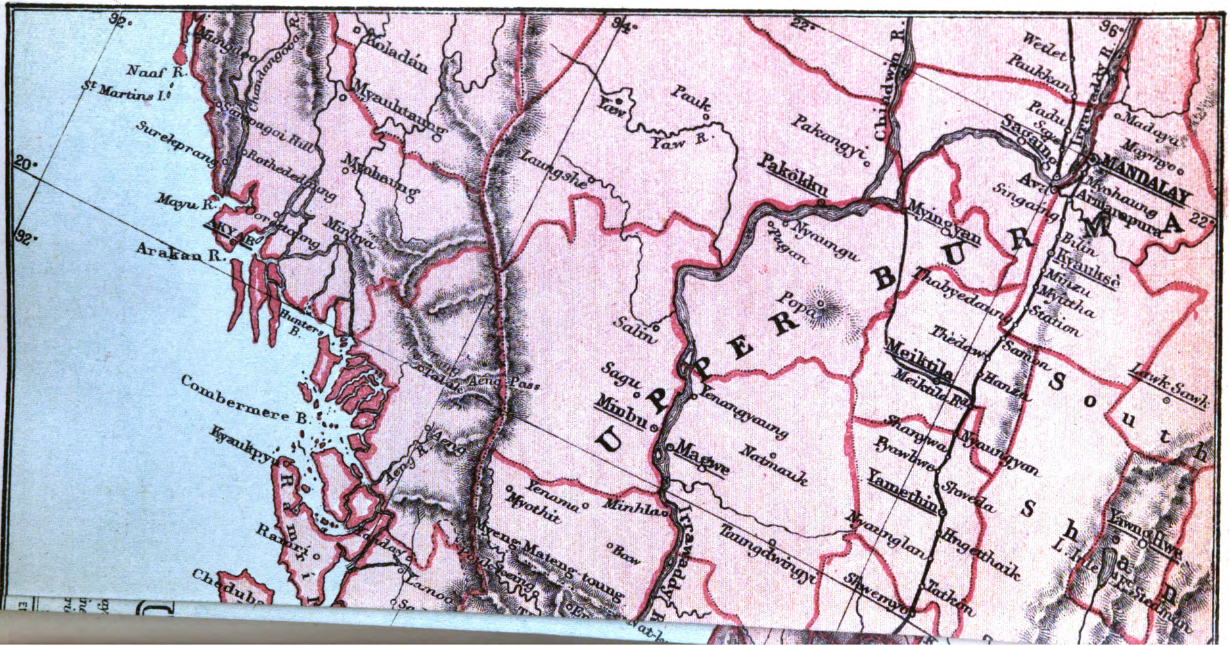

MANDALAY
Amarapura
Madaya
Maymyo
Sagaing
Ava
Singaing
Padu
Paukkan
Wetlet
Kyaukse
Myittha
Station
Lawk Sawk
Yawnghwe
Samon
Hanza
Thabyedaung
Thedaw
Meiktila
Meiktila R.
Nyaungyan
Shawbwe
Shangwa
Pyawbwe
Yamethin
Hngetthaik
Yatkin
Nyaunglan
Shwemyo
Myingyan
Chindwin R.
Pakangyi
Pakokku
Nyaungu
Pagan
Popa
Yenangyaung
Natmauk
Magwe
Taungdwingyi
Irrawaddy R.
Minhla
Minbu
Sagu
Salin
Pauk
Yaw R.
Yaw
Laungshe
Yenama
Myothit
Baw
Myeng-Mateng-toung
Aeng Pass
Aeng
Aeng R.
Kyaukpyu
Combermere B.
Ramri
Ramri I.
Cheduba
Hunters B.
Arakan R.
AKYAB
Mayu R.
Surekprang
Rothedaung
Myohaung
Minbya
Myauktaung
Koladan
Naaf R.
St. Martins I.
UPPER BURMA
South Shan
22°
20°
92°
94°
96°

BURMA

INTRODUCTION

al Description.—The Province of Burma lies to the E. of the Bay of l, and covers a range of country stretching from the 10th to, roughly ng, the 27th parallel of latitude. It is bounded on the N. and N.E. hina; on the N.W. by Bengal, Assam, and the feudatory State of pur, and on the W. and S.W. by the sea. To the S.E. lies the kingdom am. The total area, excluding the Shan States, is about 171,430 sq. m., the population, according to the census of 1891, was 7,605,560. The vince is watered by five great streams, viz. the *Irrawaddy*, the *Chindwin*, *Sittang*, the *Salween* and the *Myitnge*. The first two rivers have their rces somewhere in the northern chain of mountains in the interior, one d-stream of the Irrawaddy probably coming from Tibet, where are also sources of the Salween; the Sittang rises in the hills S.E. of Mandalay, the Myitnge drains the Shan States to the E. of that city. The Irra-ddy and the Salween are fine rivers which, in the lower part of their urse, overflow the flat country below their banks, during the rainy season, id, higher up, find their way through magnificent defiles. The Irrawaddy navigable for over 900 m., but the Salween is practically useless as a means communication, owing to the frequent obstacles in its channel.

The northern portion of the province is in the main an upland territory ontaining much rolling country, intersected by occasional hill ranges, and with a few isolated tracts of alluvial plain. The country throughout the delta is flat and uninteresting. Towards Prome the valley of the Irrawaddy contracts, and the monotony of the plain is diversified by a wooded range of hills, which cling to the western bank nearly all the way to the frontier. The Salween valley contains occasional harmonies of forest, crag, and mountain stream. On the other hand, the scenery in Tavoy and Mergui, and among the myriad islets which fringe the Tenasserim coast, is almost English in its verdure and repose. The forests of Burma abound in fine trees. Among these teak holds a conspicuous place. Almost every description of timber known in India is produced in the forests, from which also an abundant supply is obtained of the varnish used by the Burmese in the manufacture of lacquered ware. Sticklac of an excellent quality is obtained in the woods, and rubber has of late years been largely exported. A marked feature in Rangoon during the rains is the number of beautiful flowering trees.

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Although there is plenty of large game in the country, it is not easy to get at owing to the dense forests, and the difficulty of obtaining experienced shikaris and baggage-animals; but good bags of snipe are made all over the country from August to December, and good jungle fowl and duck shooting is to be had without difficulty in many parts of the province.

Burma is fairly rich in minerals. Gold, silver, and other valuable metals have been found in small quantities in various parts: fine marble is found near Mandalay; coal of fair quality has recently been discovered in several parts of Upper Burma. Mogok supplies the world with rubies; and sapphires are found there, and in the Shan States. Petroleum is obtained in large quantities at Yenangyoung in Upper Burma, and in smaller quantities in Arrakan and elsewhere. Jade and amber are extracted in considerable quantities in the northern part of the Bhamo district. In Lower Burma agriculture is the main employment of the people. Cotton, sesamum, and tobacco are extensively grown, and orchards are found near every village, but rice covers about five-sixths of the total area under cultivation. The soil is lavish in its yield, requires little labour and no artificial stimulus beyond the ash of the past year's stubble, which is burned down and worked into the land. Upper Burma, though inferior in point of fertility to the low-lying tracts of Lower Burma, is far from unproductive. The chief crops are rice, maize, millet, wheat, pulses, tobacco, cotton, and sesamum.

The commercial prosperity of Lower Burma has more than kept pace with its rapidly increasing population. The chief articles exported are rice, timber, cutch, hides, petroleum, and precious stones. The chief imports are piece goods, silk, cotton, and wool, liquors, tobacco, iron, and sugar.

The main commercial industries are those connected with the rice and timber trade. The indigenous manufactures of the country produce little beyond what is required for home consumption. Silk, lacquered ware, gold and silver work, wood and ivory carving, are among the most justly admired of Burmese handicrafts. The best silks are woven at Mandalay; the principal lacquer-workers are at Nyaungu, near Pagan; gold and silver work is carried on at Rangoon, Moulmein, Thayetmyo, Mandalay, and to a greater or less extent in all the larger towns; the best wood-carvers are in Rangoon and Mandalay, and the most expert ivory-carver is at Moulmein. The characteristics of Burmese art are vigour and novelty in design, but want of delicacy and finish in execution.

Should Burma be visited after a tour in India, the traveller cannot fail to be struck with the great difference in the people and the scenery of the two countries. The merry, indolent, brightly-clothed Burmese have no counterpart in Hindustan, and the richness of the soil and exuberance of the vegetation will be at once remarked. The life of the natives is free from the deadening effects of caste and seclusion of the women—two customs which stereotype the existence of so large a part of the inhabitants of India.

The Burmese, as a race, are of short stature and thick-set. The men wear long hair on their heads, but have little or none on their faces: flat in feature, they show unmistakably their near relationship to the Chinese. The ‑‑en are well treated and attractive-looking; they go to market, keep

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shops, and take their full share in social and domestic affairs. Men and women alike are well clad, and delight in gay colours and silk attire.

In religion the Burmese are Buddhists, and every Burman is supposed to spend a certain part of his life as a *pongyi* or monk, whether he adopts the sacred calling ultimately as his career or not. The monks are the schoolmasters of the country, and perform this duty in return for the support they receive from the people. The shaven head and yellow robe of the monk are a common sight in all Burmese villages and towns.

History.—The earliest European connection with Burma was in 1519, when the Portuguese concluded a treaty with the King of Pegu, and established factories at Martaban and Syriam. Towards the close of the 16th cent. the Dutch obtained possession of the island of Negrais, and about the year 1612 the English East India Company had agents and factories at Syriam, Prome, Ava, and perhaps Bhamo. About the middle of the 17th cent. all European merchants were expelled from the country, owing to a dispute between the Burmese Governor of Pegu and the Dutch. The Dutch never returned. In 1688 the Burmese Governor of Syriam wrote to the English Governor of Madras inviting British merchants to settle in Pegu, and in 1698 a commercial Resident was sent to Syriam, and a factory was built there, and others at Negrais and Bassein. The French also had a settlement at Syriam. Meanwhile the Burmese dynasty of Ava was destroyed by the rebellion of the Talaing kingdom of Pegu, and the Talaings held sway in Burma till the middle of the 18th cent., when Alompra, the founder of the dynasty which till recently reigned in Upper Burma, succeeded in uniting his countrymen, the Burmese, and crushing the Talaings. In 1755 Alompra founded Rangoon to celebrate his conquest of the Talaings, and destroyed Syriam. After Alompra's success he found that the French merchants had been supplying warlike stores to the Talaings, and he put all Frenchmen to death. The English, who had generally supported the Burmese, were granted the island of Negrais and a factory at Bassein. In 1759, however, they were suspected of assisting rebels, so their factories were destroyed, and 10 Englishmen and 100 natives of India were murdered. In the following year Alompra died while laying siege to Ayuthia, the capital of Siam, and the English obtained permission from his successor, Naungdawgyi, to re-establish the Bassein factory. Sinbyushin, who succeeded Naungdawgyi, took Manipur and Siam, and defeated two inroads from China. He died in 1776, and was succeeded by Bodawpaya, who conquered Arrakan in 1784. This brought Burma into collision with the British in Chittagong. The Arrakanese outlaws took refuge over the border, and harassed the Burmese rulers by inroads from British territory. This gave rise to friction, and in order to assist in the adjustment of matters in dispute, an envoy was sent to Burma in 1795 by the Governor-General of India. In 1819 Bodawpaya died, and was succeeded by Bagyidaw. Matters had not improved on the border, and in 1824 the Burmese invaded Manipur and Assam, and Maha Bandula, the great Burmese general, started with an army from Ava to take command in Arrakan and invade Bengal.

The British Government formally declared war against Burma on March

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5, 1824. The Burmese were driven out of Assam, Kachar, and Manipur; and Rangoon, Mergui, Tavoy, and Martaban were occupied by British troops. The troops suffered much from sickness as soon as the rains began; all movements by land became impracticable, and by December the force occupying Rangoon had been reduced by sickness and otherwise to about 1300 Europeans and 2500 natives fit for duty. The Burmese, under Maha Bandula, made a determined effort to drive the invaders into the sea; but their attack, in which 60,000 men are said to have taken part, was repulsed with great slaughter, and the Burmese army dwindled away, a portion of it retiring to Donabyu, which Maha Bandula fortified with some skill for a further effort. The British troops, having been reinforced, marched up the Irrawaddy valley, and on April 2, 1825, took Donabyu. Maha Bandula was killed in the cannonade, and with him all serious resistance came to an end. Prome was occupied, and the troops went into cantonment for the rains. In September 1825 the Burmese endeavoured to treat, but as they would not agree to the terms offered, hostilities recommenced; and in December the British advanced, and, after several actions with the Burmese troops, reached Yandaboo, Feb. 16, 1826. Here the envoys of the king signed a treaty ceding to the British Assam, Arrakan, and the coast of Tenasserim, and agreeing to pay a million sterling towards the cost of the war. In November 1825 a commercial treaty was signed at Ava, and in 1830 the first British Resident was appointed under the treaty to the Burmese capital. In 1837 Bagyidaw was deposed by his brother Tharrawaddy, who in 1846 was succeeded by his brother Pagan Min.

In 1852, owing to a succession of outrages committed on British subjects by the Burmese Governor of Rangoon, for which all reparation was refused, the British again declared war against the King of Burma; and towards the close of the same year Lord Dalhousie proclaimed that the whole of the province of Pegu, as far N. as the parallel of latitude 6 m. N. of the ort at Myede, was annexed to the British Empire. Almost immediately after this Pagan Min was deposed by his brother Mindon Min, who ruled his curtailed kingdom with wisdom and success.

The pacification of Pegu and its reduction to order occupied about ten years of constant work. In 1862 Her Majesty's possessions in Burma—namely, the provinces of Arrakan, Pegu, Martaban, and Tenasserim—were amalgamated and formed into the Province of British Burma, under the administration of a Chief-Commissioner, Lieut.-Col. (afterwards Sir Arthur) Phayre being appointed to that office.

In October 1878 King Mindon died, and was succeeded by his son King Thebaw. Early in 1879 the execution of a number of members of the Royal family at Mandalay excited much horror in Lower Burma, and relations became much strained owing to the indignation of Englishmen at the barbarities of the Burmese Court, and the resentment of the king and his ministers at the attitude of the British Resident. In October 1879, owing to the unsatisfactory position of the British Resident in Mandalay, the Government of India withdrew their representative from the Burmese Court. Meanwhile, under the lax rule of Thebaw the condition of Upper Burma

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had been gradually drifting from bad to worse. The Central Government lost control of many of the outlying districts, and the elements of disorder on the British frontier were a standing menace to the peace of Lower Burma. The king, in contravention of treaty obligations, created monoplies to the detriment of the trade of both England and Burma, and, while the Indian Government was unrepresented at Mandalay, representatives of France and Italy were welcomed, and two separate embassies were sent to Europe for the purpose of contracting alliances with sundry continental powers. Matters were brought to a crisis in 1885, when the Burmese Court imposed a fine of £230,000 upon the Bombay Burma Trading Corporation, and refused the proposal of the Indian Government to submit the matter to arbitration. In view of the long series of unsatisfactory episodes in the British relations with Burma during Thebaw's reign, the Government of India decided once for all to adjust the relations between the two countries. An ultimatum was sent to King Thebaw, requiring him to suspend action against the Corporation; to receive at Mandalay an envoy from the Viceroy, who should be treated with the respect due to the Government which he represented; and to regulate the external relations of the country in accordance with the advice of the Government of India. This ultimatum was despatched on Oct. 22, 1885. On Nov. 9 a reply was received in Rangoon, amounting to an unconditional refusal of the terms laid down. On Nov. 7 King Thebaw issued a proclamation calling on his subjects to drive the British heretics into the sea. On Nov. 14, 1885, the British expedition crossed the frontier, and advanced to Mandalay without encountering any serious resistance. On Nov. 28 the British occupied Mandalay, and next day King Thebaw was sent down to Rangoon, whence he was afterwards transferred to India. Upper Burma was formally annexed on Jan. 1, 1886, and the work of restoring the country to order and introducing settled government commenced. For some years the country was disturbed by the lawless spirits who had been multiplying under the late regime, but by the close of 1889 all the larger bands of marauders had been broken up, and since 1890 the country has enjoyed greater freedom from crimes of violence than the province formerly known as British Burma. In the time of Burmese rule China claimed a certain shadowy suzerainty over the Burmese empire. In July 1886 a convention was signed at Pekin, whereby China recognised British rule in Burma, and agreed to the demarcation of the frontier and the encouragement of international trade. By a further treaty, signed in 1894, the frontier has been defined, and further arrangements made for the encouragement of trade, and the linking of the telegraph systems of Burma and China. In 1897 the Province was constituted a Lieutenant-Governorship under Sir Frederick Fryer.

The census of 1891 showed that in Lower Burma population had increased during the past decade at the rate of 2·39 per cent per annum. The trade of the province has greatly increased under British rule. The standard of living among the agricultural classes has improved, and large areas of cultivable land still exist, and in most districts may be had for the asking.

Climate, etc.—The climate of the province, for some distance from the coast, consists of a wet season from May 15 to November 15, and a dry season

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for the rest of the year. Farther inland the rain becomes less; but, as Burma must at present be reached from the sea, the best time for visiting the province is from November until February. During the wet season the rainfall at Rangoon is heavy—amounting to upwards of 90 in., and after February the heat is considerable till the first refreshing showers fall in May.

Means of Access.—The quickest route to Burma is by Brindisi and Port Said to Bombay, rail to Madras, and thence steamer to Rangoon. A favourite route is by the Bibby line, which despatches steamers to Rangoon from Liverpool and London every three weeks. The steamers are large and well found in every respect, and perform the journey from Liverpool to Rangoon in about 27 days. They call at Marseilles and Colombo, and if the traveller proceeds to Marseilles by train he can complete the journey to Rangoon in 22 days. Rangoon can also be reached from Calcutta, Madras, or Singapore, by the steamers of the British India Steam Navigation Co. The voyage from Calcutta or Madras occupies 4 days; that from Singapore 7 days. The steamers from Calcutta to Rangoon start twice a week; those from Madras once a week; and those from Singapore once a week. The days of starting vary at different seasons of the year.

General Hints.—Burma has hitherto been little visited by tourists. The hotels are indifferent, and in many places non-existent; there are no competent guides, and travelling arrangements, except on the railway and by a few main lines of steamer communication, are primitive. Hence the traveller will do well to provide himself, if possible, with letters of introduction. Armed with these he will find his difficulties reduced. Without them he will find it difficult to see much of the country, or even of the larger towns. He will do well to provide himself with some books about Burma. Of recent books the best is undoubtedly *The Burman, His Life and Notions*, by Shway Yoe (J. G. Scott), published by Macmillan in 1882. But this is unfortunately out of print, as is also Yule's *Embassy to Ava* (Smith, Elder, 1858), a work which will be found very useful if the traveller can obtain a copy of it. Captain Forbes' *Burma* (Murray) is also a useful book, and Bishop Bigandet's *Legend of Gaudama* (Trübner), is invaluable for students of Burmese Buddhism. *Under the Shadow of the Pagoda*, by Mr. Cumming, contains some capital sketches of Burma and the Burmese. For more detailed information reference may be made to Colonel Spearman's *Gazetteer of British Burma* (Government Press, Rangoon), also unfortunately out of print, and to the *Administration Report of the Province for* 1892-93, and the *Burma Census Report* issued by the Burma Administration in 1892. *Notes of a Tour in Burma*, by Dr. Oertel (Government Press, Rangoon 1893) will be of interest, especially to the archaeologist, and contains a number of photographs of various parts of Burma. For historical information the traveller should obtain *Phayre's History* (Trübner). Free use has been made of several of the above works, and especially of Shway Yoe, in the following pages.

Pagodas and Monasteries.—The pagodas and monasteries form the chief objects of interest throughout Burma, and as they are mostly built on very similar plans a general description of these two classes of religious buildings

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will be useful. The following description is taken in the main from Shway Yoe. The *Pagodas*, while differing in various minor details, consist almost invariably of a solid pyramidal cone rising with a gradually diminishing rounded outline, surmounted by a *ti* or "umbrella" spire, a construction formed of concentric rings of beaten iron lessening to a rod with a small vane on the top. From the rings hang little bells with flat elongated clappers, which are caught by the wind and maintain day and night a melodious ringing. They are usually built upon more or less elevated platforms, and are erected over relics of Gaudama. In almost all the larger pagodas there are arched wings on each face serving, as it were, as antechapels, and each containing a figure of Gaudama, while the surrounding platform is frequently studded with minor temples, image houses, altars for the deposit of offerings, large bells, flag-posts, images of strange monsters, and other curious objects. These pagodas are to be found in every village in Burma; capping the hills and frequently in out-of-the-way places, contributing everywhere to the picturesqueness of the country. There is good reason for this multiplication of fanes. No work of merit is so highly regarded as the building of a pagoda. The builder is regarded as a saint on earth, and when he dies he attains the holy rest. It avails little to repair a previous dedication, unless it be one of the great world shrines at Rangoon, Pegu, Prome, or Mandalay. Hence old pagodas are seldom repaired, but new ones are constantly springing up. Outside every village in Burma, however small, there stands also a *monastery* or *pongyi kyaung*, where the monks pass their tranquil lives and supply a simple education to the children of the village. Ordinarily the monastery is built of teak, but in many places brick buildings are now being erected. The shape is always oblong, and the inhabited portion is raised on posts or pillars some 8 or 10 ft. above the ground. They are never more than one story high, for it would be an indignity to a holy monk to have any one over his head. A flight of steps leads up to the verandah, which extends all along the N. and S. sides and frequently all round the building. The steps are usually adorned with carvings or plaster figures of nats or ogres. From the raised floor rises the building with tier upon tier of dark massive roofs capped at intervals with tapering spires or *pyathats*. The buildings are in many cases ornamented with the most elaborate carving. The interior accommodation is very simple. It consists, in the main, of a great central hall divided into two portions, one level with the verandah where the scholars are taught, and the other a raised dais 2 ft. or so above the level of the rest of the building. Seated upon this the priests are accustomed to receive visitors, and at the back, against the wall, are arranged images of Gaudama interspersed with manuscript chests, small shrines, fans, and other religious implements, and miscellaneous gifts of the pious, heaped together ordinarily in very careless fashion. There are occasionally dormitories for the monks, but, as a rule, they sleep in the central hall, where the mats which form their beds may be seen rolled up round the pillows against the wall. In many monasteries there is a special room for the palm leaf scribes, often detached from the main building, as are the cook-room and the bathing-houses. In one corner is usually a *thein*, a building for the performance of various rites

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and ceremonies, and more particularly for the examination and ordination of priests. The traveller will find it perfectly easy to visit and closely inspect as many pagodas and monasteries as he pleases. The pagodas are open to all, and at the monasteries he may be generally certain of a friendly welcome from the priests, provided he can speak Burmese or is accompanied by any one acquainted with that language. The priests are treated with great respect by the people of the country, and are invariably addressed as *paya* or lord. Any one who desires to visit a monastery will do well to bear in mind that the monks are accustomed to be treated with deference.

Pwes.—The traveller should make a point, before leaving Burma, of seeing something of the *Pwe*, the national amusement of the people. Pwes are of three kinds, the *Zat pwe*, which consists of acting, singing, dancing, and clowning; the *Yokthwe pwe*, in which a similar performance is gone through by marionettes; and the *Yein pwe*, a kind of ballet, with music and song, performed by a considerable company of young men or maidens, as the case may be. Yein pwes are usually performed only on special occasions, in honour of some high official, or at a great pagoda feast, but zat pwes and yokthwe pwes are of constant occurrence on nearly all moonlight nights in every large town, and the traveller should have no difficulty in seeing both forms of entertainment, either in Rangoon or Mandalay. The performances take place in the open air, last all night, and usually for several nights in succession, and are free and open to all, the actors being paid by the giver of the entertainment. The majority of the audience stay the whole night, say from 8 P.M. till sunrise, but an hour or two of the performance will probably satisfy the English traveller. A full description of the different kinds of pwe is given by Shway Yoe in chapter xxix. of *The Burman*.

RANGOON.

Arrival.—It may be taken for granted that the traveller, either from England or from India, will land at Rangoon, and it will therefore be convenient first to describe the principal objects of interest in that city, and then to mention a few of the principal tours which can be made thence to other parts of the province.

RANGOON ✲ is the capital of the province, and the seat of the local government. In 1852 it was a mere fishing village. In 1894 it is a city of about 200,000 inhabitants, having a trade larger than that of any Indian port save only Calcutta and Bombay. The value of the private sea-borne trade of Rangoon in 1892-93 was over Rs. 186 millions. Twenty years ago it was under Rs. 46 millions. During the same period the population has increased from about 90,000 to about 200,000 souls. The principal objects of interest in and around Rangoon may be classified as follows:—

1. The pagodas and monasteries.
2. The bazaars and native shops.
3. The rice, timber, and oil works.
4. The public buildings.
5. The cantonments and lakes.
6. The remains at Syriam.

(1) **PAGODAS AND MONASTERIES.** There are numerous pagodas in and about Rangoon. The *Shwe Dagon* and the *Sule* deserve special mention.

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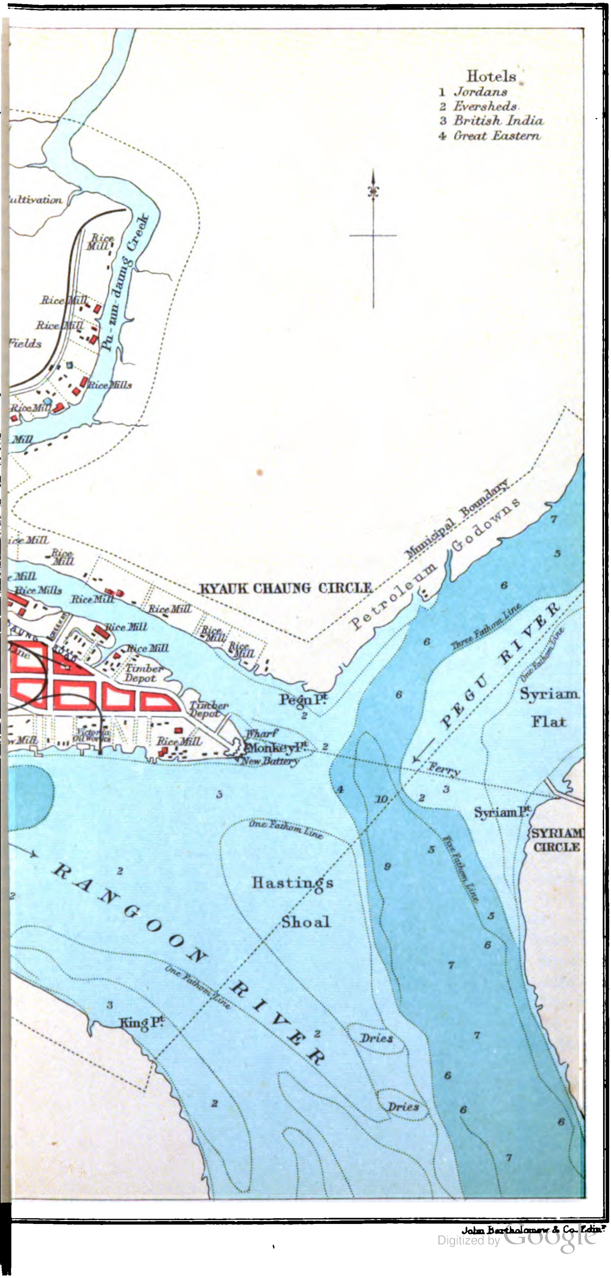

John Bartholomew & Co. Edin.r

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great Shwe Dagon Pagoda is the most venerable, the finest, and the most universally visited of all places of worship in Indo China. Its peculiar sanctity is due to the fact, that it is the only pagoda known to Buddhists, which is credited with containing actual relics, not only of Gaudama, but of the three Buddhas who preceded him in this world. Hence it attracts countless pilgrims, not only from all parts of Burma, but also from Cambodia, Siam, Corea, and Ceylon. It is situated about 2 m. from the Strand, and may be reached either by steam tramway (chiefly used by natives) or by ticca gharry. The stately pile stands upon a mound, partly natural and partly artificial, which has been cut into two rectangular terraces one above the other; each side, as in the case of all pagodas, facing one of the cardinal points of the compass. The upper terrace, which has been carefully levelled and paved and repaved by the pious, rises 166 ft. from the level of the ground, and is 900 ft. long by 685 wide. The ascent was by four flights of brick steps, one opposite the centre of each face—but the western face has been closed by the fortifications built by the English conqueror to dominate the town and secure the pagoda, where there was so much desperate fighting in the Burmese wars. The southern ascent is that most frequently used. At the foot are two gigantic leogryphs, built of brick and covered with plaster. From them up to the platform the long stairs are covered by a rising series of handsomely-carved teak roofs, supported on huge wood and masonry pillars. The heavy cross-beams and the panelling are in many places embellished with frescoes, representing scenes in the life of Gaudama and his disciples, and with hideously curious representations of the tortures of the wicked. The steps themselves are exceedingly primitive and dilapidated, consisting in some parts of broad stone flags, and in others of simple sun-dried bricks, worn by the feet of myriads of worshippers. On either side beggars congregate, exhibiting, in many cases, horrible leprous sores. There are also numerous stalls, at which gold leaf, flowers, and other offerings, may be purchased, besides a considerable variety of other articles. The stairs debouch on a broad, open, flagged space which runs all round the pagoda, and is left free for worshippers. From the centre of this springs, from an octagonal plinth, the pagoda itself. It has a circumference of 1355 ft., and rises to a height of about 370 feet, or a little higher than St. Paul's Cathedral. It is profusely gilt from base to summit, and is surmounted by the usual gilt iron work *ti* or "umbrella," on each of whose many rings hang multitudes of gold and silver jewelled bells. This *ti* was presented by Mindon Min, the late king of Burma, and was placed on the summit at a cost of about £50,000. It was constructed by voluntary labour, and subscriptions in money and jewels, with which the vane and uppermost band are richly studded, flowed in from all parts of Burma. A few years ago the whole pagoda was regilt, and the *ti* was then lowered to the platform, and replaced, renovated, and with many costly jewels added. At the corners of the basement are somewhat Assyrian-like figures of *Manotthiha*—creatures with two bodies and one head, half lion, half man, with huge ears and ruffled crest—and all round about are stone figures of lions displaying an ample show of teeth between their grinning lips. The tale is that long years ago a king's son, who had been abandoned in the forest, was found by a lioness and suckled by her. When the prince grew to man's estate he left his foster-mother, and swam a broad river to escape from her. The tender mother's heart burst when he reached the other side, and she died; and, in remembrance of her love, lions' figures are placed at the foot of all pagoda steps, and round the building itself.

The four chapels at the foot of the pagoda are adorned by colossal figures of the sitting Buddha, and in the farthest recess, in a niche of its own, is a still more goodly figure, the thick gilding darkened in many places by the fumes of thousands of burning

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tapers and candles. Hundreds of Gaudamas, large and small, sitting, standing, and reclining, white and black, of alabaster, sun-dried clay, or wood, surround and are propped up on, the larger images. High stone altars for the offering of rice and flowers stand before the lions, interspersed with niche altars for burnt-offerings. On the outer edge of the platform are a host of small pagodas, each with its *ti; tazaungs*, image-houses overflowing with the gifts of generations of pilgrims; figures of Buddha in single low stone chapels; tall posts (called *tagundaing*), flaunting from which are long cylindrical streamers of bamboo framework, pasted over with paper depicting scenes from the sacred history, and often inscribed with pious invocations from the offerer, or surrounded by the sacred *hentha* (Brahminy goose), the emblem of the Talaings, or the *kalaweik*, the crane of the Burmese. Interspersed among these are multitudes of bells of all sizes. The bells are hung on stout crossbeams, and beside them lie deers' antlers and wooden stakes with which the worshipper strikes them as he passes, and so calls the attention of nats and men to his acts of piety. In the N.E. corner, covered by a gaily decorated wooden shed, hangs a bell of enormous size, inside which half a dozen men can stand. It was presented by King Tharrawaddy in 1840, and is said to weigh 42¼ tons, and to be the third largest bell in the world. It bears a long inscription recounting the merits gained by the monarch who presented it. The bell has a curious history. After the second Burmese war the English made an attempt to carry it off to Calcutta as a trophy, but by some mishap it was sunk to the bottom of the Rangoon river. The English engineers failed to raise it. The Burmans after some years begged that the sacred bell might be restored to them, if they could recover it. The petition was granted with a sneer; but they set to work, got it out, and carried it in triumph to the place where it now hangs. It would be impossible to describe in any detail the myriad objects of interest which are gathered on the pagoda platform; but the traveller should not fail to examine the magnificent carving at the head of the eastern ascent, nor that on the canopy of the colossal recumbent figure of Gaudama on the western face of the platform. The carving and inlaid glass work on all four of the chapels attached to the pagoda itself deserve notice, the carving over the eastern chapel being particularly curious, inasmuch as it appears to be illustrative of the capture of the pagoda by the English. The British soldiers with their rifles, and their officers each holding a telescope to his eye, are clearly recognisable on the highest tier, while on a lower tier the defeated Burmese show little sign of despondency. In the N.E. corner of the platform will be found the graves of certain officers killed in the second Burmese war. To the W. of the platform is the Government Arsenal. At the base of the pagoda hill are many monasteries embowered in groves of palmyra palms and shady trees, and to the S. is a small convent of nuns, not far from the Rest-House built by the King of Siam for pilgrims from his dominions.

The platform is never deserted. Even long after midnight the voice of the worshipper may be heard in the night air chanting his pious aspirations, while on feast days the laughing, joyous crowd of men and maidens in their gay national dress makes the platform of the Shwedagon one of the finest sights in the world. The visitor should, if possible, take an interpreter with him, and should provide himself with a few rupees. He can then, if he pleases, have his fortune told by one of the numerous *sayas*, who are always to be found on the platform; or he can buy for a rupee or two one of the quaint triangular gongs used by the religious mendicants to attract the attention of the pious, or supply himself with gold leaf, prayer flags, flowers, or specimens of the curious marionettes and other toys which are offered for sale on the steps and on the platform.

Buddhists fix the date of the erection

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of the Shwedagon pagoda at 588 B.C.; but state that the site was sacred for cycles before, since the relics of the three preceding Buddhas were found interred when the two Talaing brothers, *Pu* and *Tapaw*, came with their precious eight hairs of Gaudama to the sacred hill. The original pagoda is said to have been only 27 ft. high, and to have attained its present height by being repeatedly cased with an outer covering of bricks several feet in thickness. The shrine has remained unaltered in size and shape since 1564, and probably will never be altered again. At all times and at all distances it looks imposing and sublime, like the religion whose followers have built it. It looks best, perhaps, on a bright moonlight night, and the traveller is advised, if practicable, to pay a visit to the platform by night as well as by day. For the above description of the pagoda the compiler is mainly indebted to Mr. Scott (Shway Yoe).

The **Sule Pagoda** close to the Strand. This pagoda is well worth a visit, and the traveller will do well to ascend the platform and examine the many curious shrines and figures with which it is adorned. Among others will be found a representation of the *Sule Nat*, the spirit after whom the pagoda is named, the legendary guardian of the hill upon which the Shwedagon pagoda is erected.

The Rangoon **Monasteries** are very numerous. They are none of them of any special interest, and the traveller will probably be satisfied by paying a brief visit to two or three of them. Some of the most picturesque are at Kemmendine, near the rly. sta., and a visit to them may be combined with an inspection of the images of Gaudama in process of manufacture hard by, and of the shops of the *kalaga* makers, which are also at Kemmendine. The *kalaga* is a kind of blanket, usually red, covered with strange figures in appliqué work. *Kalagas* can sometimes be purchased ready-made, but must usually be ordered beforehand. They make quaint and handsome *portières* or hangings. There are other large monasteries in Godwin Road, and at Pazundaung (see Index, "Monasteries").

(2) **The Bazaars and Native Shops.**—The bazaars are a great institution throughout Burma. They are large markets, usually the property of the State or of the Municipality, in which much of the retail trade of the country is carried on. They are also the great centres of gossip among the Burmese. A visit should be made to the *Municipal bazaars* on the Strand Road and at Kemmendine, and to the *Suratee bazaar* in China Street. At the bazaar in Strand Road specimens of the silks and lacquer work for which Burma is famous can be purchased. Apart from the bazaars, the native shops are not of special interest. At *Goonamal's*, in Merchant Street, tolerable specimens of various forms of native art may be purchased at fairly reasonable prices; but the traveller who desires the best, or who wishes to see the articles in process of manufacture, should go to Godwin Road for silver work or wood carving. He will find several shops on the W. side of the road. For silver work *Maung Shwe Yon* and *Maung Po Thet* are about the best. But these men maintain little or no stock of articles for sale. The traveller must order what he wants and be content to wait some time before he gets it. The usual charge for embossed silver bowls is double the weight of the finished bowl in rupees; but for the finest work even higher prices are charged.

(3) **The Rice, Timber, and Oil Works.**—It will be worth while to pay a visit to one of the great rice mills. Those of *Messrs. Mohr Bros.*, at Kemmendine, and of *Messrs. Bulloch Bros.*, at Pazundaung, are two of the largest, and permission to visit them can generally be obtained without difficulty at the head offices of the firms. *Messrs. Macgregor's Timber-yard* at Alon should also be visited. Elephants are employed there to stack the

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timber, and it is interesting to observe the intelligence with which they perform the task. The oil-works of *Messrs. Finlay, Fleming, and Co.*, at Pazundaung, are also worth seeing.

(4) **The Public Buildings.**—Rangoon cannot at present boast of many fine public buildings. The **Court Houses** and **Post** and **Telegraph Offices** and the **Sailor's Home** are on the Strand, and a fine pile of buildings has recently been erected, at a cost of seven lakhs of rupees, in Dalhousie Street, for the accommodation of the **Secretariat** and other public offices. This is at present, undoubtedly, the finest building in Rangoon and deserves a visit. In front of it will be noticed the "**Services Memorial,**" a drinking fountain erected by members of the various civil services of the Province in memory of their comrades who were killed or died during the 3rd Burmese war. The names of the officers commemorated are inscribed on the shields surrounding the fountain. In China Street is the new **Cathedral,** and in the Kemmendine Road the new **Government House,** a handsome three-storied building, erected at a cost of six lakhs of rupees. The architect of these three buildings is Mr. Hoyne Fox, an engineer of the Public Works Dept. The **Rangoon College** and the **General Hospital,** situated on either side of China Street, are spacious teak buildings of no special architectural merit. Travellers interested in the progress of education in the East would do well to pay a visit to the college and also to **St. John's** (S.P.G.), Kemmendine (behind the Gymkhana), **St. Paul's** (Roman Cath.) near the new public buildings, and the **Baptist Institutions** at Alon. The **Bernard Free Library** attached to the Rangoon College contains an interesting collection of ancient Pali and Burmese palm-leaf manuscripts, and the **Phayre Museum** close by may be considered worth a visit. The museum is surrounded by the Horticultural Gardens, in which a small collection of wild beasts forms a great attraction for the Burmese. In these gardens stands also a statue to Sir Arthur Phayre, first Chief Commissioner of Burma. The only other statue in Rangoon is one of H.M. the Queen Empress, erected in 1895, in Dalhousie Square. In the N.E. corner of the Parade ground the "**Jubilee Hall**" is now in process of erection. Lastly among public buildings may be mentioned the **Jail** in Jail Road, one of the largest in the British Empire, having accommodation for over 3000 prisoners. Permission to inspect the jail may be obtained by application to the Superintendent. Many different industries are conducted by the prisoners, and in the jail salesroom specimens of their handicraft may be purchased.

(5) **The Cantonments and Lakes.**—These afford pretty rides and drives, but the traveller who can obtain no better means of conveyance than a ticca gharry will probably not care to drive far. He should, however, take at least one drive in Cantonments, say along Godwin Road, past the Parade ground and Race Course, then to the l. past the Pegu Club to the Prome Road, then along Prome Road to Halpin Road (the "ladies' mile"), along Halpin Road to the Gymkhana, thence past Government House along Kemmendine Road to the Great Pagoda, and thence through the Cantonment gardens and back by Voyles Road to the town.

Another drive which should on no account be omitted is round the **Royal Lake** and through Dalhousie Park. Those who are prepared to go further afield can obtain a very pretty drive by going along the Prome Road to the **Victoria Lake,** which supplies Rangoon with water, skirting the lake and returning by the Kokine Road. By this road (total distance about 15 m.) they will pass through miles of pineapple gardens, among which various picturesque and shady rides can be had.

(6) **Syriam.**—The traveller who has an afternoon to spare, and who can obtain the use of one of the numerous steam launches belonging to the Government or to any of the local firms, may well pay a visit to Syriam. This is now a mere village of some 2000 inhabitants, but

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was formerly a place of some importance, and is of special interest as being the site of the earliest European settlements of any importance in Burma. The town is said to have been established in A.D. 787, but little is known of its history up to the 16th cent., when it was presented by the king of Arrakan to Philip de Brito who, with his Portuguese, had assisted the king in the conquest of Pegu. In 1613 Syriam was besieged and captured by the king of Ava, all the Portuguese being either slain or sent to Upper Burma, where a few of their descendants exist to this day. From 1631 to 1677 the Dutch maintained a factory at Syriam. The English also had a factory, which was re-established in 1698, and destroyed by the Burmese in 1743. Nothing now remains of the once flourishing Portuguese, Dutch, and English factories except the substantial ruins of an old church, some tombs, and the foundations of a few masonry houses. The **Church** was built by Monseigneur Nerini, the second vicar apostolic of Ava and Pegu, in the early part of the 18th cent. In 1756 the Bishop was murdered by Alompra. From that year until 1760 the mission remained destitute, and was then removed to Rangoon. The ruined church is now buried in the jungle, about ½ m. from the landing stage. If the traveller is accompanied by an interpreter he will have no difficulty in finding some one in the village to show him the way to the ruins. 6 m. from Syriam is a large **Pagoda** standing on a hill, which affords a fine view.

ROUTE 1

TO MANDALAY, BHAMO, AND THE FIRST DEFILE RETURNING TO RANGOON *VIA* PROME

The arrangements for this tour will depend entirely upon the amount of time which the traveller is prepared to devote to it. If he has only a few days at his disposal he will not be able to do more than proceed to *Mandalay* by rail, spend two or three days there, and return by the same route to Rangoon. If he has a week at his disposal he may proceed to Mandalay by rail, stopping an afternoon at *Pegu*, and may return by steamer to *Prome*, and thence by rail to Rangoon; three weeks will enable him to extend his tour to *Bhamo*; and a longer period to go on to the first defile and to break the return journey at the *Ruby Mines*, at *Pagan*, and at *Yenangyaung*. A visit to the Ruby Mines will involve special arrangements as the mines are situated about 50 m. from the river bank, and can only be reached by riding that distance, the baggage being carried on mules. Pagan and Yenangyaung can be more easily managed as they are near the river bank, but a visit to either place will involve carrying a certain amount of camp kit, with food and cooking arrangements, as there are no hotels at either place. In the following paragraphs a few brief particulars will be given of the principal places which may be visited on a somewhat prolonged tour. The traveller must decide for himself what to see and what to omit.

The daily mail train to Mandalay leaves Rangoon (Phayre Street Station) at about 5.30 P.M. and reaches Mandalay at about 4 o'clock on the following afternoon. The traveller who wishes to see Pegu should, however, select a train starting earlier in the day so as to allow himself a few hours of daylight at Pegu, after which he can dine at the railway refreshment rooms and go on by the night mail to Mandalay.

46 m. **PEGU**, sta., a town of 12,000 inhabitants, the headquarters of the district of that name, is said to have been founded in 573 A.D. by emigrants from Thaton, and was once the capital of the Talaing kingdom. It is described by European travellers of the 16th century as of great size, strength, and magnificence. It was destroyed by Alompra, but rebuilt under Bodawpaya. Of late

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years the population has very greatly increased. It is interesting chiefly on account of its pagodas and a colossal figure of Gaudama.

The **Shwemawdaw Pagoda**, said to contain two hairs of Buddha, is a shrine of great sanctity. Successive kings of Burma and Pegu lavished their treasures on it in repairing and enlarging it. When originally built it was only 75 ft. high, but as it now stands it is about 288 ft. high and about 1350 ft. in circumference at the base. It was last repaired by Bodawpaya about 100 years ago, and has recently been regilt under the supervision of the local elders.

The enormous recumbent figure of Gaudama, known as the **Shwethayaung** is close to the railway station and deserves a visit. It is 181 ft. long, and 46 ft. high at the shoulder. Its history is unknown. Pegu was taken by Alompra in 1757 A.D., and utterly destroyed for a generation. In the meanwhile all remembrance of this gigantic image was lost. The place on which it was situated had become dense jungle, and the image itself turned into what appeared to be a jungle-covered hillock. In 1881 the railway was being constructed, and laterite was required for the permanent way. A local contractor, in searching for laterite, came across a quantity in the jungle, and on clearing the place uncovered the image which has ever since been an object of veneration. The red brick is now being gradually encased in white plaster by the pious. Not far from this is the *Kyaikpun* pagoda with four colossal figures of Buddha, each about 90 ft. high, seated back to back. There are many other objects of antiquarian interest in Pegu, such as the **Kalyanisima** or ancient Hall of Ordination, in the Zainganaing quarter to the west of Pegu, founded by King Damacheti in 1476 A.D., and the **Shweguzale** pagoda with its 64 images of Buddha apparently constructed by Siamese architects. Near the Kalyanisima are 10 large stones covered with Pali and Talaing inscriptions. A good panoramic view of Pegu and its suburbs is obtained from the **Shweaunggyo** pagoda which is situated at the south-east corner of the city walls. At about 700 yards from the southern face is **Jetuvati**, the encampment of Alompra when he beleaguered the town in 1757 A.D. Within the walls are visible the sites of the palaces of the kings of Hanthawaddy. Traces of a double wall and moat may also be seen.

Rejoining the train at about 9 o'clock the traveller will pass through the *Shwegyin* and *Toungoo* districts of Lower Burma during the night, and will in the early morning cross the old British frontier into the Upper Burma district of *Pyinmana*. He will obtain *chota hazri* at *Pyinmana*, a town of 14,000 inhabitants, and breakfast at *Yamethin*, the headquarters of the district of that name. Between Pyinmana and Yamethin, and thence on to Kyaukse, he will see to the E. the range of hills which divides Burma from the Shan States, including (to the S.E. of Yamethin) the triple peak of the Byingye range (6000), where it is proposed to form a sanitarium. The Kyaukse district is the most fertile in Upper Burma, an ingenious system of irrigation works enabling the cultivator to obtain three or four crops of rice annually from the same ground. Here the hills approach much nearer to the railway, and Kyaukse itself is picturesquely situated. The train now crosses a stream, and passing through *Amarapura*, a former capital of Burma, reaches *Mandalay* at about four o'clock.

386 m. **MANDALAY.** ✱ sta. The traveller will find that he can spend several days very pleasantly at Mandalay. The city contains about 180,000 inhabitants, mostly Burmese, and was from 1860 up till 1885 the capital of the Burmese kingdom and the residence of the King. The growth of the city has been more rapid even than that of Rangoon, but it was in great part due to temporary causes, now removed, and in future it may be expected that the population of Mandalay will dwindle rather than increase. The city proper was in Burmese times within the walled

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enclosure, which is now used as a Cantonment and called *Fort Dufferin.*

A traveller bent on studying the capital should commence by ascending **Mandalay hill**, an isolated mound rising abruptly from the flat plain on which the city is built. From this point of vantage he can see spread out like a great map the town of 180,000 inhabitants, the fort with the palace in the centre, the temples and monuments worthy of a royal city, and the system of irrigation built by King Mindon, with its great artificial lake and numerous canals, which look like silver threads as they carry the water over a vast area of country easily discernible in the clear and brilliant light. At the summit of the hill was formerly a wooden temple containing a huge standing figure pointing with his finger at the palace beneath. Both temple and figure were recently destroyed by fire.

Fort Dufferin will next claim attention. This great square fort, built to guard the palace, with sides 1¼ m. long, is enclosed by walls of red brick 26 ft. high, machicolated at the top to serve the purpose of loopholes. They are backed by a mound of earth, so that defenders can look over them. On each of the four sides stand, at equal distances, 13 peculiar and elegant watch-towers of Burman design, built of teak and freely ornamented with gold. One of these, enclosed and enlarged, forms the nucleus of **Government House**, the residence of the Chief Commissioner when at Mandalay. Outside the walls, and surrounding the fort, is a broad **Moat** full of water, 100 yds. wide. It is crossed by five wooden bridges, one in the middle of each side, and an extra one on the W. face which was formerly reserved for funeral processions. It abounds with fish, and at certain seasons of the year large patches of the surface of the water are covered with the broad circular leaves and beautiful pink and white flowers of the lotus plants, which have their roots at the bottom. On this moat, in the King's time, were several state barges, gilt from stem to stern, some of them propelled by as many as sixty rowers.

There are 12 **gates** through the fort wall, three on each side equally spaced. In front of each gate stands the wooden image of a guardian *nat*, and a massive teak post bearing the name and sign of the gate. It is under or near these posts that the bodies of the unfortunate victims rest, who are said to have been buried alive, in order that their spirits might watch over the gates.

Exactly in the centre of the fort stands the royal **Palace** or *Nandaw.* A plan showing the disposition of the palace buildings at the time of the annexation will be found in Dr. Oertel's *Notes on a Tour in Burma* (Govt. Press, Rangoon, 1893), from which work the present description of the palace has been condensed. The palace was formerly a square fortified enclosure, defended by an outer palisade of teak posts 20 ft. high and an inner brick wall, with an open esplanade of about 60 ft. width between them. This walled square was cut up into numerous courts surrounded by high walls, and in the very centre, to make it as secure as possible, was an inner enclosure containing the palace. To the N. and S. of the inner palace enclosure are two walled-in gardens, containing royal pavilions, and laid out with canals, artificial lakes, and grottoes. The outer stockade and all the brick walls have now been removed, as also many of the minor structures; the chief palace buildings are, however, still standing.

Four strongly guarded gates led through the outer defences. The large gates were only opened for the King; all other people had to squeeze through the red postern at the side, which obliged them to bow lowly as they drew near the royal precincts. Entering the eastern gate, which is still standing, one crossed a wide enclosure which contained a number of subsidiary buildings, such as the armoury, printing press, mint, quarters for servants and guard, the royal monastery, King Mindon's mausoleum, and the houses of a few of the highest officials. Beyond this was another spacious court in front of the palace, at the northern end of which races and sports used to take

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place before the King. In the centre of this court stands the great hall of audience, with the lion throne, projecting out boldly from the face of the palace, with which it is connected at the back. The private part of the palace is behind this, on an elevated oblong platform in an inner enclosure, which was entered through two jealously-guarded gates on each side of the hall of audience. At the western end of the palace platform is a private audience hall, with the lily throne, where ladies were received, and between the two halls of audience are numerous wooden pavilions, formerly occupied by the various queens and princesses. Over the lion throne rises the high seven-storied gilded spire or *shwepyathat*, the external emblem of royalty. The Burmans used to call this spire the "Centre of the Universe," arguing with true national arrogance that it is the centre of Mandalay, which is the centre of Burma, and hence of the world.

In the S. garden is a small pavilion, used as a summer house by King Thebaw, on the verandah of which he surrendered himself to General Prendergast and Colonel Sladen on November 29, 1885. A brass tablet records the fact. The richly-carved Pongyi Kyaung to the E. of the palace, where King Thebaw passed the period of priesthood, is worthy of notice. It is now used as a Chapel. Hard by is King Mindon's mausoleum, a brick and plaster structure, consisting of a square chamber surmounted by a seven-storied spire. Mindon Min was buried here in 1878. The palace buildings were for a time used for barracks and offices, but they were found unhealthy, and the troops have been removed to the new barracks outside. The great hall of audience is still used by the military as a church, while the private audience hall and surrounding buildings afford accommodation to the Upper Burma Club.

PAGODAS AND MONASTERIES.—The whole neighbourhood of Mandalay, Amarapura, and Ava is rich with splendid fanes, of which it would be impossible to give any detailed account within the limits of these pages. Some of the finest monasteries, including the *Atumashi*, or "incomparable" monastery, have been burnt down within the past few years; but the "**450 pagodas**" and the **Glass Monastery** hard by, and not far from the base of Mandalay hill, remain, and should be visited, as also the **Queen's Golden Monastery** in B. Road and the **Arrakan Pagoda.**

The **450 Pagodas** is a very remarkable work. King Thebaw's uncle, anxious that the holy books of Buddhism should be recorded in an enduring form, called together the most learned of the priests to transcribe the purest version of the commandments; this he caused to be engraved on 450 large stones of the same pattern. These stones were set up in an enclosed square, and over each was erected a small domed building to preserve it from the weather. The enclosure is about ½ m. square, surrounded by a high wall with ornamental gates; in the centre stands a temple of the usual form.

The **Glass Monastery,** so called from the profusion of inlaid glass work with which the interior and exterior are decorated, is close by, and in the neighbourhood also is the monastery of the *Thathanabaing*, or Buddhist Archbishop, to whom the traveller may be disposed to pay the compliment of a visit. The **Queen's Golden Monastery** in B. Road is now probably the handsomest building of the kind in Burma. It is built of teak in the ordinary form, but is profusely decorated with elaborate carving, and is heavily gilt within and without. The traveller should ask permission from one of the yellow-robed fraternity, of whom he will be sure to find some in the courtyard, to inspect the interior of this monastery. His next visit may be to the *Mahà Myat Muni*, or "**Arrakan Pagoda.**" The Maha Myat Muni pagoda is rendered especially sacred by the great sitting image of Gaudama there preserved, and is on this account regarded by Upper Burmans as not inferior in sanctity to the Shwedagon itself. The huge brass image, 12 ft. in height, was brought over the hills from Akyab in 1784. The image was origin-

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ally set up, so says Shway Yoe, quoting the ancient legend, during the lifetime of the great master. The utmost skill and most persistent energy had failed in fitting the parts together, till the Buddha perceiving from afar what was going on, and ever full of pity, came himself to the spot, and embracing the image seven times, so joined together the fragments that the most sceptical eye cannot detect the points of junction. So like was the image, and so sublime the effulgence which shone around during the manifestation, that the reverently-gazing crowd could not determine which was the model and which was the master. The resemblance has no doubt faded away with the wickedness of later times, for, unlike most Burmese images, this *paya* has most gross and repulsive features. The shrine in which it stands is one of the most splendid in the country. The image itself is covered by a great seven-roofed *pyathat* with goodly pillars, the ceiling gorgeous with mosaics. Long colonnades, supported on 252 massive pillars, all richly gilt and carved with frescoed roof and sides, lead up to it. All day long circles of constantly-renewed worshippers chant aloud the praises of the Buddha, and the air is thick with the effluvia of candles and the odours from thousands of smouldering incense sticks. Within the precincts of the pagoda is a large tank tenanted by sacred turtle, who wax huge on the rice and cakes thrown to them by multitudes of pilgrims. Probably not even at the Shwedagon pagoda is more enthusiastic devotion shown than here.

A **great Bazaar** is situated in the centre of the population. Grain and vegetable vendors, silversmiths, toy, umbrella, and lacquer makers, silk merchants, and numerous other traders occupy streets of stalls. Burmese ladies in the usual tight-fitting petticoat of gay silk and white jacket, attended by a maid, may be seen making their daily household purchases; groups of girls with flowers in their hair and huge cigars in their mouths, price the silks of which all Burmans are so fond. Many strangers to the city, come on business or pleasure, wander about deeply interested in the display on the stalls. Nowhere else can be seen gathered together representatives of so many widely-separated and little-known tribes, differing in dress, and forming a babel of languages. Chins from the western mountains, Shans from the east, Kachins from the north, and Chinese from the little-known inland borders of the Empire, all meet here; and Sikhs, Goorkhas, Madrassis, with many other tribes from India, are amongst the motley throng. Everywhere there is colour and movement, and the scene is as lively as it is uncommon. The bazaar well deserves a visit, and is, indeed, the best place in Burma for the purchase of silks. Curious old specimens of silver work may also sometimes be picked up there at moderate prices.

[After exploring Mandalay proper, short excursions should be made to **Yankintaung**, to **Amarapura**, to **Sagaing** and **Ava**, and to **Mingun**.

The hills called **Yankintaung** are about 5 m. due E. from Mandalay, and as the road is not practicable for carriages, the traveller should ride. There are a number of pagodas and monasteries, and a deep fissure in the ground containing an image of Gaudama and other curious objects. The foundations of the colossal pagoda which Mindon Min commenced here may also be examined.

Amarapura, which is a few miles to the S. of Mandalay, can be reached by rail. It was until 1860 the capital of the Burmese kingdom, and is fully described in Yule's *Mission to Ava*. Only the ruins of the ancient capital now remain, but they are interesting, and well worthy of a visit.

Sagaing and **Ava** can also be readily visited by rail. Ava was the predecessor of Amarapura as the capital of Burma. Little trace now remains of the city of Ava, but on both sides of the river are hundreds of pagodas of

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every variety and degree of decoration. There is the *Nagayon paya*, the whole building wrought into the form of a dragon; the huge round-domed *Kaunghmudaw*, a few miles out of Sagaing; "glistening white pinnacles or flashing gold spires on the Sagaing hills, and on the Amarapura side great massy temples frowning over the river with all the stern solidity of a knightly hold, each with its legend—some tale of bloodshed or piety, some event in Burmese history, or birth story of the Buddha."

Sagaing is now the headquarters of the Commissioner of the southern division of Upper Burma and of the Deputy Commissioner of the Sagaing district. The traveller who wishes to explore the pagodas of Sagaing and Ava should endeavour to obtain an introduction to one of these officials.

The last of the excursions near Mandalay deserving special mention is that to **Mingun**, about 9 m. above Mandalay. The up-steamers of the Irrawaddy Flotilla Company call there, but the down-steamers do not, unless by special arrangement. Mingun is picturesquely situated, and is interesting for its great unfinished pagoda and for its huge bell. The groundwork of the great misshapen Mingun pagoda covers a square of 450 ft., and its height is 155 ft., about one-third of the elevation intended for it when completed; but Mintayagyi, the crack-brained monarch who founded it, ran short of funds, and the building was stopped. In 1839 an earthquake rent the gigantic cube, the largest mass of brickwork in the world, with fantastic fissures from top to bottom, and cast down great masses of masonry, tons in weight. Overlooking the river, in front of the eastern face of the temple, stood two gigantic leogryphs in brick. These figures were originally 95 ft. high, and each of the white marble eyeballs intended for the monsters measured 13 ft. in circumference. The leogryphs are now in ruins. N. of the temple, on a low circular terrace, stands the biggest bell in Burma—the biggest in the world, probably, after the one at Moscow. It is slung on a triple beam of great size, resting on two tiers of brickwork, enclosing massive frames of teak. The bell does not now swing free. The supports were so much shaken by the earthquake that it was found necessary to put props under the bell. Of course, no tone can now be got out of it. The diameter of the bell at the lip is 16 ft., and its height 12 ft. Its weight is about 80 tons. There are other curious pagodas in the neighbourhood.]

The traveller who has time to proceed farther N. may either take one of the Irrawaddy Flotilla steamers which leave Mandalay every Monday and Thursday for *Bhamo*, or he may take the train. In the latter case he will be able to reach **Myitkyina**, 724 m. from Rangoon. The steamer route to Bhamo and back (2½ days up and 1½ day down) is recommended. The steamers are well fitted, and the scenery is fine. Passing Sheinmaga on the rt., and Singu and Kyaukmyaung on the l., the steamer passes through the third defile to Thabeikkyin and Kyanhnyat. Tigyaing on the l. bank is prettily situated on a hill. Katha is next passed on the l. It is the headquarters of the district of that name. The pagodas of Shwegu next come into sight on the rt., and the steamer then passes through the second defile to Bhamo.

The defiles of the river, as Bhamo is approached, are very fine. The wide stream narrows to 1000 yds. and flows for 30 m. through a chain of hills covered with splendid foliage. The successive reaches of the river resemble lakes, being apparently shut in on all sides. Beyond the hills is a plain, and then another defile through a second chain of hills, which is even finer than the last. The river narrows to 200 or 300 yds. and rushes through the gap with great velocity. This defile extends for 5 m., and in one place a rock rises straight out of the water to a height of 600 ft.

There is not much to be seen at **BHAMO**, but the place is of interest as being the highest station on the Irra-

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waddy held by British troops, and the nearest point on the Irrawaddy to the Chinese frontier. Several trade routes from Yunnan converge on Bhamo, and the importance of the place may be expected to increase, if the recent arrangements for the encouragement of trade between Western China and Burma prove successful. The Bhamo district is chiefly inhabited by Kachins, wild hill men, who, in Burmese times, were practically independent, and were a constant source of terror to the caravans passing between Bhamo and China. The Kachins are now gradually being reduced to order, and the trade routes are at present comparatively safe.

During certain times of the year the Irrawaddy Flotilla Company run a small steamer from Bhamo to **Myitkyina**. By taking this steamer, the first defile, which is perhaps the finest of the three, can be seen. Myitkyina itself possesses no features of special interest. It will ultimately be connected with Mandalay by railway, and when this takes place its importance will no doubt increase, as it will then attract caravans from China, who will find through Myitkyina their readiest approach to the markets of Burma. West of Myitkyina are the jade and amber mines, but these are not at present accessible to travellers.

In order to visit the **Ruby Mines** it will be necessary to break either the upward or the downward journey between Mandalay and Bhamo at Thabeikkyin. A good road connects Thabeikkyin with Mogok (50 m.), the centre of the Ruby Mines district, and the journey is worth undertaking if the traveller is able to make the necessary arrangements for ponies and mules. The journey can be performed by easy stages as there are Government Rest Houses (roughly furnished) at every 10 or 12 m. along the road. The road passes through fine mountain scenery, and the traveller cannot fail to be interested in observing the primitive methods of mining followed by the Burmese, as well as the more civilised but hitherto not too successful operations of the English Company.

Having returned to Mandalay, the traveller should now proceed by Irrawaddy Flotilla steamer to *Prome* (3 days), stopping *en route*, if practicable, at Nyaungu for *Pagan*, and at Yenangyaung for a visit to the *oil wells*. After passing Sagaing, the headquarters of the central division, the steamer calls at Myingyan and Pakokku, both large towns and headquarters of British districts. At Myingyan troops are cantoned. Pakokku is the base for the Chin Hills, and is a thriving and rapidly-growing city.

Nyaungu is situated about 120 m. below Mandalay, on the eastern bank of the river, and is interesting both as being the principal place for the manufacture of the celebrated Burmese lacquer work,[1] and as being the nearest halting-place to old Pagan, the capital of Burma from the 9th to the 13th century. There is a Government Rest House at Nyaungu, permission to occupy which should be obtained from the Deputy Commissioner of Myingyan, and the traveller, who wishes to make anything like a detailed examination of the extensive and very interesting remains in the immediate neighbourhood, should arrange to remain at least two days there. A pretty full description of the pagodas at Pagan will be found in Yule's *Embassy to Ava*, if the traveller should be fortunate enough to obtain a copy of that work. A very brief account (taken chiefly from Yule) of some of the principal monuments is all that can be given here.

The **PAGAN** ruins extend over a space about 8 m. in length along the river, and averaging about 2 m. in breadth. The brick rampart and fragments of an ancient gateway, showing almost obliterated traces of a highly architectural character, are the only remains which are not of a religious description. The total number of temples was roughly estimated by Yule at from 800 to 1000. All kinds and forms are to be

[1] A full description of the process of manufacture will be found in chap. xxvii. of *The Burman* by Shway Yoe.

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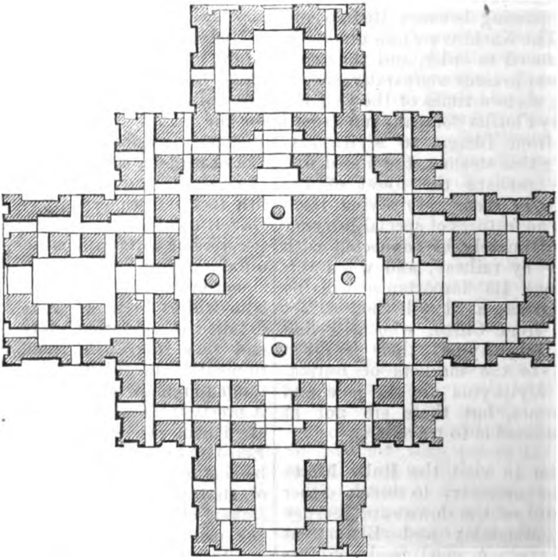
found among them; the bell-shaped pyramid of brickwork in all its varieties; the same raised over a square or octagonal cell containing an image of Buddha; the bluff knob-like dome of the Ceylon dagobas; the fantastic *Bopaya*, or Pumpkin pagoda, and many variations on these types. But the predominant and characteristic form is that of the cruciform, vaulted temple, certain specimens of which will be described farther on. Three at least of the great temples, and a few of the smaller ones, have been from time to time repaired, and are still more or less frequented by worshippers; but by far the greater number have been abandoned to the owls and bats, and some have been desecrated into cow-houses by the villagers. The three principal temples are the Ananda, the Thapinyu, and the Gaudapalin. The **Ananda**, as will be seen from the annexed plan, is a square of nearly 200 ft. on each side, with projecting portions on each face, so that it measures 280 ft. across each way. It is seven stories in height; six of these are square and flat, each diminishing in extent, so as to give the whole a pyramidal form; the seventh, which is, or simulates, the cell of the temple, takes the form of a Hindu or Jain temple, the whole in this instance rising to the height of 183 ft. Internally the building is extremely solid, being intersected only by two narrow concentric corridors; but in rear of each projecting transept is a niche, artificially lighted from above, in which stands a statue of Buddha, more than 30 ft. in height. These four great statues represent the four Buddhas who have appeared in the present world period; the image to the E. is Kankathan, that to the W., Kathaba, that to the N., Gaudama, and that to the S., Ganugun. They are all richly gilt. The Ananda is supposed to have been built in the 11th century, in the



Plan of the Ananda Temple (from Yule). Scale 100 ft. to 1 in.

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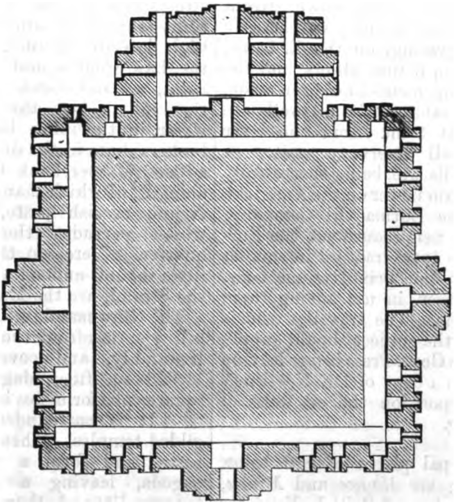
reign of Kyanyittha. General Phayre derives its name from the Sanskrit *Ananta*, "The Endless."

Next in importance is the **Thapinyu** (the Omniscient), erected about the year 1100 by the grandson of Kyanyittha, and third is the **Gaudapalin**, built in 1160. These two temples are of very similar form, but the Thapinyu is considerably larger than the Gaudapalin. The height of the Thapinyu is 201 ft., that of the Gaudapalin 180 ft. They differ from the Ananda in having each only one porch instead of four, and consequently only one great statue in its cell instead of four standing back to back. A plan of the Thapinyu is given above.



Plan of Thapinyu (from Yule). Scale 100 ft. to 1 in.

One other important temple within the city walls has been kept in repair. It is known as the *Bodhi*, and is believed to have been erected in 1200. It is different in style from the other temples. The basement is a quadrangular block of no great height, supporting a tall spire, strongly resembling many of the ancient Hindu temples. Both base and spire are covered with niches, bearing seated Gaudamas and interspersed with ornamental panels and mouldings.

Among the temples which have fallen out of repair may be mentioned the *Dhamayangyi* and the *Sinbyoku*. The former resembles the Ananda in general plan and design. The latter is in its details perhaps the most beautiful of any. For a description of these and for further details regarding the remains at Pagan the traveller must be referred to Yule. They are full of interest both to the antiquarian and the architect Above and around Nyaungu are many more temples and some underground caves formerly inhabited by monks, which well deserve inspection. One of the principal temples above Nyaungu (the **Kyankku** temple) has been fully described by the late Dr. Forchhammer in a monograph published by the Burma Govt. Press in 1891. Pagan ceased to be a capital in 1284 A.D. The Emperor of China had sent a vast army to avenge the murder of an ambassador. The Burmese king pulled down 1000 arched temples, 1000

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smaller ones, and 4000 square temples, to strengthen the fortifications. But a prophecy found under one of the desecrated shrines robbed him of his courage and he fled to the S., and ever since Pagan has remained in its present practically deserted state.

The Irrawaddy just below Pagan widens out like a gigantic lake to over 2 m. in breadth, and the view of the sacred city obtained from the steamer is particularly fine.

Continuing his course down stream past Salemyo, the traveller will shortly reach **Yenangyaung**, on the E. bank, and, here again, if time allows, and the necessary arrangements have been made, a halt is desirable. The oil wells are situated about 3 m. from the river bank, and well deserve a visit. A number of wells are being successfully worked by steam power on the American system by the Burma Oil Company, while, in the neighbourhood, the Burmese continue to extract oil in smaller quantities by the primitive methods, which have been in use among them for generations. The traveller who is interested in the subject should supply himself at the Govt. Press before leaving Rangoon with a copy of Dr. Noetling's exhaustive report on the oil wells of Yenangyaung.

The principal places of call below Yenangyaung are *Magwe* and *Minbu*, both headquarters of British districts; *Minhla*, where there is an old Burmese fort, which was the scene of a brief fight in the last Burmese war, and *Thayetmyo*, a military station, formerly of some importance as the frontier station of British Burma. At Thayetmyo and thence to Prome the river scenery is good. At Prome, unless he prefers to complete the journey to Rangoon by river, which he can do in 3 days, the traveller will leave his steamer, and return to Rangoon by train (9 hours).

PROME, now a town of about 30,000 inhabitants, and the headquarters of the district of that name, is a very ancient city, and is mentioned as the capital of a great kingdom before the Christian era. The town extends N. from the foot of the Prome hills to the bank of the Nawin, with a suburb on the other side of that stream, and E for some distance up the Nawin valley. On the bank of the river, on the high ground, opposite the centre of the town, are the Government Offices, the Public Gardens, the Anglican Church, and the Jubilee Clock Tower. The Strand Road extends from one end of the town to the other, and from it well-laid-out streets run E., and are intersected at right angles by others. N. of the high laterite ground, on which are the Law Courts, and under the high bank, a sand-bank stretches up to the mouth of the Nawin, under water in the rains, but covered with brokers' huts in the dry weather, when a fleet of merchant boats is moored along it, of which many are laden with Ngapi, or fish paste, the odour of which pervades the whole Nawin quarter. Here, on the high bank, a little inland, and on the inner side of the Strand, are the Markets.

The **Shwesandaw Pagoda** is on a hill ½ a m. from the l. bank of the Irrawaddy, and covers an area of 11,925 sq. ft., rising from a nearly square platform to a height of 180 ft. It is surrounded by 83 small gilded temples. These unite at their bases, and form a wall round the pagoda, leaving a narrow passage between it and them. There are 4 approaches to the platform on which the pagoda stands. The N. and W. are covered in with ornamented roofs, supported on massive teak posts, some partly gilded and partly painted vermilion. The platform on the top of the hill is paved with stone slabs, and round its outer edge are carved wooden houses, facing inwards, interspersed with small pagodas, in which are figures of Gaudama, standing, sitting, or lying. Between these and the main pagoda are many Tagundaing posts with streamers, and many large bells. The pagoda has 2 gigantic lions of the usual conventional form at the N. entrance. In 1753 A.D. this pagoda was re-gilt by Alompra; in 1841, King Tharrawaddy had it repaired

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and re-gilt, and surmounted with a new Ti, or crown of iron, gilt and studded with jewels; in 1842, the carved roofs over the N. and W. approaches were put up by the Governor. In 1858 the pagoda was again put in repair at a cost of 76,800 rs., raised by public subscription, and subsequently it was re-gilt at a cost of 25,000 rs. The annual festival, when the pagoda is visited by thousands of pious Buddhists, is held in March.

The **Shwenattaung Pagoda.**—This pagoda, 16 m. S. of Prome, richly gilt, and glittering in the sun, stands out conspicuously on the first hill of a low range, overhanging the Shwenattaung plain, and has, in a line behind it, several other pagodas, all which may be visited by the traveller, if not already tired with buildings of the kind. The Shwenattaung is said to have been built during the reign of the founder of Prome by his Queen. It was repaired and raised by Thihathu, King of Prome, and again in the 16th century by Tabinshweti, King of Toungoo, who had conquered Prome.

Prome is celebrated for its gold lacquer work, small specimens of which may be purchased for a few rupees.

The mail train leaves Prome at 9 o'clock at night, and reaches Rangoon at about 6 o'clock on the following morning.

ROUTE 2

FROM RANGOON TO MOULMEIN, WITH POSSIBLE EXTENSION TO TAVOY AND MERGUI

MOULMEIN, ✱ the second largest city of Burma, is one of the prettiest spots in the province, and deserves a visit. It is reached in about 8 hrs. from Rangoon, by the steamers of the B.I.S.N. Co., which sail three times a week, starting at about 7 in the morning. It is the headquarters of the Amherst district, and of the Tenasserim division. It is situated on the l. bank of the Salween, at its junction with the Gyaing and the Attaran. Immediately to the W. is Bilugyun, an island 107 sq. m. in extent. To the N., on the opposite bank of the Salween, is Martaban, once the capital of a kingdom, but now a moderate-sized village. Low hills, forming the N. end of the Taunggnyo range, run N. and S. through Moulmein, dividing it into 2 distinct portions, which touch each other at the N. base of the hills on the bank of the Gyaing. These are crowned at intervals with pagodas in various stages of preservation, from the dark brick grass-covered and tottering relic with its rusty and falling Ti, to the white and gold restored edifice, gleaming in the sunlight, and with monasteries richly ornamented with gilding, colour, and carved work.

On the W. are 4 out of the 5 divisions of the town, which extends N., between the Salween and the hills from Mopun, with its steam mills for husking rice, and timber and ship-building yards, to the military cantonment on the point formed by the junction of the Gyaing and the Salween opposite Martaban, a distance of 6 m. The breadth nowhere exceeds 1200 yds. The view from the hills in the centre of the town is of great beauty, probably unsurpassed in all Burma. W. the foreground is occupied by trees of every shade of foliage, from the dark olive of the mango to the light green of the pagoda tree, varied by the graceful plumes of the bamboo with buildings showing here and there, and the magnificent sheet of water beyond, studded with green islands, among which stands out conspicuously the little rocky Gaungsekwin, completely occupied by white and glitter-

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ing pagodas, and a monastery sheltered by trees, and in the distance are the forest-clad hills of Bilugyun and Martaban. E. at the foot of the hills is a large and regularly laid out town, on the edge of a rice plain, from which, beyond the Attaran, rise isolated, fantastically shaped ridges of limestone, in part bare, and elsewhere with jagged peaks, partially concealed by straggling clumps of vegetation, and in the extreme distance a faint blue outline of the frowning Dawna hills. To the N. are the Zwekabin rocks of limestone, 13 m. long, while to the S. rise the dark Taungwaing hills, their sombre colour relieved by a glistening white pagoda and monasteries on their side; winding through the plain like silver bands are the Gyaing and Attaran.

The population of Moulmein is about 56,000. It formerly rivalled Rangoon in population and trade, but has now fallen far behind. In 1892-93 the trade of the port was valued at rs. 33,000,000. Moulmein is largely dependent on the timber trade, and obtains its teak mainly from Karenni and Chiengmai. The forests have been overworked, and the supply of timber is falling off. Moulmein is noted for carving on wood, ivory, and cocoa-nut shell. The show-room of the jail is worth a visit. The traveller will no doubt visit some of the pagodas and monasteries which abound here as elsewhere in Burma, and if he visits the **Kyaikthanlan** Pagoda, should notice the big bell with its quaint English inscription, "This Bell is made by Koonalenga, the priest, and weight 600 viss. No one body design to destroy this Bell. Moulmein, March 30, 1855. He who destroyed to this Bell, they must be in the great Heell, and unable to coming out." This is probably the only bell in Burma bearing an English inscription. The pagoda is the largest in Moulmein, and is 152 ft. high and 377 ft. in circumference. It is said to have been originally erected about 1000 years ago.

The only other pagoda deserving special mention is the **Uzina**, or south pagoda, in the precincts of which are some remarkably well carved figures of life-size, representing the three objects, the sight of which determined Gaudama to become a hermit, namely, a decrepit old man leaning on a staff, a man suffering from a loathsome disease, and a putrid corpse. There are also figures of an old man and woman, and one of a recluse in yellow garments, with features expressive of contentment and absence of worldly care. The figures are startlingly life-like.

The traveller should not leave Moulmein without paying a visit to some at least of the **Caves** in the neighbourhood. The principal caves are—

1. *The Farm caves*, about 10 m. from Moulmein on the Attaran river.
2. *The Dammatha caves*, 18 m. from Moulmein on the Gyaing river.
3. *The Pagat caves* on the Salween river, 26 m. from Moulmein.
4. *The Kogun caves* on the Kogun creek near Pagat, 28 m. from Moulmein.
5. *The Bingyi caves* on the Dondami, 51 m. from Moulmein.

All of these, except the last named, are within an easy day's journey of Moulmein, there and back by steam launch; but none of them are much visited except the Farm caves, of which a brief description, condensed from an article by Major Temple in the *Indian Antiquary* for December 1893, will now be given. For a description of the remaining caves, reference should be made to the above article.

The best way of visiting the Farm caves is to take a hackney carriage to the Nyaungbinzeik ferry on the Attaran river, about 4 m., then to cross the ferry, and thence proceed the remaining 4 m. by bullock-cart. The caves are a favourite resort for picnic parties, both of the European and of the native population, and there is no difficulty about the journey. The Burmese name is *Kayun*. The caves are situated in isolated hills of limestone, which rise picturesquely and abruptly out of the surrounding alluvial plain. They were evidently excavated by the sea, and are full of stalactites and stalagmites. The principal cave

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:onsists of an entrance-hall running parallel with the face of the rock, a ong hall running into the rock at the S. end, and a subsidiary entrance and iall at the N. end. Along these halls un brick and plaster platforms erected or images of Gaudama and his worhippers. Near the S. entrance, and n the entrance-hall, are small pagodas, nd near the N. entrance is a *ti* of intersting construction. The whole of the aves were clearly at one time crammed vith images of all sizes, materials, and ges, as are to-day some of the caves urther from Moulmein. Many of hese have been destroyed. There emain, however, several huge recument figures of Gaudama, one measurng 45 ft. in length, and others not auch less, sitting figures of various izes, and small figures, mostly mutiated. Some of the stalactites have een ornamented, and all over the ides of the cave and its roof are signs f former ornamentation with small mages of plaster, painted white and ed, and made of terra-cotta. The est preserved of them are high up on he S. wall at the deep end of the rincipal hall, where a number of vorshippers are represented kneeling pposite one of the huge recumbent laudamas, and in the roof near the ntrance.

From Moulmein the traveller may, f he pleases, extend his journey to *Tavoy* and *Mergui*, to which places he B. I. S. N. Co. run a weekly teamer. Unless, however, he is proeeding to the Straits he will probbly find that this journey will occupy iore time than he can devote to it. **Tavoy**, the headquarters of the district f that name, is a town of 16,000 inabitants, on the Tavoy river, about 0 m. from its mouth. The town lies ow, and parts of it are flooded at high ide, and swampy during the rains. t is laid out in straight streets, and he houses are, for the most part, built f timber or bamboo. To the E. and V. ranges of hills run nearly due N. nd S., and the surrounding land is nder rice cultivation. Tavoy consins court-houses, a custom-house, and the usual public offices, besides numerous pagodas and monasteries of no special interest. Its trade is of little importance, and is carried on chiefly with ports in Burma and the Straits Settlements.

The trip from Tavoy to Mergui is interesting, inasmuch as it passes through the **Mergui archipelago**—a large group of islands which, commencing in the N. with Tavoy island, stretches southwards beyond the limits of British territory in Burma. They have been described as "a cluster of islands and islets with bays and coves, headlands and highlands, capes and promontories, high bluffs and low shores, rocks and sands, fountain streams and cascades, mountain, plain, and precipice, unsurpassed for their wild fantastic and picturesque beauty." They are but sparsely inhabited, and are the resort of a peculiar race, the Selungs, who rarely leave them to visit the mainland. The principal products are edible birds' nests and *bêches de mer*. The islands are infested by snakes and wild animals. **Mergui** itself, the chief town of the district of that name, stands on an island in the principal mouth of the Tenasserim river, which falls into the Bay of Bengal about 2 m. N. of the town. It has a population of 10,000, consisting of many races. It promises to acquire additional importance from the recent discovery of valuable pearl beds in its immediate vicinity. Tin mining is also carried on in the southern part of the district. The traveller who can spare the time should inspect the pearl-diving and the mining operations. The town itself contains little of special interest.

ROUTE 3

Rangoon to Kyaukpyu and Akyab

The traveller who desires to see something of the Arrakan division, or

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who is proceeding from Rangoon to Calcutta, and has a week to spare, may proceed by B.I.S.N. Co.'s steamer (weekly) to **Kyaukpyu** and **Akyab**.

Kyaukpyu is the headquarters of the district of that name. It was formerly a British cantonment, but the troops have been withdrawn, and it is now a place of little interest or importance. It is situated in the N. of Ramri island, and the town lies close to the seashore, upon a sandy plain, bounded on the S.W. by a low range of sandstone hills, which breaks the severity of the monsoon. The whole tract is lined with mangrove jungles, and the place is very unhealthy. The town contains the usual public buildings, but nothing of special interest.

Akyab is a place of more importance, and is the headquarters of the Arrakan division, and the third seaport of Burma. Originally a Magh fishing village, Akyab dates its prosperity from the time when it was chosen as the chief station of the Arrakan province at the close of the first Burmese war (1826). It has now a population of 40,000, and a trade amounting in 1892-93 to 8,000,000 rs. It contains the usual public buildings and several large rice mills. A pleasant excursion may be made to **Myohaung**, the ancient capital of Arrakan, 50 miles up the Kaladan river, where the remains of the old town are still to be seen. The ruins of the ancient fort still exist, with traces of the massive city wall and the platform on which the old palace stood.

The antiquarian will find that Myohaung is full of interest, as also, if he has time to visit it, the **Mahamuni pagoda**, some 48 m. farther N. For a description of these remains he is referred to the reports of the late Dr. Forchhammer, which were issued by the Burma Govt. Press in 1891, and can no doubt be procured in Rangoon. The **Andaw Shitthaung** and **Dukhanthein** pagodas, with their dark passages, images, and inscriptions, and the **Pittekataik** or ancient depository of the Buddhist scriptures, are among the most interesting to the casual visitor of the remains at Myohaung. All are fully described by Forchhammer. A trip may also be made by river steamer to **Paletwa**, the headquarters of the Arrakan hill tracts district, which is inhabited by Chaungthas, Shandus, Kwemis, Chins Mros, and other strange hill tribes.

ROUTE 4

From Rangoon to Bassein and back

This trip can be made with ease and comfort in one of the steamers of the Irrawaddy Flotilla Company, which leave for Bassein three or four times a week, and may be of interest to those who wish to see something of the lower reaches of the Irrawaddy, and of the mode of life of the thriving people of the delta. It may be extended to **Henzada** and other river stations, according to the time which the traveller has at his disposal. All necessary information about times of starting, places of call, etc., will be readily obtainable at the office of the Irrawaddy Flotilla Company on the Strand Road, Rangoon.

Bassein is a town of about 30,000 inhabitants and the headquarters of the Irrawaddy division. On the left bank of the river on a slight eminence stands the *Shwemudaw pagoda*, now in the centre of a fort constructed by the English, within the walls of which are the court houses and a public garden. To the E. is the Myothit quarter, with two principal streets running through it E. and W. about a mile in length, terminating in a plain covered with pagodas, rest-houses, monasteries, and massive images in all stages of decay, where the inhabitants

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assemble for their religious festivals. Across the river is the Thinbawgyin suburb, containing the rice mills and store yards of the principal merchants. There are two fine markets and a large jail besides the usual public buildings. The principal pagodas are the *Shwe-mokdaw* said to have been originally erected by Asoka a few years after the death of Gaudama; the *Tagaung* pagoda, the *Thayaungyaung* pagoda, and the *Mahabawdi* pagoda.

ROUTE 5

Up the Chindwin to Kindat

This trip will take up a good deal of time, and as it contains little of special interest it is not likely to be undertaken by the ordinary traveller. It may be performed by Irrawaddy Flotilla steamer from Pakokku, a port of call some 80 m. below Mandalay. The river scenery is good but not specially remarkable. Kindat is the headquarters of the Upper Chindwin district, but is not otherwise a place of any importance.

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CEYLON

The traveller who can choose his own season for visiting Ceylon is warned that March and April are the hottest months in the year; June and August the wettest (on the W. coast); and December and January the most disagreeable (on that coast) on account of the "Long-shore wind."

The area of the Island is 25,000 sq. m., and the pop. over 3,000,000, of whom over 2,000,000 are Cingalese, 800,000 Tamils, and less than 6000 pure-bred Europeans.

The **Currency** of the Island is rupees, divided, not into annas as in India, but into cents. The nominal value of 1 r. is 2s. The actual value fluctuates between 1s. 5d. and 1s. 1d.

	Rupee.		Annas, India.		Cents, Ceylon.
	1	=	16	=	100
Silver .	½	=	8	=	50
Silver .	¼	=	4	=	25

History.—The Portuguese landed on the Island in 1505, and soon built a factory at Colombo, which in 1518 they protected by a fort. They were almost constantly at war with the natives, and were several times foiled in their endeavours to establish themselves at Kandy. The Dutch first landed in Ceylon in 1602, at Batticaloa on the E. coast, and entered into friendly relations with the native government. In 1638 they commenced active operations against the Portuguese, in alliance with the natives. The war lasted to 1658, when the Dutch remained masters of the situation. They erected the fort at Colombo, which was then a very important work, but has now been demolished, with the exception of some few batteries on the sea face.

The Dutch were expelled by the English in 1796. The Maritime Provinces were attached to the Madras Presidency for two years, after which Ceylon became a Crown Colony.

Travelling in Ceylon is, for the most part, comparatively easy. The roads are everywhere excellent, and the Rest-Houses are far more comfortable places of abode than the corresponding institutions in India. In the larger towns, such as Badulla, Ratnapura, Matara, and at some of the stations on the great north road they are, in all but name, hotels; but the traveller is not allowed to remain in them more than two days. On all the principal roads, they are usually provided with bed and table-linen, baths, tea and dinner-services, etc. This is not, however, the case at those on the less-frequented roads, where the R. Hs. often furnish little more than shelter. The coaches are usually crowded, and those who can afford to do so are strongly recommended to hire a *special* coach, which can usually be done at a reasonable rate and with little difficulty.

"It is impossible to exaggerate the natural beauty of Ceylon. Belted with a double girdle of golden sands and waving palm-groves, the interior is one vast green garden of nature, deliciously disposed into plain and highland, valley and peak, where almost everything grows known to the tropical world, under a sky glowing with an equatorial sun, yet tempered by the cool sea-winds. Colombo itself, outside the actual town, is a perfect labyrinth of shady bowers and flowery streams and lakes. For miles and miles you drive about under arbours

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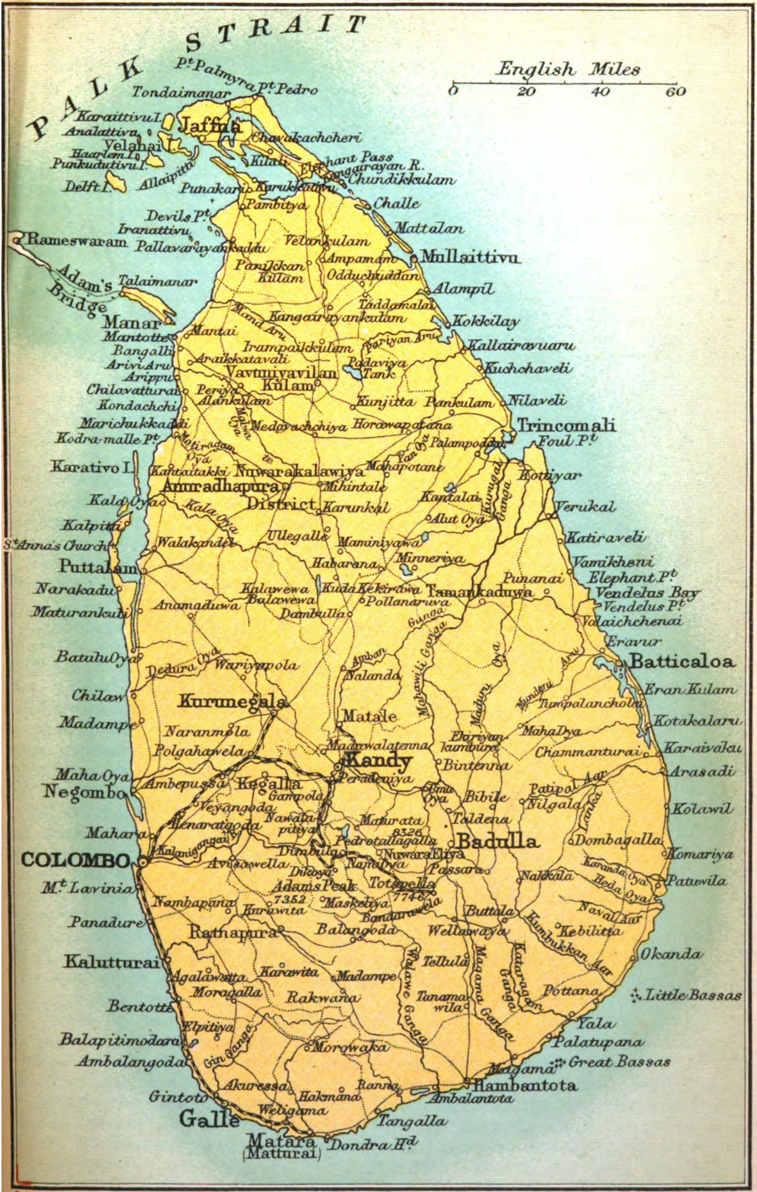
CEYLON



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of feathery bamboos, broad-leaved bread-fruit trees, talipot and areca palms, cocoa-nut groves, and stretches of rice-fields, cinnamon, and sugar-cane, amid which at night the fire-flies dart about in glittering clusters. The lowest hut is embosomed in palm-fronds and the bright crimson blossoms of the hibiscus; while wherever intelligent cultivation aids the prolific force of nature, there is enough in the profusion of nutmegs and allspice, of the india-rubbers and cinchonas, of cannas, dracænas, crotons, and other wonders of the Cingalese flora, to give an endless and delighted study to the lover of nature" (Sir Edwin Arnold).

Travellers generally enter Ceylon by the **PORT OF COLOMBO.** ✱ The flashing light is visible 18 m. at sea. It is situated at the S. end of the harbour, and is placed on the top of the *Clock Tower*, where Chatham Street and Queen Street join.

The **Landing-places and Custom House** lie at the S. end of the harbour, which receives the full protection of a magnificent breakwater. This structure, the first stone of which was laid by H.R.H. the Prince of Wales in 1875, was completed in 1884: it is about a mile and a half long, and is formed of concrete blocks of from 16 to 32 tons each, capped by a solid concrete mass which rises to a height of 12 ft. above low-water level. It terminates in a circular space 62 ft. in diameter, with a second and smaller lighthouse in the centre, showing a red light, visible about half the distance that the flashing light can be seen. The area protected by the breakwater is 500 acres, one half of which has water more than 25 ft. deep. The shallower portions have been much improved by dredging.

The charge for landing and embarking from or to any vessel in the harbour is ¼ r., or 25 cents, for each person between 6 A.M. and 6 P.M.; earlier or later it is more.

Close to the Custom House are the Grand Oriental Hotel, the Queen's House, the Barracks, and the remains of the Fort.

The Grand Oriental Hotel is close to the landing-jetty.

The traveller who intends to stop a day or two may prefer to drive on, a little more than a mile, to the Galle Face Hotel. He will pass by the *Government Offices*, looking out on the public gardens presented to the City by a late Governor (Lord Stanmore), and proceeding between Queen's House on his right (the Governor's residence, a large but ugly mass of buildings), and the new General Post Office on the left, he will after passing the clock tower and the *Barracks*, consisting of several blocks, built *en échelon*, at a great cost to the Colony, find himself on the fine open space called the **Galle Face**, intersected by the direct road to Galle.

Nearly in the centre of the Galle Face Esplanade is a small fort recently erected, and a little further to the S. is the *Club House*, a fine oval building looking on the sea. About the middle of the Promenade, near the sea, is a stone like a milestone, with an inscription in which Sir Henry Ward, who made it, recommends the walk to the care of his successors for the use of ladies and children.

The city of Colombo extends to the 4th m. on the Galle road, and has a breadth of 3½ m. from the sea to the E. outskirts. There are over 128,000 inhabitants.

Drives.—Colombo and its neighbourhood afford scope for a multitude of charming and picturesque drives. Two especially may be mentioned, one of which might be taken in the morning and the other in the evening of the same day. The first is recommended to those who have not yet seen anything of the East, and to whom the native town of Colombo will afford a pleasing introduction to the distinguishing characteristics of Oriental life and scenery; but, excepting the latter part of it, which is pretty, there is little in this drive to interest one already familiar with India.

(1) Commence at the Galle Face Hotel, and take the road along the sea past the Barracks, until the statue of Sir E. Barnes is reached. He was Governor from 1820-22, and from 1824-31. Then turn to the right past the *Racquet-court* and an old Dutch belfry,

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just beyond which are the *Town Hall* and *Public Market-place.* Here two streets diverge—the one to the left, Sea Street, where dwell the dealers in rice and cotton, and where are two *Hindu temples*, quaint and picturesque, but of no great size or importance; the other, Wolfendahl Street, to the right, conducts to *Wolfendahl Church*, a massive cruciform building on high ground, built by the Dutch in 1749, on the site of an old Portuguese church called *Aqua de Lupo*, and commanding a fine view of the city and harbour. Here are monuments and hatchments recording the decease of Dutch officials. Thence the drive may be continued in a N.E. direction to the R.C. *Cathedral of St. Lucia*, adjoining which is a college for Roman Catholic boys, and a convent with school and orphanage attached. Then N. and a little W. the Anglican *Cathedral and College of St. Thomas* are reached. They stand in a park, given by Dr. Chapman, the first Bishop. About 1 m. to the N. is *St. James's Roman Catholic Church*; and in driving there a fine house called Uplands is seen to the right, where is a tortoise, said to be more than 200 years old, and very huge. The drive through the suburb of **Mutwal** is extremely picturesque. It is chiefly inhabited by fishers, who are mostly Roman Catholics, as the numerous large and imposing R.C. churches testify. On reaching the river at the end of the long street of Mutwal, turn to the right, and crossing a tongue of land till the river is again reached, follow its bank to the bridge, by which the great road to Kandy crosses it, and which supersedes a most picturesque bridge of boats which was long one of the most attractive spots in Colombo to an artist. This part of the drive shows to perfection the way in which the tiny houses and small churches are so nestled under the shelter of the trees as to be altogether invisible from above. Turning to the right at the bridge, follow the dusty and ever-crowded "St. Joseph" or "Grand Pass" Road till Skinner's Road is reached. Turn left along it under a fine avenue of Madras thorn, till the railway station at Maradana is reached, and thence follow the side of the fresh-water lake, across which good views may be obtained, till Galle Face is once more reached.

(2) The second drive commences by crossing the bridge from Galle Face, almost immediately behind the hotel, to Slave Island, and then driving along the edge of a beautiful freshwater lake past the pretty residence of the General commanding the troops in Ceylon, to the **Victoria Park**. The traveller should not omit to notice a picturesque little Buddhist temple on the other side of the lake nearly opposite the General's house. The Park occupies the site of the old **Cinnamon Gardens**, and is well laid out with ornamental grounds, in the midst of which a Museum was built in 1877. It is exclusively devoted to the exhibition of Ceylon products, antiquities, and natural history, and is on that account all the more interesting to a visitor. On the basement are some interesting stone fragments, and particularly a colossal lion, brought from Pollonarua, on which the King sat to administer justice, one of the unique windows from the ruins of Yapahoo, and the cast of a portrait colossal statue of King Prakrama Bahu, A.D., 1153. The entrance-hall is handsome, and to the right of it is a library, to which the public have access from 6.30 to 10 A.M., and from 3 to 5 P.M. In front of the Museum is a statue of the Rt. Hon. Sir W. Gregory, Governor from 1871 to 1877.

Before leaving Colombo, a visit may be paid to one of the Coffee Mills. And, on account of the singularity of the view thence obtained, no traveller should omit to mount to the summit of the *Great Reservoir*, from which Colombo is supplied with water. A city of over 130,000 people lies at the spectator's feet, but, except for a few towers and domes, it is invisible, the whole being concealed by the mass of vegetation which overshadows it.

Excursions.—One of the pleasantest in the neighbourhood of Colombo is that to a Buddhist temple at the village of **Kelani**, 2 m. up the river of the same name. Pass

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through the hot and dusty **Pettah**, or native town, for about 4 m., as far as the river, which is crossed by a hideous iron bridge, superseding a highly picturesque Bridge of Boats, the recent destruction of which must be a matter of regret to all possessing artistic tastes. After crossing the bridge the road passes through cocoa-nut groves and among the houses of the dense population for another 2 m., when the temple itself is reached. The *Mahawanso* refers to it as contemporary with Buddha. The original dagoba was built at a very early period, but the one that is now standing was constructed between the years 1240-67 A.D., and rebuilt about 1301 A.D. It stands on the river-bank, and is handsomely, though gaudily, decorated. According to the *Colombo Guide*, it stands on the site of a shrine erected by Prince Yatalatissa, 306 B.C. A great festival takes place here at the full moon of May, and lasts four days.

None of the exclusiveness which distinguishes Hindu and Mohammedan shrines is to be found in the Buddhist temples, to every part of which a stranger is freely welcomed by the yellow-robed monks. This however, does not apply to the dewalas, which are, strictly speaking, Hindu shrines attached to Buddhist temples. Though strangers are free to enter these, their inner recesses stand closed.

A favourite excursion by train is to **Mount Lavinia,** 7 m. from Colombo (see p. 424).

Trips to **Kaduwella** (see p. 449) and to **Kotta**, where there is a College of the Church Missionary Society, prettily situated, may also be taken.

ROUTE 1

Colombo to Kandy

(By rail 75 m.)

The line on leaving Colombo passes first through portions of the Cinnamon Gardens, and then crosses the river Kelani by a very fine girder bridge. To those who have never before visited the tropics this journey will be full of interest. They will see for the first time vast stretches of paddy land of the most vivid green, the unfamiliar but soon recognised forms of the cashew, the bread fruit, the jak, the frangipani, and the various forms of palm—cocoa-nut, areca, kitool, and above all the talipot, a specimen of the gigantic flower of which is generally visible at some point on the journey.

At 9 m. **Mahara** sta. is the quarry junction. It was from hence that the stone was brought for the construction of the breakwater.

16 m. **Henaratgoda** sta. ¾ m. from this station are the Government Tropical Gardens, planted for experiments in trees and plants which could not be expected to thrive in the higher elevation of Kandy. Amongst the species that may be studied in them are many varieties of the tropical caoutchouc, or rubber-giving trees, and plants from West Africa, South America, and Panama, gutta-percha trees from the Malay Peninsula, Trinidad cacao, and Liberian coffee. From this place onward for some 15 m. the country is covered with cocoa-nut trees to an extent not to be seen in many other localities.

34 m. **Ambepussa** sta., the line here enters the lower hills, and is considered to pass through some of the most unhealthy country in the island. The mortality was terrible when the original cart-road was made from Colombo to Kandy; but in constructing the railway this was to some degree avoided by taking the labourers back to Colombo every night.

45 m. **Polgahawela** junc. sta., 241 ft. above sea-level.

[From hence a branch rail-road runs N. 11 m. to **Kurunegala** (R.H.), the chief town of the North-Western Province.

Kurunegala is situated at the foot of a remarkable rock which starts up alone in the plain,—an enormous black boulder, over 1000 feet in height. Similar isolated rocks are not uncommon in different parts of the Province. From the top of the "Rock of Kurunegala" a noble view is to be obtained. At its foot is an artificial lake which is used for irrigation purposes. From Kurunegala there are good roads S.W. to Negombo, and N.W. to Puttalam

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(see Rte. 6). 13 m. from Kurunegala on the latter road is **Wariyapola** (R.H.), 10 m. N. of which, a few miles off a cross-road to Anuradhapura, is **Yapahoo**, one of the most picturesque and curious of the remains of antiquity in Ceylon. It was at one time the abode of the sacred tooth, and the ruins of the *Malagawa*, standing at the head of a great flight of steps, are quite unique. Its traceried windows, one of which is in the Museum at Colombo, are especially curious. A few miles N.E. of Kurunegala is the **Ridi** (or silver) **Vihare**, a very ancient Buddhist monastery, most picturesquely situated at a considerable elevation.

The road from Kurunegala to Negombo, passing through **Narammula**, Dambadeniya, Giriulla, and Wellihinda, is very pleasing from its varying character and constant succession of woodlands, paddy fields and cocoa-nut groves. At Dambadeniya is a large and famous temple, close to which is a high and apparently inaccessible isolated rock, on which, according to tradition, prisoners were confined.

10 m. S. of Polgahawela is **Kegalla** (R.H.), a small town in a most lovely situation, and encompassed by the most delightful scenery.]

52 m. **Rambukkana** sta. Here the ghat ascent commences at an elevation of 313 ft., and ascends 12 m. with a gradient of 1 in 45 to an elevation of 1698 ft. The vegetation is here of great richness and beauty.

65 m. **Kadugannawa** sta. is at the top of the pass. On the way up three telegraph stations are passed, and the beautiful scenery and increasing coolness of the air make the journey most enjoyable. Near the top of the incline, the road constructed by Sir Edward Barnes is seen on the right, winding up the hill. The two roads reach the summit of the pass at the same spot, and there a column has been erected to the memory of Captain Dawson, the engineer of the first road. Just over the station is the Hill of Belungala (the Watchers' Rock), 2543 ft. above sea-level, from which, in the troubled days of old, a watch was kept to report an enemy advancing from the plains.

71 m. **Peradeniya** junc. sta. This place is 136 ft. lower than the top of the pass. The main line continues S., whilst the branch line to Kandy and Matale strikes N. At this place a loop of the *Mahawelli Ganga* river nearly surrounds the beautiful **Royal Botanic Gardens**, which are near the railway station, and less than 4 m. from Kandy by road, through a suburb in which every house is surrounded by a garden of cocoa-nut palms, bread-fruit trees and coffee bushes, and bright tropical shrubs. Near the entrance to the Botanic Gardens is a noble avenue of india-rubber trees (*Ficus elastica*), and on entering, a group of palms is seen unsurpassed in beauty and grandeur. Amongst the exotic species is the wonderful Coco de mer of the Seychelles. In size its fruit exceeds that of the ordinary cocoa-nut many times, with the peculiarity of a double and sometimes triple formation. Formerly, medicinal virtues were ascribed to it, and the Emperor Rodolph II. offered 4000 florins for a single specimen. The Gardens cover nearly 150 acres, and overlook the noble river that encircles them on three sides. In them are orchids and flowering creepers, ipomœas and bignonias, the *Bauhinia scandens* and *racemosa*, which resembles the chain cable of a man-of-war. There is a monument in the grounds to Dr. Gardiner, and another to Dr. Thwaites, both able Directors of the institution. No attempt is here made to describe these beautiful Gardens, as an admirable hand-guide can be bought at the gates for 25 cents; they are one of the most enjoyable spots in the East. The fruit of the durian and the mangosteen are to be found in perfection in these gardens. A tea-garden and factory may be visited opposite the railway station.

75 m. **KANDY** sta.✱ The capital of the former kingdom of Kandy, 1680 ft. above sea-level, pop. 22,000.

History.—The first mention of Kandy as a city is at the beginning of the 14th century, when a temple was built there to contain Buddha's tooth and other relics. From possessing these, it became an important seat of the Buddhist hierarchy, and eventually the residence

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of branches of the royal family; but it was not till the close of the 16th century that it was adopted as the capital of the island, after the destruction of Kotta, and the defeat of Raja Singha II. by Wimala Dharma in 1592. During the wars between the Portuguese and Dutch, Kandy was so often burned that scarcely any of the ancient buildings except the temples and the royal residence were remaining when the English took it in 1815. The *Palace*, a wing of which is still occupied by the chief civil officer of the Province, was built by Wimala Dharma about 1600 A.D., and the Portuguese prisoners were employed in erecting it. This gave a European character to the architecture of some portions, such as the octagon tower adjoining the Malagawa Temple. That temple, in which the sacred tooth is deposited, well deserves a visit. There are many jewels and ornaments of interest in the shrine, the brazen doors of which merit observation. The octagon contains a fine oriental library.

Description.—Kandy is picturesquely situated on the banks of a miniature lake, overhung on all sides by hills. A road called Lady Horton's Walk winds round one of those hills, and on the E. side, which is almost precipitous, looks down on the valley of Dumbera, through which the Mahawelli Ganga rolls over a channel of rocks, "presenting a scene that in majestic beauty can scarcely be surpassed. In a park at the foot of this acclivity is the pavilion of the Governor, one of the most agreeable edifices in India, not less from the beauty of the architecture than from its judicious adaptation to the climate" (Tennent, vol. ii. p. 203). Serpents are numerous here, especially the cobra and carawilla. The large black scorpion, as big as a crayfish, is also found here.

The "sacred tooth," was brought to Ceylon a short time before Fa Hian's arrival in 311 A.D., in charge of a princess of Kalinga, who concealed it in the folds of her hair. It was taken by the Malabars about 1315 A.D., and again carried to India, but was recovered by Prakrama Bahu III. It was then hidden, but in 1560 was discovered by the Portuguese, taken to Goa by Don Constantine de Braganza, and burned by the archbishop in the presence of the Viceroy and his court. Wikrama Bahu manufactured another tooth, which is a piece of discoloured ivory 2 in. long and less than 1 in. in diameter, resembling the tooth of a crocodile rather than that of a man. It now reposes on a lotus flower of pure gold, hidden under seven concentric bell-shaped metal shrines increasing in richness as they diminish in size, and containing jewels of much beauty."

An interesting excursion may be made to three Buddhist temples situated near each other at a little distance from Kandy — **Gadaladenya, Galangolla,** and **Lanka Telika.** Each is curious in a different way. One is a modern temple, very well kept up, and situated most romantically among huge boulders of rock; the second is very ancient, but in the last stage of neglect, decay, and dilapidation; the third, Lanka Telika, is remarkable alike for its situation on the top of a rock and for the character of its architecture, which is very unlike that of any other temple in Ceylon. The best mode of performing this expedition is to drive 5 m. out on the road to Kadugannawa, and thence send the carriage back to a point 9 m. on the road to Gampola, riding across from one of these points to the other by the bridle-path on which the temples are situated.

There are many other pleasant drives and rides to be taken in the neighbourhood of Kandy. The extensive plantations of cacao on the banks of the Mahawelli Ganga, a few miles below Kandy, deserve a visit.

A local guide to Kandy by Mr. S. M. Burrows of the Civil Service may be consulted with advantage.

ROUTE 2

Colombo to Nuwara Eliya, Badulla, and Batticaloa

(Rail to Nuwara Eliya, or Haputale; coach to Badulla; special carriage to Batticaloa —total distance 274 m.)

This route so far as Peradeniya junction is the same as Rte. 1. From that

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point the stations are on a constantly rising level to

108 m. **Hatton** sta., 4141 ft. above the sea.

[From Hatton the **ascent of Adam's Peak**, the most celebrated though not the highest mountain in Ceylon, is most easily made. The traveller can drive as far as **Lascapana** (R.H.) where there is a riding road for 3½ m., but no ponies for hire. Chairs can be arranged for. The ascent is steep, and to those easily made giddy not altogether safe, but English ladies have been to the summit, and it is annually ascended by thousands of pilgrims of both sexes and all ages. It is usual to sleep in a hut on the summit (7420 ft.), in order to see the sunrise, and the wonderful shadow cast by the peak, which often produces a singular optical illusion.]

Hatton is also the point from which the great tea districts of **Dickoya** and **Dimbula** may be most conveniently visited. These valleys, formerly celebrated for their production of coffee, are now entirely devoted to tea cultivation. About the year 1870 the coffee plantations were attacked by a new fungus, *Hæmilia vastatrix*, which choked the breathing pores of the leaves and gradually exhausted the energies of the plant. It was at first little regarded, but in ten years' time it had well-nigh destroyed the production of coffee, and reduced the planting community to a state of ruin. The revenue of the island fell from over 17,000,000 rs. in 1877 to 12,161,570 in 1882, and large numbers of the wealthiest proprietors lost their estates, or remained on them merely as managers for their creditors. With indomitable energy the planting community set itself to work to remedy the disaster, and by the substitution of tea for coffee, they may be said to have thoroughly succeeded in doing so, though of course not without great individual loss and suffering. In 1875 but 282 lbs. of tea were exported from Ceylon. The export of 1893 amounted to 84,387,656 lbs., while the revenue of the colony now exceeds the amount received in 1877.

The valley of **Maskeliya**, a more newly-planted district, is separated by a ridge from that of Dickoya, to which it is parallel. The Dimbula valley is traversed by a road from Nawalapitiya to Nuwara Eliya, into which a branch road from Hatton leads.

Beyond Hatton, the line falls again slightly to

116 m. **Talawakele** sta., whence it again rises steadily to

128 m. **Nanuoya** sta.,[1] 5291 ft. elevation, until lately the terminus of the line. It is now, however, open to **Haputale**, in the Uva Province, 26 m., and has still more recently been opened to **Bandarawella**, 13 m. further (see p. 422). On this prolongation is the summit-level 6219 ft. above the sea.

From Nanuoya to Nuwara Eliya is 4½ m. by a good road with an ascent of 1000 ft. All sorts of conveyances can be had.

The village of **Nuwara Eliya** ✱ is 6210 ft. above the sea-level. The summer residence of the Governor, the Club, and Hotels are to the N. W. of the lake. In the beautiful climate of this station expeditions of all sorts may be enjoyed. Some ordinary drives are here mentioned:—

Round the *Moon Plains*, 8 m. To the top of *Ramboda Pass* and back, 6 m. Round *the Lake* 6 m. *Pidaru Talagala*, the highest mountain in Ceylon (8280 ft.), may be easily ascended from Nuwara Eliya. There is a bridle-path to the top, whence the view is extensive, but not specially striking.

A longer excursion is that to the **Horton Plains**, 28 m. from Nuwara Eliya.

This excursion will take at least two days, one to go and one to return, and must be made on horseback. A bridle-path through wild and beautiful scenery terminates at a large R.H., in the neighbourhood of which are tremendous precipices, which descend to the great plain of the Kalu Ganga.

Burrows's *Visitors' Guide to Kandy and Nuwara Eliya* is a useful hand-

[1] Travellers are recommended to have warm wraps with them, as the temperature here is very much lower than that of the plains, or even of Kandy.

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book. Much of the ground about Nuwara Eliya is open and moorlike, and is thickly dotted with bushes of crimson rhododendron. The eucalyptus and the Australian wattle have been largely planted about Nuwara Eliya, and give the landscape a peculiar character, which has also a somewhat Italian air imparted to it by the numerous *keena* trees (*Calophyllum tomentosum*) which, though not a conifer, has a great general resemblance in its habit of growth to a stone pine.

On leaving Nuwara Eliya, the road rises slightly after quitting the lake, and then commences a continuous and for the most part very steep descent of several thousand feet. At 6 m. from Nuwara Eliya we reach the *Botanic Gardens* at **Hakgalla,** a visit to which ought on no account to be omitted by any one making a stay, however short, at Nuwara Eliya. The visitor is equally repaid by the beauty of the views from the Gardens, and by the beauty of the Gardens themselves, in which all the flowers and plants of temperate climates flourish freely, combined with much beautiful natural vegetation. Behind the Gardens rises the precipitous wall of bare rock which forms the face of the Hakgalla mountain, whilst in front the ground sinks abruptly to valleys and low hills far below, and backed in the distance by the mountains of Uva. The road continues to descend very rapidly to

13 m. **Wilson's Bungalow,** a good R.H., at which through travellers to Badulla and Colombo, who do not stop at Nuwara Eliya, usually sleep. Another sharp descent brings us to Welimadu, a small but picturesque village, from which point the road begins again to ascend till at

26 m. **Etampitiya,** where there is a comfortable R.H., we are again on the same level as Wilson's Bungalow. The traveller cannot fail to be struck by the extent of terrace-cultivation in the valleys traversed, the steepest hillsides being fashioned into an endless series of narrow terraces, carefully irrigated, on which abundant crops of paddy are grown. From Etampitiya the road again falls continuously, until, after passing *Dikwella,* where it is joined by the road from Ratnapura (see Rte. 3), it reaches

37 m. **Badulla** (R.H.), the capital of the Province of Uva, one of the oldest, most cheerful, and most attractive towns in Ceylon. It is situated on a slight eminence, entirely surrounded by green paddy-fields, and in the immediate vicinity of a fine river, while on all sides the background is formed by mountains of very beautiful outline.

Beautiful avenues of *Inga saman* and other trees adorn the town, which, besides the usual Government buildings—Cutcherry, Government Agent's residence, etc.—contains a handsome Market and a fine Hospital. There is also an exceedingly pretty race-course, surrounding a small lake. Of the ancient city few traces remain. Not a vestige is to be seen of the palace of the kings, and scarcely any indication of any buildings of considerable antiquity. There are, however, two large and wealthy Buddhist temples, the *Maha Vihara* and the *Maha Dewale,* which, though the present edifices are of no very great age, are picturesque and worth a visit. They occupy ancient sites, and the dagoba at the Maha Vihara is undoubtedly of very early origin. Badulla is in the centre of a very flourishing group of tea-estates. Badulla may now also be reached from Bandarawella by travellers who do not care to leave the train at Nanuoya, and this route will no doubt be taken by those who do not wish to visit Nuwera Eliya, and desire to reach Badulla in one day from Colombo or Kandy.

[A very interesting excursion may be made hence to **Alutnuwera,** 25 m. N., on the Mahawelli Ganga, where there is an ancient dagoba in the midst of fine scenery. Alutnuwera may also be reached from Kandy, and one of the views on that route at the head of the sudden descent to the great eastern plain is among the finest in Ceylon.]

Leaving Badulla, the road, which passes chiefly through fine tea-estates, rises rapidly to

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50 m. **Passara** (R.H.), and still continuing to ascend, reaches at

65 m. **Lunugala** (R.H.), beautifully situated. Here the road descends again. Nothing can exceed the beauty of the drive between this place and

78 m. **Bibile** (R.H.), a good starting-point for excursions into the wild and beautiful country to the E. and S. We are now in the Veddah country, and either here or at the next following Rest-Houses,

88 m. **Ekiriyankumbara**, or

100 m. **Pallegama**, the traveller is likely to meet with some of these singular specimens of humanity. They are a remnant of the *Yakkos*, the aboriginal inhabitants of Ceylon, and are divided into two classes, the Rock and the Village Veddahs. The Rock Veddahs are absolute savages, who remain concealed in the forests, and are rarely seen by a European eye—indeed few now exist. The Village Veddahs, though often indulging their migratory instincts, live in collections of mud and bark huts, in the vicinity of which they carry on some rude cultivation. Their skill in handling the bow and arrow, of which they still habitually make use, is remarkable.

114 m. **Maha Oya** (R.H.)

120 m. **Kumburuwella** (R.H.) About 5 miles beyond Kumburuwella is the great tank of Rugam, restored by Sir H. Ward, and now irrigating a large tract of country.

130 m. **Kanitiva** (R.H.)

136 m. **Chenkaledi** or **Eraoor** (R.H.) We have now entered a country almost wholly inhabited by Tamils and "Moors," as the Cingalese Mohammedans are called. The familiar dagoba is no longer seen in the villages, and its place is taken by the Hindu pagoda or the mosque. From Rugam onwards the country is highly cultivated and populous. After crossing the bridge at Eraoor, the road turns sharply at right angles S.E. to

146 m. **Batticaloa** (R.H.), the capital of the Eastern Province. Batticaloa is situated on an island in a remarkable salt-water lake, which communicates with the sea nly by one long and narrow channel, but which extends for over 30 m. in length by from 5 to 2 m. in breadth, and is separated from the sea by a broad sandy belt now rich with cocoa-nut groves, and swarming with Tamil and Moorish villages from one end to the other. The approach to the town by a causeway across the lake is picturesque. The walls of the small old Dutch fort, now converted into a prison, are well preserved. Batticaloa is famous as the abode of that singular natural curiosity the "singing fish." On calm nights, especially about the time of the full moon musical sounds are to be heard proceeding from the bottom of the lagoon. They resemble those which are produced by rubbing the rim of a glass vessel with a wet finger. The writer has never heard more than two distinct musical notes, one much higher than the other, but credible witnesses, such as Sir E. Tennent, assert that they have heard a multitude of sounds, "each clear and distinct in itself, the sweetest treble mingling with the lowest bass." The natives attribute the production of the sounds to the shell-fish, *Cerithium palustre*. This may be doubtful, but it is unquestionable that they come from the bottom of the lagoon, and may be distinctly heard rising to the surface on all sides of a boat floating on the lake. If a pole be inserted in the water, and its upper end applied to the ear, much louder and stronger sounds are heard than without such aid.

ROUTE 3

Colombo to Ratnapura and Badulla

(Coach daily to Ratnapura; thence special conveyance.)

No excursion could show more of the characteristic features of Cingalese scenery and Cingalese life than this. It is one strongly recommended to those having time to perform it. The return journey from Badulla should be taken by the line described in Rte. 2, and can be performed in a day and a half. The journey to Badulla would

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occupy three days. Those who have less time to spare are strongly recommended to go as far as Ratnapura, returning to Colombo by the alternative route mentioned below.

Leaving Colombo through the narrow and crowded streets of the "Pettah," we follow either a very pretty road along the S. bank of the Kelani river, or a more direct but less picturesque road across the plain, to

10 m. **Kaduwella**, a R.H. charmingly situated on a bluff of red rocks above the river at a point where it makes a sharp turn. The R.H. verandah all but overhangs the river, and commands a delightful view, enlivened by the constant passage of leaf-thatched barges and sailing boats, and by the picturesque groups all day crossing the river at the ferry close by. A short distance off is an ancient Buddhist temple of some size. The road continues near the river, through a rapid succession of villages and groves, to

21 m. **Hanwella**, a large village with a good R.H., commanding a beautiful view up and down the river. A few m. S. of Hanwella is the tank of Labugama, which supplies Colombo with water. It is picturesquely situated among wooded hills, and well repays a visit. The road now leaves the river and passes over country in which tea-cultivation is making much progress to

30 m. **Avisawella**, another large village with an excellent R.H., which is virtually an hotel. Avisawella is surrounded by country of very great natural beauty. Its loveliness is, however, rapidly disappearing before the constant extension of tea-estates, of which Avisawella is now one of the centres. [A road leading N. from Avisawella crosses the Sitiwaka and Kelani rivers by fine iron bridges, both commanding lovely views; and passes, by *Ruanwella* (R.H.) through a lovely wooded and undulating country to *Kegalla* (see Rte. 1).] After Avisawella, the scenery assumes a bolder character. After passing

44 m. **Pussella** (R.H.), we cross the Kuriweti river near the village of Ekneligoda, in which is situated the picturesque *walawa* of Ekneligoda Dissawe, a great Cingalese chief and landholder, and we reach

56 m. **Ratnapura** (R.H.), a considerable town, the capital of the Province of Sabaragamuwa. Ratnapura is situated in the midst of the most exquisite scenery, and the views from the summit of the Fort, the Suspension Bridge, and the Circular Road are especially recommended. A ride of a few miles up the bridle-path leading from the Suspension Bridge to Gilimale will amply repay the trouble, revealing as it does the magnificent mountain-wall which rises all but perpendicularly to the N. to the height of many thousand feet. It is from Ratnapura that the finest views of Adam's Peak are to be obtained. There is a specially good one within a few minutes' walk of the R.H. Ratnapura is the headquarters of the gemming industry, and the whole country is dotted with pits from which gems have been removed. Sapphires, topazes, and cat's eyes are those most commonly found. The *modus operandi* is simple. A pit is dug, and when the *illan*, a peculiar clay in which the gems are usually found, is reached, all that is dug up is carefully washed and sifted, and the good stones set aside. *Genuine* stones are certain to be found in large quantities, but stones of any marketable value are more rare, the greater part having only a faint shade of colour and being disfigured by flaws.

A mile or two W. from Ratnapura is the *Maha Saman Dewale*, one of the richest Buddhist temples in Ceylon, and possessed of considerable estates. Some interesting relics are preserved there, but the building itself, though picturesque, has no architectural interest. In the outer court, built into the wall, stands one of the very few monuments of the Portuguese domination remaining in Ceylon,—a slab representing the full-length figure of a Portuguese knight in armour killing and trampling upon a prostrate Cingalese.

[Ascent of **Adam's Peak** (23 m.), see also Rte. 2.

5 m. from Ratnapura is **Malwala** on the river *Kalu Ganga*.

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2 m. farther up the river is **Gilimale,** ✱ a large village (horses as a rule cannot proceed farther).

5 m. **Palabaddala,** ✱ halting-station of pilgrims to the Peak. Here the path becomes very steep and rugged.

8 m. **Heramitipana,** ✱ halting-station at the base of the Peak.

3 m. farther is the summit of the mountain (7420 ft.), where is a small permanent room built for the accommodation of the officiating priest.]

Leaving Ratnapura by the Suspension Bridge, and not forgetting to notice the beautiful views obtainable from it, we pass through paddy-fields fertilised by the Batugedara irrigation works, and after a drive of 13 m. reach

69 m. **Pelmadulla** (R.H.), whence a road to the S. leads to Rackwane, the chief village of a rising tea-district. The views on this road are some of the most beautiful in Ceylon.

[From Rackwane an interesting trip may be made southwards to Hambantotta in the southern province. It is a riding road only, though practicable for bullock-carts in most places. As far as Maduanwela the scenery is very pretty. At Maduanwela is a very interesting specimen, the only one with which the writer is acquainted, of the ancient *walawes* of the Kandyan chiefs. It consists of several small courts built on a sort of Pompeiian plan, the small rooms looking into the court which, as at Pompeii, is in every case furnished with an impluvium. There is a small private chapel (Buddhist), and the massive outer door made of one huge piece of wood, is marked by bullets and other traces of resistance to assailants in olden times. Within is displayed the silver staff shaped like a crosier, the badge of office of one of the ancestors of the family, who was chief Adigar or Prime Minister of the King of Kandy. Afterwards the track leads chiefly through thick forest and jungle, attractive to the sportsman as being a great resort for elephants and deer. After passing the irrigation works on the Wellawe River, the main road between Galle and Hambantotta is joined at Ambalantotta (see p. 453)].

The woods about Pelmadulla, at the proper season, are bright with the splendid blooms of the *Dendrobium Maccarthii.*

85 m. **Balangoda** (R.H.) Nothing can exceed the beauty and variety of the scenery along the whole road from Ratnapura to this place. It is entirely free from that monotony which sometimes renders the most luxuriant tropical scenery oppressive and wearisome.

97 m. **Belihuloya.** There is a good R.H. here, romantically situated on the edge of a rushing mountain stream. From this spot an ascent can be made to the Horton Plains (see Rte. 2). We now get into coffee and tea-estates, whence the whole of the wood has been cleared, and the bare hillsides now lack any trace of their original beauty. But the crops are fine, and coffee has not in this part of Ceylon been so wholly exterminated as elsewhere by leaf disease. Ever since leaving Pelmadulla the road, though varied by occasional descents, has been rising, and by the time we have reached

105 m. **Haldamulla** (R.H.), we are at a very considerable elevation, from which a truly magnificent view is obtained over all that part of the island lying between Haldamulla and the sea to the S. With few exceptions, the eye seems to range over an unbroken extent of forest; the rivers, villages, and tracts of cultivation being for the most part concealed by the trees surrounding them.

[From Haldamulla the very fine waterfall, over 400 feet in height, near **Lemastotta**, may be visited.]

A very steep ascent of about 8 m. brings us to the top of the pass at **Haputale** (R.H.), at an elevation of between 4000 and 5000 ft. The view hence is even grander than that from Haldamulla, but from partaking of a greater extent of the nature of a bird's-eye view it is less picturesque. The road leading northwards now begins again to descend, and soon reaches the small village of

120 m. **Bandarawella** (R.H.), which is said to enjoy the best and most equable climate in Ceylon. It is certainly a very delicious one, and no doubt one day, now that the railway is extended to this point, it will become

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the site of numerous villas and summer residences. A good hotel has been lately opened here. The road continues to descend for 14 miles to

134 m. **Dikwella**, from which point the road to Badulla is the same as in Rte. 2.

ROUTE 4

COLOMBO TO RATNAPURA, *via* PANADURA AND NAMBAPANE

(Rail and road.)

This is an alternative route to Ratnapura, which, though somewhat longer, is performed in the same number of hours as the previous route, owing to a part of it being by railway. It passes through very pretty country, and those who go no farther than Ratnapura are strongly recommended to go by one and return by the other of these routes.

The traveller proceeds as far as *Panadura* by the Southern Railway from Colombo (see Rte. 5), and thence proceeds by coach or private conveyance.

A few miles after quitting Panadura he crosses the Bolgoda Lake by a bridge, and at

10 m. reaches **Horana**. The R.H. here is built among the remains of an ancient Buddhist monastery, and on the opposite side of the road is the large and handsome Buddhist temple. It contains a bronze candlestick worthy of notice. It is about 8 ft. high and of remarkably fine workmanship.

28 m. **Nambapane** (R.H.) prettily situated. The road here approaches the Kalu Ganga river, along the bank of which it passes as far as

32 m. **Kiri Ela**, where the Kuruwitti river is crossed. The road now keeps at a greater distance from the river, though it follows its general course till it reaches

42 m. **Ratnapura** (see p. 449). Shortly before arriving at Ratnapura the Maha Saman Dewale is passed (see p. 449). The whole road is extremely beautiful and cannot fail, if the day be fine, to give pleasure to those passing along it. Fine views of Adam's Peak and the other principal points of the Central Mountains are to be obtained on this route.

ROUTE 5

COLOMBO TO GALLE, MATARA, HAMBANTOTTA, AND TISSAMAHARAMA

(Rail to Matara; thence special conveyance. Beyond Kirinde ride.)

The journey is worth making, at all events so far as Galle or Matara, for the sake of the coast scenery. As far as Matara it can be performed by rail, but it is unnecessary to say that much is lost by adopting this mode of travelling. The first six stations—namely, the Pettah, the Fort, Slave Island (the drive from Galle Face Hotel to this station is about ¼ m.), Kollapitiya, Bambalapitya, and Wellawatta, are all in the suburbs of Colombo.

At 7 m. **Mount Lavinia** sta. is the Grand Hotel, which was built by Sir E. Barnes, when Governor, as his Marine Villa. It stands on a rocky eminence close to the station. It is a very favourite place to stay at, and has first-rate accommodation.

17½ m. **Moratuwa** sta. is a very flourishing place. There is a good Anglican church here, built by the late M. C. de Soysa.

21 m. **Panadura** (R.H.) good, a flourishing village prettily situated on a narrow inlet of the sea. There is a handsome church in a style of pointed architecture well suited to the climate (see Rte. 4).

26 m. **Kalutara** (R.H.) excellent, is approached by a fine iron bridge over the Kalu Ganga. It is over 1200 ft. long, being composed of twelve spans of 100 ft. each. Kalutara is a large place, with a great air of cheerfulness and comfort. The R.H. is an excellent one and a good starting-point for the excursions which may be made over excellent roads into the very pretty country to the east of the town. There is an interesting Buddhist temple on the north side of the river.

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41 m. **Bentotta** sta. (R.H.) very good, was till lately the railway terminus, and from thence the journey to Galle had to be made by road. The drive is charming, always near and generally within sight of the sea, and passing under an uninterrupted grove of cocoa-nut and other trees. The district is extremely populous, and the traveller is rarely, if ever, out of sight of a house or two, while villages of greater or less size are of constant occurrence.

54 m. **Ambalangoda** sta. is a large and rapidly increasing village. The R.H. here is close to the sea, and has a good bathing-place among the rocks below it.

61 m. **Hikkaduwa** sta. (R.H.) There is a fine Buddhist temple here in a somewhat unusual position, approached by a long, narrow, and steep flight of stone stairs.

74 m. **GALLE** sta. ✱ was the principal port of call for vessels between Aden and the far East, before the completion of the breakwater at Colombo. The harbour at Galle is very small, and not very safe in rough weather. The entrance is so narrow as to be hardly visible until very near. The lighthouse is about 60 ft. high. To the E. there is a hill 2170 ft. high called the Haycock, and in the distance to the E.N.E. Adam's Peak, 7000 ft. high, is often seen. The landing-place at Galle is on the N. side of the harbour. The deep water comes close into the shore. All Saints' Church is about ½ m. from the landing-place. It is a handsome stone building of pointed architecture, and can seat 500 persons. The ramparts of the old fort form a charming promenade towards the sea. The population of the town according to the last census is 33,500.

The place is hardly mentioned in the native chronicles before 1267. Ibn Batuta, in the middle of the 14th century, calls it a small town. It was not till the Portuguese occupation that it rose to importance. When the Dutch succeeded the Portuguese, they greatly strengthened the fortifications, which had been vigorously defended against their admiral, Kosten. In the marriage treaty of the Infanta of Portugal with Charles II. of England, it was agreed that if the Portuguese recovered Ceylon they were to hand over Galle to the English, but they never did recover it.

The name of Galle is from the Cingalese, *galla*, a rock; but the Portuguese and Dutch settlers derived it from the Latin, *gallus*, a cock, and carved an image of a cock on the front of the old Government House, which dated from 1687. The environs of Galle are charming, and a number of pleasant and interesting excursions may be made among them. The scenery is always delightful, and there are many old and curious Buddhist monasteries to be explored. Buddhism is here seen in its best aspect. The monks are far more austere and more intelligent than in the Kandyian provinces, and the religion seems to exercise a greater influence over the lives of the people.

91 m. **Weligama** sta. (R.H.), a populous and thriving village, beautifully situated on the lovely little bay of the same name. Half a mile before entering the village on the rt.-hand side of the high road from Galle is a remarkable rock-cut colossal statue of a Cingalese king in perfect preservation. The statue is popularly styled that of the "Leper King," but the legends attached to it are obscure and contradictory.

The road continues along the sea-shore, through an almost uninterrupted grove of cocoa-nut trees which overshadow a constant succession of picturesque fishing-villages. The whole district is densely populated, and the drive one of the most charming character.

101 m. **Matara**, sta. ✱ the birthplace of Sir Henry Lawrence, 1806, a large and flourishing town of about 9000 inhabitants. The Nilawa Ganga is here crossed by a fine bridge. Matara itself is a particularly pretty and pleasing town, and is the residence of many of the oldest and richest Cingalese lowland families. In the fort there is a R.H. and a handsome clock tower.

Matara is the railway terminus. The traveller proceeds by carriage to

104 m. **Dondra**, a fishing-village situated on the southernmost point of

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Ceylon. There was here a stately temple, destroyed by the Portuguese, of which few fragments now remain. There is, however, in the modern vihara a fine gateway elaborately sculptured, and about half a mile to the north is a stone cell in perfect preservation. On the head itself, about a mile to the south of the road, is a magnificent lighthouse, erected at great cost in 1889.

The villages, though still frequent, now become fewer in number.

114 m. **Dikwella** (R.H.) good

125 m. **Tangalla**, a pretty little village with a remarkably good R.H. close to the sea.

North of Tangalla are the extensive irrigation works of the Kirima valley, and the large tank of Udukiriwella ; a few miles to the south of which is situated one of the oldest and most remarkable Buddhist monasteries in Ceylon—**Mukirigala**, an isolated rock rising abruptly from the plain, and honeycombed with caves and temples.

130 m. **Ranne** (R.H.) poor. About a mile before reaching it we see on the south a picturesque Buddhist temple on the summit of a high wooded rock.

The country now becomes bleaker and barer and the population far more sparse.

140 m. **Ambalantotta** (R.H.) fair, a small village on the banks of the Walawe river, a noble stream here shrouded in dense forest, and crossed by a long and picturesque wooden bridge.

Ten miles north of Ambalantotta are the head works of the Walawe irrigation scheme. A massive stone dam, recently constructed by the Ceylon Government, diverts part of the stream into a system of canals and channels which convey water for agricultural purposes for many miles on the west bank of the river. The road now passes through a desolate country to

149 m. **Hambantotta** (R.H.), the chief place of an Assistant Agency, a large town on a small bad harbour. Here are the headquarters of the district, a large gaol, the Assistant Agent's and District Judge's residences, the Cutcherry, Court-house, etc. Here too is one of the two chief salt manufactories in Ceylon. A great part of the population are Malays. In the immediate vicinity of the town are sandhills, which long threatened to overwhelm the town, and have in fact buried several streets, the old post office, and some other buildings. Their onward progress is now checked by the growth of a peculiar grass, and by plantations of the palmyra palm.

About 20 m. N.E. of Hambantotta is **Tissamaharama**, the oldest of the abandoned royal cities of Ceylon. Except as a place of pilgrimage, the site had been wholly abandoned till the restoration of the tank by the Ceylon Government. From this tank more than three thousand acres are now cultivated in paddy, and both population and the area under cultivation are annually increasing. The ruins are of great antiquity and interest. One of the oldest and largest of the dagobas, over 150 ft. high, which was in a very ruinous condition, has been entirely restored by the unassisted labour of the Buddhist population. There are several other very large dagobas, mostly in ruins, and some smaller ones in fair condition. The remains of large buildings are numerous, and the ruins of what is styled the King's palace, but is more probably the lower story of a many-storied monastery like the *Brazen Palace* at Anuradhapura, are specially worthy of notice. They consist of rows of huge monolithic columns, much larger than any at Anuradhapura or Pollonarua. Ruins are everywhere scattered through the dense forest, and excavations here would probably be better repaid than at any other spot in Ceylon

There are two ways of reaching Tissamaharama from Hambantotta—

(1) The easiest route is that by the high road to Badulla. On leaving Hambantotta, the great *lewayas*, or natural salt-pans, whence great amounts of salt, a Government monopoly, are annually taken, are passed. When the salt has formed in them they present the appearance of frozen lakes covered with snow of dazzling whiteness.

15 m. **Wirawila** (R.H.) The high road is here left, and about four miles of bad country road conducts the traveller to the Government bungalow above the tank, which does duty as a Rest-House.

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(2) A more interesting route is along the coast 21 m. to **Kirinde** (R.H.), a small port of picturesque appearance. There is a road thence to Tissamaharama, about 8 m. in length, which passes many remains of antiquity.

8 m. beyond Kirinde, along the coast, is **Palutupane** (R.H.), an excellent centre for shooting excursions, as elephants, wild buffaloes, bears, leopards, deer, and wild peacocks abound in the wild and unpeopled forests and plains around it. There are also antiquarian remains of considerable interest scattered through the jungle.

From Palutupane there is a track, good for horses, and generally passable for a rough bullock-cart, to Batticaloa (130 m.) (see p. 420). The forest scenery on the *Yala* river is very beautiful, and the whole route presents great attractions to the sportsman.

ROUTE 6

COLOMBO TO TRINCOMALEE BY NEGOMBO, PUTTALAM, AND ANURADHAPURA.

(Coach to Chilaw; thence by special conveyance.)

A steamboat goes daily, or almost daily, from Colombo to Negombo, and from Negombo to Colombo, by the canal, but it is usually both crowded and uncomfortable, and very slow.

The coach-road leaves Colombo by the *Bridge of Boats* (see p. 414), and turning to the left, proceeds by

13 m. **Jaela** (R.H.) to

23 m. **Negombo** (R.H.) excellent, a large and thriving town, picturesquely and singularly situated among lagoons and canals,—a true Dutch settlement. There is a picturesque Dutch gateway, which "improvers" have, happily, as yet failed to remove, and a banyan tree of magnificent dimensions. The whole district between Colombo and Negombo is densely inhabited. The innumerable villages are scattered through cocoa-nut woods, cinnamon gardens, and groves of jak fruit. The artist and the photographer can find at every corner of the countless roads and lanes an inexhaustible variety of vignettes of striking beauty. Leaving Negombo, the road crosses the Maha Oya by a fine bridge, about 400 ft. in length, and proceeds through luxuriant cocoanut groves and tobacco plantations to

36 m. **Maravila** (R.H.) good, a village rapidly increasing in size and importance. Near it is an enormous and very costly Roman Catholic Church. One of the most striking features on this route is the number and size of the Roman Catholic churches, erected for the most part by the people of the fishing-villages along the coast, who almost all profess that religion.

41 m. **Tinnipitiyawewa tank**, one of the most successful irrigation restorations of the Ceylon Government, is passed (rt.)

48 m. **Chilaw** (R.H.) good, another large town, seat of an Assistant Government Agency and of the District Court. Here again is another huge Roman Catholic Church. A large Hindu temple at Muniseram, in the neighbourhood, is worth a visit. There is a road from Chilaw to Kurunegala passing Dundegamma, and where there is a picturesque temple. 4 m. beyond Chilaw the great river Dedaru Oya is passed by an iron bridge lately erected. A bad road, through a sandy and uninteresting country, which, however, is being rapidly covered with thriving cocoa-nut plantations, leads to

59 m. **Battul Oya**, another large river, crossed by a ferry, and then continues its way through country of a similar character to

80 m. **Puttalam** (R.H.) poor, a considerable place, the headquarters of an Assistant Government Agent. What gives Puttalam its importance is the existence of the largest salt-pans in Ceylon. The whole island is supplied with salt from this place or Hambantotta. The process of manufacture, and the salt-pans, are well worth seeing, if the visit to Puttalam is made at the right season. Salt is a Government monopoly. It is manufactured here,

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and at Hambantotta, and thence retailed throughout the island.

A canal connects Puttalam with Negombo, but except between Chilaw and Negombo it is little used. It is, however, kept up for the transport of salt.

The road after leaving Puttalam strikes inland, and proceeds through a sandy and thinly-peopled country to

103 m. **Kala Oya** (R.H.) The *Kala Oya river* is here crossed by a bridge 55 feet above the ordinary level of the stream, which was nevertheless carried away by a flood in 1885.

127 m. **Anuradhapura** (see p. 456). The road from Anuradhapura to Trincomalee passes through

135 m. **Mihintale** (R.H.) (see p. 457). After leaving Mihintale, the road (constructed 1886) passes through a thinly-inhabited country, the villages, with their tanks and cultivation, being sparsely scattered through the forest.

160 m. **Horowapotane** (R.H.) A large tank and village.

177 m. **Pankulam** (R.H.) A few miles beyond Pankulam, on the rt. of the road, and half a mile from it, are the remarkable hot springs of Chimpiddi. They are nine in number, but though of different temperatures, rise close together in one ancient stone basin. They are considered equally sacred by Buddhists, Hindus, and Mohammedans, and the ruins of a dagoba, a temple of Vishnu, and a mosque stand together in the immediate vicinity.

192 m. **Trincomalee** (see p. 460).

ROUTE 7

Kandy to Jaffna by Anuradhapura

(To Matale by rail. From Matale to Dambool a horse-coach runs daily. From Dambool to Jaffna a bullock-stage also runs daily, performing the journey in about 70 hrs.)

The railway, which crosses the *Mahawella Ganga* by a fine bridge on leaving Kandy, takes us to

16 m. **Matale** terminus sta. (R.H.) good, a large and flourishing village beautifully situated. Tea-estates are rapidly extending in the neighbourhood of Matale, and the beauty of the scenery is consequently disappearing with equal rapidity; but the drive between Matale and Nalande is still very pleasing. The ground is well broken and beautifully varied with wood and cultivation, About a couple of miles out of Matale. only a few hundred yards from the road-side, is the remarkable Buddhist temple of **Alu Vihara**, which it is well worth stopping for a few minutes to visit. Huge masses of granite rock have, at some remote period, fallen from the mountains overhanging the valley. In the fissures of these boulders, at a considerable height above the road, the monastery has been constructed. It is difficult to imagine a site more picturesque, or more theatrical.

30 m. **Nalande.** The R.H. (good) is prettily situated under fine trees, the finest of which, a gigantic tamarind, the Public Works' Department has often striven to remove in order to improve the "symmetry" of the approach. A steep descent leads to a bridge; a path from which, of about ½ m. to the E., conducts the traveller to the ruins of a *Hindu temple* beautifully situated. The road for the first 5 m. after leaving Nalande is very pleasing, passing through fine open woods, among the trees of which peeps of bare rocky mountains and a rushing stream are obtained. At **Naula** a road to the W. leads to *Elahera*, the head works of an ancient irrigation system of colossal dimensions.

45 m. **Dambool** (R.H.) excellent, a large village immediately under the huge black rock in which is situated the **Cave Temple** that makes this place famous, but which presents no great attraction to those who have seen the cave temples of India. At the same time, Sir Emerson Tennent says of it, "from its antiquity its magnitude, and the richness of its decoration, it is by far the most renowned in Ceylon." There is a fine view from the top of the rock. The temple has large landed possessions in the neighbourhood.

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[If time permits, an interesting excursion may be made to the rock-fortress of **Sigiri**, to which the parricide King Kasyapa retired in the 5th century after obtaining the throne of Ceylon by the murder of his father, Dhatu Sena. This extraordinary natural stronghold, about 15 m. N.E. from Dambool, is situated in the heart of the great central forest, above which it rises abruptly, like the Bass Rock out of the sea. The journey is best performed on horseback, as the track after leaving the Trincomalee Road is rough. Otherwise it is necessary to take a bullock-cart, and the slowness of its progress necessitates a very early start. There are but few traces of the hand of man remaining upon the rock, except some galleries on the N.W. side and some frescoes high up in a cavity near its summit—accessible only with the aid of scaling ladders. The palace, the site of which is just traceable on the N.W. side, and the rock itself, are supposed to have been surrounded by a fosse,—a tank still exists on the S.W. side.]

3 m. after leaving Dambool the *Mirisgoni Oya* is crossed by a very high bridge. Immediately after passing it the road divides. The road straight on leads N.E. to Trincomalee (see Route 8); the branch turning to the left, N., is that for Anuradhapura and Jaffna, and passes over an undulating park-like country and past many newly restored irrigation works to

58 m. **Kekerawa** (R.H.) good.

[From Kekerawa an expedition should be made, 8 m. by good carriage-road, to the **Great Tank** of **KALAWEWA.** ✱ This magnificent sheet of water was originally formed by King Dhatu Sena about 400 A.D., who built a bund 6 m. long, 60 ft. high, and 20 ft. broad on the top. This bund retains the waters of two rivers, and forms a lake which even now, when the spill only reaches a height of 25 ft., has a contour of nearly 40 m. A great canal from one of the sluices of this tank carries water to Anuradhapura, a distance of 52 m., and supplies over 100 village tanks in its course. A few miles of the canal at the end nearest Anuradhapura were restored by Sir William Gregory nearly 20 years ago, but the tank itself and the remainder of the canal remained in ruin, as they had been for many centuries, till 1884, when the Ceylon Government decided to restore them. The work was completed at the end of 1887. The bungalow of the engineer in charge commands a fine view over the lake. The ancient spill, 260 ft. long, 200 ft. wide, and 40 ft. high, is still in perfect preservation ; the tank having been destroyed, not by any failure of the spill, but by an enormous breach on one side of it,—now covered by the new spill wall, a fine structure nearly 1000 ft. in length, which reflects much credit on its designer and builder, Mr. W. Wrightson, of the Ceylon Public Works Department. 2 m. W. of Kalawewa is the **Aukuna Vihara**, an ancient monastery in a wild and secluded situation, where is an enormous rock-cut standing statue of Buddha, 40 ft. high. The statue stands almost entirely free of the rock from which it is carved, and the right arm is raised and free from the body of the statue. At the foot of the bund are ruins of the very ancient city of **Vigitipura**.]

The road from Kekerawa passes for the most part through monotonous and uninteresting forest to

70 m. **Tirapane** (R.H.) 4 m. farther there is a division in the road. The branch leading due N. is the straight road to Jaffna through Mihintale; that to the N.W. proceeds in nearly a straight line to

84 m. **ANURADHAPURA** (R.H.) good. The traveller who contemplates a thorough examination of the ruins is advised to call on the Government Agent at the Cutcherry, from whom he will obtain all necessary information and assistance. Anuradhapura became the capital of Ceylon in the 5th cent. B.C., and attained its highest magnificence about the commencement of the Christian era. It suffered much during the earlier Tamil invasions, and was finally deserted as a royal residence 769 A.D. A small village has always remained on the site, but it is only since the constitution of the North

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Central Province, in 1872, by Sir W. Gregory, that any revival has taken place in this much neglected district. Since that date, hundreds of village tanks have been restored; famine and the dreadful disease called *parangi* (produced by the use of bad water and insufficient food) have been driven away, and the population is yearly becoming more prosperous and healthy.

With a few exceptions, the objects of interest at Anuradhapura may be divided into three classes—*Dagobas*, *Monastic buildings*, and *Pokunas*.

I. **Dagobas.**—A dagoba is a bell-shaped construction erected over some relic of Buddha or his chief disciples. It is always solid, and is surmounted by a cubical structure called the tee, which again is surmounted by a lofty spire. The number of dagobas in Anuradhapura is countless, and they vary in size from the enormous masses of the four great dagobas to tiny objects barely 2 or 3 ft. in diameter. The four chief dagobas are—

1. The *Ruanwelli Dagoba*, completed 140 B.C. Its diameter is 370 ft., but it does not retain its original altitude, having been much injured by the Tamils in different invasions. It is now only 150 ft. in height. The lower part of the structure and the platform on which it stands have been carefully cleared about the year 1873, and the various fragments of the so-called "chapels" put together and restored.

2. The *Abhayagiriya*. This is the largest dagoba in Anuradhapura. Its diameter is 357 ft., and its height when perfect was 405 ft. It has now lost great part of the pinnacle, and its present height is only about 330 ft. It stands on a grand paved platform, 8 acres in extent, raised some feet above the surrounding enclosure. The enormous mass of bricks in this structure baffles conception. Emerson Tennent calculates that they are sufficient to construct a town of the size of Ipswich or Coventry, or to build a wall 10 ft. high from London to Edinburgh. The tee on the summit having shown symptoms of falling, it, and what remained of the stump of the spire above it, have been put into a thoroughly safe condition by the Ceylon Government, but the lower part remains overgrown and untouched. It was completed 87 B.C. The summit can now be easily reached, and commands a magnificent view.

3. The *Jaytawanarama*, built 275 A.D., was of about the same dimensions as the Abhayagiriya. No restoration has been attempted here, but the trees which grew all over it have been cleared off its surface.

4. The *Miriswetiya*, though smaller than the foregoing, is remarkable for the unusually fine sculpture of its so-called "chapels." It is now being restored, chiefly at the expense of a Siamese prince.

Among the minor dagobas, the Lankarama and Thuparama, each surrounded by three circles of carved columns, are among the most remarkable and most elegant.

II. The remains of **Monastic Buildings** are to be found in every direction, in the shape of raised stone platforms, foundations, and stone pillars. The walls themselves between the pillars have usually disappeared. One of the most remarkable of these remains is to be seen near the R.H. It consists of 1600 stone pillars about 12 ft. high and only a few feet distant from each other, arranged in about 100 parallel rows. These pillars formed the lowest story of the famous nine-storied "Brazen Palace," or monastery, erected by King Datagamana about 400 A.D. But the clusters of pillars, with capitals more or less highly carved, and of platforms of pavilions in every direction for 10 m. are innumerable. Among the most remarkable is one called the Queen's Palace, the semicircular door-step of which is carved with a double procession of animals and studies of flowers.

III. The **Pokunas** are bathing-tanks, or tanks for the supply of drinking water. They differ from irrigation tanks in being wholly constructed of masonry or of cement. These too are countless in number, and are to be found everywhere through the jungle. The finest is the double bathing-tank

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in the outer circular road, into which elaborately carved staircases descend.

But there is one object of interest in Anuradhapura which does not come under any of these heads—**the sacred Bo tree** and its surroundings. This tree, of which only a fragment now remains, is probably the oldest historical tree existing. It was planted 245 B.C., and from that time to this has been watched over by a succession of guardians never interrupted. It stands on a small terraced mound, and is surrounded by a goodly number of promising descendants. The adjacent buildings are all modern, but the entrance to the enclosure possesses a fine semicircular door-step or "moon stone."

The large tanks of Nuwerawewa, Tissawewa, and Basawakulam, the two latter of which are filled from Kalawewa, have restored to the neighbourhood of Anuradhapura much of its former fertility.

[8 m. E. of Anuradhapura is **Mihintale** (R.H.), a rocky hill crowned with a large dagoba, and literally covered with the remains of temples, monasteries, and hermitages. Ancient stairs of many hundred steps lead to the summit, whence there is a very fine view over the forest plain, from which the great dagobas of Anuradhapura stand up like the pyramids or natural hills. The centre of attraction at Mihintale is *Mahindo's Bed*, the undoubted cell occupied by Mahindo, the apostle of Buddhism in Ceylon, and containing the stone couch on which he lay. It is difficult of access, but the view from it repays the exertion of reaching it.]

On leaving Anuradhapura, the road passes through uninteresting low jungle all the way to *Elephant Pass*. The stages are as follows :—

95 m. from Kandy (by direct road through Mihintale), **Maddawachchiya**, R.H., an insignificant village, but important as the point of junction of four main roads.

[A road hence N.W. leads to **Mannaar** (147 m.), passing the unfinished *Giant's Tank* and the magnificent masonry dam which was to divert the *Aruvi Aar* to fill it. Mannaar is a dreary spot commanded by an old Dutch fort, and only remarkable for the number of the African *Baobabs* which grow freely there, having probably been imported by Arabs in the Middle Ages.]

111 m. **Vavuniya-vilankulam**, a small town, the headquarters of the district, on the edge of a newly restored tank. Fair R.H.

120 m. **Irampaikkulam** R.H.

[Road branches off here to **Mullaittiva** on N.E. coast.]

132 m. **Kanakarayankulam** R.H.

142 m. **Panikkankulam** R.H.

154 m. **Iranamadu** R.H.

All these are small R.Hs., with a certain amount of rough furniture, but without linen or any stock of provisions.

The scrub gets lower and smaller, and the soil poorer and sandier, as we pursue the tedious straight road to

166 m. **Elephant Pass**. So named because here the herds of elephants were in the habit of coming from the mainland through the shallow water to the peninsula of Jaffna, which is now entered by a long causeway crossing the arm of the sea which all but divides the district of Jaffna from the remainder of Ceylon.

The R.H. is the old Dutch fort at the edge of the water,—quaint and picturesque.

174 m. **Pallai** (R.H.) We are now in a totally different region from that between Anuradhupura and Elephant Pass. The peninsula of Jaffna is the home of a busy, noisy, and closely-packed population. Every acre is cultivated and the garden-culture is of beautiful neatness. The fine road passes through a succession of large villages as it proceeds.

187 m. **Chavakachcheri** (R.H.) good, a large village surrounded by immense groves of the palmyra palm,

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which in this Province takes the place occupied by the cocoa-nut palm in the south.

201 m. **Jaffna** or Jaffnapatam, a large and flourishing town of 38,000 inhabitants, see of a Roman Catholic bishop.

The old *Dutch Fort*, of considerable size, is in perfect preservation, and is a good specimen of a 17th cent. fortification. Within it are the *Queen's House* (the Governor's residence when he visits Jaffna), an old *Dutch Church* containing curious tombstones, the residences of certain officials, and the prison. On the esplanade between the fort and the city stands a graceful *Clock Tower*, built in 1882. Many interesting excursions may be made from Jaffna, of which those best deserving mention are, perhaps, the following :—

1. To the American Mission Stations at Oodooville, Batticotta, and Kopay, where thousands of children are educated and much useful work done.
2. To Puttoor, where is a very remarkable well or tank of great depth, which is to all appearance inexhaustible and ebbs and flows slightly daily.
3. To Point Pedro, the northern port of Jaffna.

There are some interesting Hindoo temples at Jaffna and in its vicinity.

ROUTE 8

Kandy to Trincomalee (with excursion to Pollonarua).

(From Dambool a mail carriage drawn by bullocks starts daily for Trincomalee. The excursion to Pollonarua must be made on horseback.)

As far as *Dambool* this route is the same as Rte. 7.

On crossing the bridge over the *Mirisgoni Oya*, instead of turning l. to Anuradhapura and Jaffna (Rte. 7), the road proceeds straight on, and passing rt. the track to Sigiri (Rte. 7), continues chiefly through dense but poor forest, varied by one or two villages in the midst of small clearings, to

60 m. (from Kandy) **Habarane** (R.H.) The village, though small, is increasing since the restoration of its tank. There is a picturesque *Buddhist Temple* of considerable antiquity, in which are paintings of better design and execution than are usually found in such places. From the great rock by the tank a singular view is obtained over the great sea of forest to the N. and E., out of which rises with startling abruptness the rock pillar of Sigiri (see Rte. 7).

[From Habarane an extremely interesting excursion may be made to **Pollonarua** (32 m.), one of the ancient and deserted capitals of Ceylon. This expedition must be made on horseback, as the road is merely a rough bridle-path through the forest. After passing for about 18 m. through wood so dense that it is seldom the eye can penetrate more than a few yds. on either side of the path, **Mineri** is reached. The journey varies in length according to the state of the lake, which has to be skirted, and which varies in size considerably according to the season. This lake is all that remains of a huge tank, the bund of which still exists, but of which the sluices, though not destroyed, are now permanently kept open by fallen masses of masonry. The scenery of this lake is enchanting, and nothing can exceed the beauty both in form and colour of the mountain ranges to the S. There is a sort of shelter at the Gansabhawa tribunal in the village below the bund, but the traveller is strongly recommended to have some temporary shelter put up for him on the bund itself, where there is fresh air, and whence he can enjoy the exquisite views during a midday halt. Half way between Mineri and Pollonarua is the small lake of **Giritella**, also an abandoned tank, and also highly picturesque. The approach to **Pollonarua** (R.H.), like that to Mineri, varies considerably in length according to the height of water in the lake. On the bund is a R.H. overlooking the lake. The view is very similar to that from Mineri, and is of great beauty, though less so now than it was before some zealous public officer, in his desire that nothing

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should impede the view to the S., cut down a clump of trees on a projecting promontory, which must have formed a lovely foreground to it.

Pollonarua first became a royal residence in 368 A.D., when the lake of *Topawewa* was formed, but it did not take rank as the capital till the middle of the 8th cent. The principal ruins, however, are of a later date, being chiefly of the time of Prakrama Bahu, 1153-1186 A.D. It is now wholly deserted, and the masses of ruin, which are strewed for miles around, have to be sought in the dense jungle. The following are the principal objects of interest.

About 1 m. S. of the R.H. is the colossal rock-cut statue of **Prakrama Bahu**, a cast of which is to be seen in the Colombo Museum. To the W. lie the ruins of what appears to have been a strong tower, the probably wooden interior of which is wholly gone; and a little farther in the same direction are the royal pavilions and bathing-tank, ornamented by much elegant sculpture.

About ½ m. to the N. is a remarkable group of buildings: The **Dalada**, or tooth-shrine, a fine granite building in good preservation, and having much elegant ornament of quasi-Hindu design; the **Thuparama**, a large massive brick building, of which the front and the roof of the eastern part have fallen: the inner chamber preserves its vault, and is surmounted by a tower; the **Wate Dage**, a curious circular edifice on a raised mound, with 4 carved staircases, and a low stone terrace with an ornamental parapet of unique design; and the **Ata Dage**, a large temple much ruined. In the same immediate vicinity are the **Satmahal Prasada**,—a tower of seven stories of diminishing size; a **Buddhist "post and rail" enclosure**; and a little farther to the E. the **Vishnu Dewale**, a very ornamental structure of semi-Hindu design, in good preservation.

½ m. further N. is the **Rankot Dagoba**, built in the 12th cent. It is 200 ft. in height, with a diameter of 180 ft. The spire is very perfect; even the statues surrounding the drum being clearly discernible. Near it, but to the N., is the **Jetawanarama**, a temple 170 ft. in length, at the end of which is a statue of Buddha over 60 ft. in height. The **Kiri dagoba**, about 100 ft. high, the chunam coating of which is still very perfect, is in the immediate neighbourhood of this building.

Another ½ m. of jungle has to be traversed to reach the **Gal Vihara**, a spot where are a rock-cut figure of Buddha sitting, a colossal statue of Amanda, Buddha's favourite disciple, and a reclining figure of Buddha, 46 ft. long, cut out of the solid rock.

1 m. farther N. again is the **Demala Maha Saya**, a very large building, highly ornamented, of which the roof and upper part of the walls have fallen in. The débris was partially cleared away in 1886, when many interesting frescoes were found on the walls, but these have since to a great extent perished from exposure.

The dagobas of Pollonarua will not compare with those of Anuradhapura, but the buildings of the temples and other structures are in far better preservation. A huge red *lotus* grows in great profusion in the lake, probably the descendant of those cultivated for use in the temples and palaces of the city. Pollonarua seems to have been abandoned about the end of the 13th cent.]

75 m. **Alutoya** (R.H.), in the midst of the thick forest; not a bad sta. for sportsmen. The country is flat, and the jungle of such uniform character as to become very monotonous. Monkeys are certain to be seen crossing the road in large troops, during this portion of the journey.

92 m. **Kantalai** (R.H.), on the bund of the great tank of Kantalai, restored by Sir W. Gregory in 1875.

106 m. **Palampoddaru** (R.H.), on the edge of a stream in a very wild country.

116 m. **Trincomalee** (R.H.), a town with a fine harbour, on the **N.E.** coast of the island. It is built on the **N.** side of the bay, on the neck of a bold penin-

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sula, separating the inner from the outer harbour. The latter is about 4 sq. m. in extent, with very deep water. The place is well laid out, but the houses are poor. Pop. 10,000.

The town was one of the earliest settlements of the Malabar race in Ceylon. They built a great temple on the spot where Fort Frederick now stands. The building was destroyed by the Portuguese when they took the place in 1622, and the materials were employed to build the fort; but the site is still held in great veneration, and every week a Brahman priest, in the presence of a large crowd, throws offerings into the sea from a ledge near the summit of a huge precipice of black rock: a most picturesque scene. Since the expulsion of the Portuguese, European nations have held the place in the following order: Dutch, 1639 A.D.; French, 1673 A.D.; Dutch, 1674 A.D.; French, 1782 A.D.; Dutch, 1783 A.D.; English, 1795. It was taken by the English fleet after a siege of three weeks, and was formally ceded to Great Britain by the Treaty of Amiens in 1801.

Trincomalee is the principal naval station of the Indian seas. The dockyard is in the inner harbour, and there is deep water close to the best wharves. A large amount has lately been expended on the improvement of its fortifications.

ROUTE 9

A Sporting Tour

Such a tour as the following, of course, requires some degree of preparation. Though there are Rest-Houses on the route indicated, they are but few. They contain probably no furniture save a table and a bench or two, and are quite destitute of supplies. The traveller or sportsman will have to carry his own food, cooking utensils, bedding, and tent; and this will necessitate the employment of numerous porters, whose pace must regulate his own, though, if on horseback, he can get over the ground more rapidly than they do. If expense is not an object, it would be well to get temporary shelters of bamboo and leaf thatch put up at those places where there is no Rest-House, for the tent is but an indifferent protection against either fierce sun or heavy rain, and health may seriously suffer in consequence. Of course it is not supposed to be likely that any sportsman would make the *whole* of this tour, but it indicates a line of country any part of which would make a good centre for sport. The animals to be found are elephants, bears, leopards, deer, and in some places wild buffaloes; wild peacocks abound in the forests, and the tanks and marshes are full of wildfowl; they also swarm with crocodiles.

Starting from **Badulla** by carriage the road to **Bibile** is described in Route 2.

Here wheel conveyance must be abandoned, and the distance must be counted not by miles but in hours, the hour being calculated on the ordinary pace of a loaded porter.

6 hrs. **Nilgala** (R.H.) A small village with a little patch of paddy cultivation, situated most picturesquely on a river at the entrance to a wild and narrow pass.

4 hrs. **Dambegalla** (R.H.) A small village, in the vicinity of which irrigation works have recently been constructed.

3 hrs. **Meddegama** (R.H.) In a very pretty jungle country abounding with elephants.

5 hrs. **Nakelo** (R.H.) There is a picturesque Buddhist temple on the side of a mountain in the neighbourhood.

3 hrs. **Buttale** (R.H.) An oasis of cultivation in the jungle, due to the restoration of its ancient irrigation works. Everywhere through the forests the ruins of ancient systems of irrigation and other vestiges of civilisation are to be found.

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4 hrs. **Galge.** A mass of bare rocks rising from the jungle. There is no Rest-House here, and though some shelter may be obtained in caves, tents or a temporary house would be needed.

3 hrs. **Kateragam** (R.H.) A famous place of Hindu pilgrimage, to which worshippers were wont to resort from all parts of India, as, indeed, they occasionally still do. The pilgrimage was found to produce such mischievous effects in the spread of disease that the Ceylon Government has for many years endeavoured to check it, and it is now reduced to comparatively small numbers. Still, at the time of the annual pilgrimage, the temple and its vicinity form a picturesque and interesting sight. The temple itself is but an insignificant building, and a single gilt-metal tile forms the only relic of the golden roof for which it was once celebrated.

6 hrs. **Palutupane** (R.H.) (see p. 454). In the Southern Province.

4 hrs. **Yala River** (R.H.) (a mere hut). We are here in the midst of the best sporting country, and here begins the district in which wild buffaloes are still found. Good forest scenery on river.

3 hrs. **Uda Potana.** No Rest-House. About two hours from Uda Potana we reach the ford crossing the Kumbakan Aar, the boundary between the Southern and Eastern Provinces, and about an hour farther is **Komani** (R.H.), near a small village.

4 hrs. **Okanda** (R.H.) at the foot of a bare rock rising out of the sea of jungle. Peacocks are to be found in great abundance in the neighbourhood of Okanda.

5 hrs. **Naula** (R.H.), a small village.

6 hrs. **Lahugalawewa.** A restored tank; the haunt of many wild fowl. There is a Public Works Bungalow at the tank. Its accommodation is limited. Many elephants in the neighbourhood.

From this point an excursion of some days may be made through the wild country on the border of Uva and the Eastern Province. There are next to no villages, and the only accommodation, not specially provided for, would have to be found in the meagre hospitality of some secluded Buddhist monastery, of which a few are scattered through the forests. It is useless to indicate any particular route, as that would certainly be made to depend upon the reports received as to the haunts of wild animals at the time.

It may, however, be assumed that a return to comparative civilisation will be made at **Irrakamam**, a restored tank, where there is a Public Works Bungalow. In its vicinity are the scanty ruins of what was once an enormous dagoba, and a good road leads hence to Kalmunai on the coast, and thence to (22 m.) **Batticaloa** (see Rte. 2). The sportsman, however, will probably prefer to proceed through the jungles to **Amparai** and **Chadiyantalawa** tanks, both of which are swarming with crocodiles; and from the latter to

6 hrs. the river **Nemal Aar**, the boundary of the Eastern Province, on crossing which the traveller finds himself again in Uva.

5 hrs. riding along a good track will bring him back to **Nilgala**, from whence he may either return to Badulla the way he came, or by 6 hrs. Meddegama (R.H.) and 4 hrs. Alupota (R.H.) in a lovely position, rejoining the main road to Badulla at (2 hrs.) *Passara* (R.H.) see Route 2.

Anuradhapura and Trincomalee are also good centres from which to make sporting excursions.

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INDEX AND DIRECTORY FOR 1901

(R.) = Refreshment Room ; **D.B.** = Dak or Travellers' Bungalow ;
R.H. = Rest House ; **H.** = Hotel.

A

ABBOTABAD, **D.B.**, 212.

ABU (MOUNT). See *Mount Abu.*

ABU ROAD (R.), 119.
D.B. close to rly. sta. Ponies and other conveyances obtainable.

ACHILGHAR, 120.

ACHNERA **(R.)**, 167, 182.

ADAM'S PEAK, 446, 449.

ADAMWAHAN BRIDGE, 224.

ADONI, 333.

AGRA (R.), **D.B.** good, 167.
Hotels: *Laurie's Great Northern H.*, about 1 m. from rly. sta., best; *Castle & Imperial H.*; *H. Métropole.*
Banks: *B. of Bengal, The Uncovenanted B.*
Churches: *St. George's*, Cantonment, Matins daily, 7.30 A.M., Sunday 10 A.M., with H. C.; Evensong, 6 P.M.; *St. Paul's*, Civil Lines, 8 A.M., Matins with H. C. alternate Sundays; *St. Mathias's*, Agra Fort, 8 A.M., Matins alternate Sundays; *R. C. Cathedral* in Civil Lines.
Club: *Agra C.*, near Post Office.
Missions: *C.M.S.*, St. John's College.
Shops: *Shawl Merchants, Gold and Silver Embroidery*, Gunashi Lall and Sons, Jahori Bazaar; *Soap-stone, and Inlaid Marble Work*, Nulhoo Ram, opposite Agra College.

AHAR, 86.

AHMEDABAD (R.), 111.
No Hotel: D.B. 200 yds. S.W. of Church, just outside Delhi Gate; Good **Bedrooms** attached to the rly. sta. Refreshment Rooms.

AHMEDNAGAR (R.), D.B. 330.
Club good.
Golf Club.
Missions: *S.P.G.*, see p. 330.

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AJMERE (R.), 123.
Sleeping Rooms at the Rly. Sta. excellent. **D.B.**
Club: *Kaiser Bagh.*
Mission: *Medical* of U.F. Church of Scotland.

AJODHYA, 249.

AKOLA, 74.

AKYAB, D.B., 438.
Club: *Akyab Gymkhana Club*, Main Road.
General Stores: *Woodward and Co., Jacob and Co., Cohen and Abdul Kadir.*

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ALIGARH, 257.
D.B. Kellner's Refreshment and Sleeping Rooms.

ALIWAL, 196.

ALLAHABAD (R.), 36.
Kellner's Rooms, attached to the rly. sta., afford comfortable sleeping accommodation, and are perhaps the best place to stop at. Chota-hazri is provided in the rooms, but other meals have to be taken in the Rly. Refreshment Room.
Hotels: *Laurie's Great Northern H.*
Club: *N. W. P. Club.*
Missions: *C.M.S.*, St. Paul's Church; Divinity College.
Newspapers: *The Pioneer*, a daily paper, one of the most important in India; *The Pioneer Mail*, for readers in Europe. *The Morning Post.*

ALMORAH, 254.
D.B., but no hotels.
Houses are to be obtained on hire.

ALOR, 225.

ALUPOTA, **R.H.**, 462.

ALUTNUWERA, 447.

ALUTOYA, **R.H.** small, well situated for sportsmen, 460.

ALWAR (Ulwar), 130.
D.B. close to rly. sta. Application should be made beforehand to the Maharajah's Secretary for rooms, and for the use of a carriage, which is kindly put at the disposal of visitors (there is a small charge); also for permission to visit the Palace, Library, Treasury, and Armoury. There are **Rooms** at the Maharajah's private rly. sta. Travellers are sometimes allowed to occupy them on application to the Maharajah's Secretary, but they are not good, and there is no cook on the premises.
Mission: U.F. Ch. of Scot.

AMARAPURA, 429.

AMARAVATI, 360.

AMARKANTAK, 76

AMARNATH CAVE, 219

AMBALANGODA, **R.H.** first-class: good bathing-place, 452.

AMBALANTOTTA, **R.H.** fair, 453.

AMBARNATH, 28, 318.

AMBEPUSSA, 443.

AMBER, 128. See *Jeypore.*
(R.) at foot of hill.

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AMGAON (R.), 76.

AMMAYANAYAKANUR, 404.
D.B. comfortable, close to rly. sta., convenient for travellers to and from Palney Hills, Madura.

AMPARAI, 462.

AMRAOTI, 34, 74.
Waiting and Refreshment Rooms. Good **D.B.**

AMRITSAR (R.), 196.
D.B. poor. Travellers are recommended to take rooms and have chota-hazri here, but to have other meals at the rly. sta. close by.
Hotel: *Civil & Military H.*
Missions: *C.M.S.*, St. Paul's Church; Schools and Hospital.

ANADRA, **D.B.**, 121.

ANAGUNDI, 358.

ANAND, 110.

ANANDALE, 192.

ANDHOR, 88.

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ANURADHAPURA, R.H. good, 456.

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ARKONAM **(R.)**, 335.
Excellent sleeping accommodation at rly. sta.

ARRAH, **D.B.**, 47.

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ASENSOL, 51, 78.

ASIRGARH HILL-FORT, 34.

ASOKA'S PILLARS, 38, 142.

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Mail Communication with Calcutta. The mail train leaves Calcutta at 1 P.M., reaches Teesta at 8 A.M. next morning, and is at Jatrapur on the Brahmaputra the same afternoon. The mail steamer starts in connection with the train up-stream, *via* Dhubri, and reaches Gauhati the next evening, and Dibrugarh 3 days later.
Missions: *American Medical Mission* has several stations in Assam.

ASSAROREE, **D.B.**, 256.

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AURANGABAD, **D.B.** good, 65.

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BANDA **(R.)**, **D.B.**, 103.
Club: *Banda C.*

BANDARAWELLA, Good hotel, lately opened, 450.

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BANDIKUI **(R.)**, 129, 167.

BANDRA, 104.

BANGALORE (R.), 376.
Hotels: *West End H.* best, *Cubbon H.* (accommodation at these 2 hotels is above the average), *Bowring H.*, *Mayo H.*, *Cantonment H.*, *Polo Ground H.*
Club: *United Service C.*, 27 Residency Road.

BANKIPUR (R.), 48.
D.B. good, near rly. sta.
Bank: *Bank of Madras.*
Churches: *St. Mark's* and *St. Thomas's.*

BANSHANKAR, 314.

BARA, **D.B.**, 214.

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BARAKAR, 51.

BARAMGALLA, **D.B.**, 220.

BARAMULA, 217.
D.B. Good.

BARANG, 353.

BARCHANA, **D.B.**, 290.

BARDA HILLS, 164.

BAREILLY, D.B., 238.
Reynolds and Co.'s Refreshment Rooms at the rly. sta.
Club: *Bareilly C.*

BARNI HAT, **D.B.**, 274.

BARODA, 106.
Good Refreshment and Waiting Rooms and sleeping accommodation.
D.B. in camp, 1½ m. from rly. sta.
Churches: *Anglican*—consecrated by Bp. Heber, 1824; restored 1838. There are also R.C. and *Methodist Churches.*

BARRACKPUR, 62.

BARSI ROAD **(R.)**, **R.H.**, 331.

BARWA-SAUGAR, **D.B.**, 102.

BASSEIN *(Burma)*, 438.

BASSEIN ROAD, 104.
Waiting Room at rly. sta.
D.B. near ruins. Write to station-master for carriage.

BASTAMBADI, 288.

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BATTICALOA, R.H., 448.
Steamship Agents: *B.I.S.N. Co.*, W. T. Wambeck and Co.

BATTUL OYA, 454.

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BEAWAR, **D.B.**, 123.

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BELELI, 236.

BELGAUM (R.), 299.
D.B. ½ m. from sta.

BELIHULOYA, **R.H.** good, 422.

BELLARY (R.), D.B., 357.
Hotel: *Abraham's H.*

BELPAHAN, 77.

BELUNGALA HILL, 444.

BELUR, 360.

BENARES, D.B., 39.
Hotels: *H. de Paris*; *Clark's H.* both good.
Missions: *C.M.S.* (at Sigra), St. Paul's Church, College and Normal Schools.

BENTOTTA, **R.H.** very good, 452.

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Tata's new Hotel

BEYPUR, 368.
Steamship Agents: *B.I.S.N. Co.*, Andrew and Co.

BEYT, 164.

BEZWADA (R.)
D.B., 352, 358.
Is the junc. of the E. Coast Rly. (of which the first sod was cut in Oct. 1890) with the Bellary-Kistna (S. Mahratta Rly. Co.) and Nizam's Rlys.

BHAJA CAVES, 323.

BHAKKUR (R.), D.B., 225.

BHAMO, 430.

BHANDARA ROAD, **D.B.**, 76.

BHAUNAGAR, 155.
D.B. Horse and bullock shigrams to be had.

BHAYANDAR, 104.

BHEWANI, 165.

BHILSA, 87.

BHIMBER, **D.B.**, 220.

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BHOPAL (R.), 86.
D.B. near rly. sta.

BHUMTI, 164.

BHURTPUR, 167.
D.B. outside the Muttra Gate.

BHUSAWAL **(R.)**, 34, 73.

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BIBILE, **R.H.**, 448.

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BIDAR, 351.

BIJAPUR (R.), 304.
D.B. in mosque attached to the Gol Gumbaz, ½ m. from rly. sta., where **Tongas** are to be had. Clean, good meals, but should be ordered beforehand.

BIKANIR, 123.

BILASPUR (R.), 76.

BILESHWAR, 164.

BIMLAPATAM, 352.

BINA **(R.)**, 89.

BINDRABAN, 186.

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BOMBAY, 1.
Hotels: Men properly introduced can obtain accommodation at most of the clubs; *Great Western H.* (comfortable, recommended) *Apollo Bandar H.*, both in Apollo Street; *Watson's Esplanade H.*, good position close to Secretariat: this hotel has an Annexe, where travellers will probably be more comfortable than at the hotel itself; *The Gymkhana H.* in the Fort, small; *Camballa H.*, on Camballa Hill (best for a lengthened stay).

Restaurants: *Victoria Station Restaurant; The Apollo*, Apollo Bandar; *Cornaglia* late *Peliti* (confectioner), 83 Meadow St.

Agents: *Messrs. King, King and Co.*, Standard Buildings, Hornby Row (branch of *Henry S. King and Co.*, 65 Cornhill), *Watson and Co.*, 8 Hornby Road, *Grindlay, Groom and Co.*, Elphinstone Circle. These firms undertake all business in connection with travelling and financial arrangements, forwarding of goods, engaging of native servants, etc., in India.

Thos. Cook and Son, Rampart Row, supply all kinds of information about excursions and tours in India, and provide circular tickets, etc.

Bands: On certain days of the week at the *Yacht Club* and on the *Esplanade*, a favourite promenade; also at *Victoria Gardens*, Byculla, on Saturday.

Bankers: *Bank of Bombay*, Elphinstone Circle; *Chartered Bank of India*, Elphinstone Circle; *Hong-Kong and Shanghai Bank*, Church Gate St.; *National Bank of India*, Rampart Row.

Baths: Salt-water *Swimming Baths* on *Back Bay*, and at *Breach Candy*. The swimming bath is 60 ft. by 30 ft., and from 4½ ft. to 10 ft. deep. The subscription is a rupee a month, and those who do not subscribe pay 2 annas for each bath. Bathers can have coffee and cigarettes. The baths are open for subscribers on Sund. before 8 A.M.; on Tues. and Frid. before 10 A.M.; and for ladies on Mon. and Thurs. before 10 A.M. At other hours non-subscribers may bathe.

Booksellers: *Thacker and Co., Ltd., A. J. Combridge and Co.*, both in Esplanade Road.

Chemists: *Kemp and Co.*, corner of Church Gate St. and Elphinstone Circle; *Treacher and Co.*, Esplanade Road; *Phillips and Co.*, Esplanade Road; all three have establishments at Byculla; *Taylor and Co.*, Esplanade.

Churches, etc., see pp. 9 and 10.

Clubs: *Byculla Club*, Bellasis Road, Byculla, with sleeping accommodation attached. Strangers admitted as hon. members.

Bombay Club, 26 Esplanade. The entrance fee, 100 rs., monthly subscription, 6 rs. Strangers admitted as hon. members. Enquire at Club for price of rooms. The cuisine is good.

Yacht Club, on the Apollo Bandar, overlooking the bay. Subscription for Strangers admitted as members, 16 rs. a month. Ladies are admitted when accompanied by a member or hon. member. 200 rs. entrance fee for permanent membership, and 6 rs. a month.

The Bombay Gymkhana and *Golf Club*, Queen's Road. Subscription, 4 rs. a month.

Ladies' Gymkhana, The Ridge, Malabar Hill, with lawn tennis and badminton grounds. A favourite resort in the evenings. Fine view over Back Bay. Hon. members admitted.

Consuls: *American*, Mr. W. T. Fee, Ezra Building, Apollo Bandar. There are representatives of most other nations.

Conveyances: A carriage, with a single horse, will cost 5 rs. a day, with 2 horses, 10 rs., but there are plenty of carriages in the streets to be hired by the trip at moderate fixed fares.

Dentists: *Bromley and Campbell*, Dean Lane.

General Stores: *Treacher and Co.*; *Bolton and Co.*, Esplanade; *Army and Navy Stores*, Apollo St.; *Phillips and Co.*, **Esplanade**.

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Hairdressers: *Fucile*, under Bombay Club.

House Agent: *E. Flower*, Hummam St.

Libraries: *Asiatic Society Library* in the Town Hall; the *Sassoon Institute*, Esplanade, adjoining Watson's H. (strangers can join the lending library for a week).

Markets: *Crawford*, for fruit, vegetables, flowers, poultry, meat, etc.

Cloth, in Native Quarter, Shaik Memon St.

Cotton, Cotton Green, Colaba.

Copper, close to Mombadevi Tank, Native Quarter.

Opium, there is no definite market-place, but business is transacted in the streets of the Native Quarter.

Medical Men: *Dr. Sidney Smith*, Mazagon; *Dr Dimmock*, *Dr. Childe*, *F. A. Foy*.

Merchants: for *Wood carving*, *Inlaid work*, *Silks*, and *Embroideries*, Tellery and Co., Esplanade Road (very good), and also at the shops in Kalbadevi Road and the adjoining streets.

Milliner, Dressmaker, etc., *Miss Watson*, Esplanade Road; *Laidlaw and Whiteway*, Esplanade; *Badham and Co.*

Missions, etc., see p. 10.

Newspapers: There are two leading English papers in Bombay, the *Times of India* and the *Bombay Gazette*, besides a number of native papers. The *Advocate of India* is an English evening paper.

Oculist: *Dr. Herbert.*

Opticians: *Lawrence and Mayo*; *Marcks and Co.*—both in Esplanade Road.

Outfitters: *Badham and Pile, Limited*; *Watson and Co.*; *Laidlaw and Whiteway*; *Hoar and Co.*—all in Esplanade Road.

Photographers: *F. Ahrle*, Esplanade Road: *Bourne and Shepherd*, Esplanade Road; *Taurines*, Meadow St.

Railways: There are two lines out of Bombay—

(1) The *Great Indian Peninsula Rly.* (known as the G. I. P.) from Victoria sta., for Calcutta, Jubbulpore, Allahabad, Benares, Cawnpore, Lucknow, Agra and Delhi, Indore, Nagpur and Poona, Madras, and the south. Express trains to Calcutta *via* Jubbulpore take 46 hrs., those *via* Nagpur take 48 hrs.

(2) The *Bombay, Baroda, and Central India Rly.*, for Ahmedabad, Kattywar, Rutlam, Chitor (for Oodeypore), Ajmere, Jeypore, Agra, Delhi, Lahore, and the north. Travellers stopping in or near the Fort, may start from Church Gate St. sta. or from *Colaba*. Those at Malabar Hill or Byculla, from Grant Road sta.

Steamship Agencies: *Peninsular & Oriental S.S. Co.*, 3 Rampart Row. Steamers every week to Aden, Ismailia, Port Said, Brindisi, Malta, Gibraltar, Plymouth, and London; and every fortnight to Venice, Marseilles, Colombo, Madras, Calcutta, Straits Settlements, China, Japan, and Australia.

British India S.N. Co., Mackinnon, Mackenzie and Co., Green St., for Calcutta, and coast ports, Karachi, Persian Gulf, Burma, and E. Coast of Africa.

Hall Line, Edward Bates and Co., Elphinstone Circle.

Clan Line, Finlay, Muir and Co.

Messageries Maritimes, 29 Esplanade Road.

Nav. Gen. Italiana, Florio, and Rubattino United Cos., F. C. Barbaro, Sassoon House.

Austro-Hungarian Lloyd's S. N. Co., H. von Hoffer, 50 Church Gate St.

Wilson Line of Steamers, Finlay, Muir, and Co., Commercial Road. To Karachi, Middlesbro' or Hull every fortnight.

Anchor Line of Steamers, W. and A. Graham and Co., Graham's Buildings; and T. Cook and Son.

Stores: *Army and Navy*, Apollo Bandar, convenient, well supplied (branch of the London establishment).

Theatres: The *Gaiety* and the *Novelty*, near the Victoria sta. at the S. end of Esplanade Market Road, and the *Native Theatre* in Grant Rd.

Tourist Office: *Messrs. T. Cook and Son*, opposite Esplanade H., are also agents for rly. tickets and all kinds of information in connection with excursions and tours (*e.g.* to Elephanta and Kanhari). "Cook's Indian Tours," a pamphlet (1s.), containing full information about tours, price of tickets, etc., will be found very useful.

Tramways run from end to end of Bombay, and extend from *Colaba* and the *Fort* to *Grant Road*, to *Parell*, and to the *Docks*.

Wine Merchants: *Phipson and Co.*; *Treacher and Co.*, and *Bolton and Co.*—all in Esplanade Road.

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BURHANPUR, 34.

D.B. in city (Barrack Square), poor.

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D.B. near Fort. Hotel.

C.

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Hotels: The *Grand H.* good, *H. Continental*, both in Chowringhee; *The Great Eastern H.*, *Spence's H.* moderate, *H. de Paris* (*Bonsard's*), Dhurrumtolla.

Boarding-Houses are numerous, and are often preferred to hotels, especially for a lengthened stay in Calcutta. The approximate charges are 150 rs. a month, or 5 rs. a day, for board and lodging (wine not included). In the height of the season, about Christmas time, charges sometimes run up to 8 rs. and 10 rs. a day. Meals are taken together as a rule, but in some houses suites

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or single rooms may be engaged, with meals served in private.

Boarding Houses: *Mrs. Walter's*, 6-9 Russell Street, is recommended; *Mrs. Pell's*, 1 Little Russell Street, 9 Middleton Row; *Mrs. Monk's*, 11 Middleton Row, 15 Chowringhee, 13 Theatre Road; *Mrs. Day's*, 1 Theatre Road, 15 Chowringhee; Mrs. Baily, 10 Middleton Row.

Restaurant and Confectioners: *Peliti*, 10 Esplanade, E.; *Gt. Eastern H.*

Bankers and Agents: *Gillanders, Arbuthnot, and Co.*, Clive St.

Grindlay and Co., Hastings St.

King, Hamilton and Co. (Branch of Henry S. King and Co., 65 Cornhill), undertake all business in connection with travelling and financial arrangements for travellers in India.

T. Cook and Son, 11 Old Court House Street, supply all kinds of information about excursions and tours in India, and provide circular tickets, etc.

Banks: *Bank of Bengal*, 3 Strand; *Agra B.*, Mangoe Lane; *Ch. Bk. of India, Australia and China*, 5 Council House St.; *Merc. Bk. of India, Limtd.*, 28 Dalhousie Sq.; *Delhi and London Bk.*, 4 Council House St.; *Hong-Kong and Shanghai Bkng. Corpor.*, Dalhousie Sq.; *National Bk. of India*, Council House St.

Bath: An excellent *Swimming Bath* on the Esplanade, admission through members.

Booksellers and Stationers: *Thacker, Spink, and Co.*, Government Place; the best in India, and excellent. *W. Newman and Co.*, Dalhousie Sq.

Chemists: *R. Scott Thomson and Co.*, 15 Government Place, E.; *Bathgate and Co.*, Old Court House St.; *Smith Stanistreet*, Dalhousie Sq.

Churches: (ANGLICAN)—*St. Paul's Cathedral*; *St. John's Church*, formerly the cathedral; *The Old Church* (C.M.S.); *St. Peter's*, in the Fort; *St. Thomas's* (the Free School Church).

(CHURCH OF SCOTLAND)—*St. Andrew's*, Dalhousie Sqr., *U.F. Church of Scotland*, Wellesley Sq., Manse, Park St.

NONCONFORMIST: The *Wesleyan Church*; the *Baptist Chapel*, Lal Bazar and Circular Road; Congregational *Union Chapel*, Dhurrumtolla & Hastings; *American Meth. Episcopal*, Dhurrumtolla.

Clubs (Miscellaneous): *India Club*, 67 Bankshall St.

New Club, 46 Park St.

Saturday Club, Wood St. For games and amusements. Ladies can become members as well as men.

Golf Club, established 1829. Links on the Maidan: there are two courses of 9 holes each.

Clubs (Residential): *Bengal Club*, 33 Chowringhee Road, S. side of Esplanade. The houses, 1 Park St., and 1 and 5 Russell St., are fitted as chambers for residents; 33 Chowringhee Road, contains bedrooms for members. The Club-house was formerly the residence of Mr. T. B. (afterwards Lord) Macaulay. Members of this Club are hon. members of the *Madras, Byculla, Hong-Kong*, and *Shanghai Clubs, & vice versa.*

The United Service Club, 31 Chowringhee Road. Attached to it are the houses 1, 2 and 3 Kyd St. and 56 Park St.

German Club, 40 Free School St.

Consuls: American, 3 Esplanade Row, E.

Conveyances: Carriages can be hired at from 5 to 10 rs. a day. Cabs (commonly called *ticca garis*) are plentiful, charges moderate.

Dentists: *Mr. Woods*, 25 Chowringhee Road; *J. Miller*, 35 Chowringhee Road; *Watson*, Wellesley Pl.

Drapers: *Francis Ramsay & Co.*, Govt. Pl.; *Francis Harrison, Hathaway & Co.*, Govt. Pl.; *Whiteway & Laidlaw*, Chowringhee; *Moore & Co.*, Esplanade; *Phelps & Co.* Old Court House St.

Jewellers, Silversmiths, and Watchmakers: *Hamilton and Co.*, Old Court House St.; *Cooke and Kelvey*, Old Court House St.; *Boseck and Co.*, Wellesley Pl.

Lady Doctors: *Miss Baumler*, 15 Chowringee.

Medical Men: *Dr. A. Crombie*, 47 Park St.; *Dr. C. H. Joubert*, 6 Harrington St.; *Dr. Charles*, 7 Park St.; *Dr. R. C. Sanders*, 36 Chowringhee Road; *Dr. Coulter*, *Dr. A. Caddy*, 2½ Harrington St.; *Dr. E. F. Greenhill*, 3 Russell St.

Missions: *Oxford Mission*, 42 Cornwallis Street. The clergy have charge of a Boys' High School, an Industrial School for Natives, and St. James's School for Eurasians—all in the town; and of village schools in the Sunderban, 3 m. off. The Superior is Principal of Bishop's College, Circular Road.

S.P.G. 224 Lower Circular Road.

The *Clewer Sisters*, working since 1881, nurse the General Hospital, Medical Staff Hospital, and Eden Hospital; and have charge of the Canning Home for Nurses, European Girls' Orphanage, and Pratt Memorial School. In 1890 they took over from the *Ladies' Assocn.* (*S.P.G.*) their work in the rice-fields.

C.M.S., 10 Mission Row, Divinity School; Old Church; Trinity Church; and Christ Church, Boys' and Girls' Schools.

Church of Scotland, Cornwallis Square.

U.F. Church of Scotland, 2 Cornwallis Square.

Baptist Mission Society, 42 Lower Circular Road.

Native Booksellers: *S. K. Lahiri and Co.*, 54 College Street; *Shambhu Chandra Addy*, Wellington Street.

Newspapers: *The Englishman*, 9 Hare St., the leading paper in Bengal; *Indian Dy. News*, 19 British Indian St.; *Statesman*, 8 Chowringhee Road; *The Asian* and *The Indian Planters' Gaz.*, both devoted to sport and planting interests. The leading Native papers in English are—*The Hindu Patriot, Indian Mirror, Amrita Bazar Patrika.*

Opticians: *Lawrence and Mayo*; *Solomons and Co.*; *N. Lazarus.*

Outfitters: *Gt. Eastern Hotel Co.*; *Ramsay, Wakefield and Co.*; *Whiteway, Laidlaw and Co.*, 7 Esplanade, East.

Photographers: *Johnston and Hoffmann*, 22 Chowringhee Rd.; *Bourne and Shepherd*, 8 Chowringhee Road.

Photographic Apparatus: *W. Newman and Co.*

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Dalhousie Sq., *John Blees*, 2 Hare St.

Railways: The E.I.R. Sta. at *Howrah*, for Bombay *via* Jabalpur, Delhi, Agra, etc. The Eastern Bengal R. Sta. at *Sealdah*, for Darjeeling, Dacca, and places in Assam. There are two lines to Bombay. That by Jabalpur takes 46 hrs., and that by Nagpur 48 hrs. There is now direct communication between Calcutta and Madras by the East Coast Railway.

Societies: *CHARITABLE AND RELIGIOUS.*—Besides the above-mentioned Societies, the following have their Indian headquarters in Calcutta—*The Additional Clergy Socty.*; *The Methodist Episcopal Mission; The London Missionary Socty.; The Wesleyan Missions;* several special *Zenana Missions.*

SCIENTIFIC, ETC. —*The Asiatic Society*, Park Street, founded by Sir William Jones; *The Microscopical Soc.*; *The Photographic Soc.* have rooms in the same building; *Geology, Ethnology, Mineralogy, Natural History, Archæology*, are well represented in the *Indian Museum* in Chowringhee Rd.

Steamship Agencies (General):

P. & O. S. N. Co., Supt., E. Trelawny, 19 Strand. Steamers every fortnight for Colombo, Aden, Ismailia, Port Said, Marseilles, Plymouth, and London; also for Bombay, China, Japan, Australia, etc. Special attention is called to the second saloon accommodation of this Company's steamers, and the improved arrangements for the comfort of passengers by that class.

British India S. N. Co., Mackinnon, Mackenzie and Co., 16 Strand, for London, Colombo, coast ports, Karachi, Persian Gulf, Burma, Straits Settlements, and Australia *via* Torres Straits.

City Line of S.S., Gladstone, Wyllie and Co., Clive St.

Clan Line Steamers, Finlay, Muir and Co., Clive Street, 2d class accommodation specially good.

Messageries Maritimes, 19 Strand.

Austro-Hungarian Lloyd's S. N. Co., D. Sassoon and Co., Clive St.

Anchor Line, Graham and Co., 9 Clive St.

Steamship Agencies (Local):

River S. Nav. Co., Macneill and Co.

Orissa Carrying Company's Steamers, Macneill and Co., plying between Calcutta and Chandbally.

Asiatic S. N. Co., Turner, Morrison and Co., 6 Lyon's Range, excellent, accommodation for 1st class, 2d class, and deck (natives) passengers.

Anglo - Indian Carrying Co., Balmer, Lawrie and Co. (proprietors), packages, baggage, etc., to or from England.

Tailors: *Ranken and Co.*; *Ramsay, Wakefield and Co.*; *Harry Clark; W. H. Phelps and Co.; Harman and Co.*; *Badham Bros.*, all in Old Court House St.

Theatres: *The Corinthian*, Dhurrumtolla; *The Royal*, Chowringhee Road; *The Opera House*, Lindsay St. *Native Theatres* are chiefly in Beadon St.

CALICUT, 367.
Hotel: *Mr. P. Canaren's H.*, on the Beach. Good D.B.
Steamship Agents: *B.I.S.N. Co.*
CAMBAY, 110.
CAMPOLI, 319.
CANNANORE, 366.
D.B. good.
CASHMERE, 208, 211, 215. (See Srinagar).
CASTLE ROCK (**R.**), 301.
CAUVERY FALLS, 379.
Dak Bullocks on previous notice to Dep. Commissioner of Bangalore District.
CAWNPORE, 260 (**R.** good).
Hotels: *Civil and Military*, good: the best; *Empress H.*, *Victoria H.*, *Kellner's Refreshment Rooms.*
Club: *Cawnpore C.*, Mall.
Missions: the *S.P.G.* (Mission House, Christ Church) have charge of Christ Church School, Generalganj School, and a Girls' Boarding School.
The *Ladies' Association* (*S.P.G.*), have 6 schools and work in the zenanas.
CHADIYANTALAWA, 462.
CHAGOTI, **D.B.**, 217
CHAIBASA, 78.
CHAKARDARPUR, 78.
CHAKRATA, **D.B.**, 257.
CHALISGAON, 71.
CHAMAN, 236.
CHAMBA, **D.B.**, 199.
CHAMPA, 77.
CHAMPANIR, 109, 110.
CHAMUNDI HILL, 386.
CHANDA, D.B., line to Warangal in progress, 74.
CHANDAUSI (**R.**), 239.
CHANDERNAGORE, 51, 65.
Two Hotels in Fort.
CHANDIL, 78.
CHANDNI, 34.
CHANDOD, 109.
CHANDPUR, 277
CHANDRAGIRI, 335, 362.
CHANGAS SERAI, **D.B.**, 220.
CHANROYAPATNA, 362.
CHAPPA RIFT, 235.
CHATACK, **D.B.**, 277.
CHATRAPUR, 353.
CHATTISGARH, 77.
CHAVAKACHCHERI, **R.H.** good, 458.
CHAYA, 164.
CHENKALEDI, **R.H.**, 448.
CHEPAL, 257.
CHERAT, **D.B.**, 213.
CHERRA-PUNJI, 277.
D.B. commodious, with servants.
Pony Tonga Service (each seat, 30 rs.) to Shillong; 48 hrs. notice to manager at Shillong.
CHICACOLE, 353
CHIDAMBARAM, 396.
D.B. 1½ m. from rly. sta.
CHILAW, **R.H.** good, 454.
CHILIANWALA, 209.
CHILKA LAKE, 353
CHINCHWAD, 324.
CHINDWIN, 439.
CHINGLEPUT (**R.**) **D.B.** good, 392.
CHINSURAH, 64.
CHITOR, 82.
D.B. 1 m. from rly. sta., belonging to Oodeypore Raja, good.
For an order to see the fort, and for the use of an elephant, a week's notice should be given to the Resident at Oodeypore.
CHITTAGONG, 277
CHITTAPUR, 345
CHORAL, 80.
CHOTA-NAGPUR, 78.
Missions: **Headquarters** of *Trinity College Dublin Mission*, see also p. 78.

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CHOWMOOK, 221.

CLIFTON, 233.

COCANADA, 352.

COCHIN, 369.
Hotel: *Family H.*; D.B. fair.

COIMBATORE, D.B., 387.

COLOMBO, 441.
Hotels: *Grand Oriental H.* (usually known as the G.O.H.), one of the best, if not the best, in the E.
Galle Face H., quieter and in a pleasanter situation than the G.O.H., close to the sea, a little more than 1 m. from the landing-place. There is a swimming bath attached to the hotel. *Bristol Hotel*, good.
The *Grand Hotel* at *Mount Lavinia*, 2 hrs. distant by rail from Colombo, is much frequented by visitors. It is delightfully situated on a promontory overlooking the sea. *H. Bristol.*
Churches: (CATHEDRAL)—*S. Thomas*, Matwal; *S. Peter's*, The Fort; *Christ Church*, (*C.M.S.*); *Trinity Church*, Maranda; *S. Michael's*, Polworth: and others.
(*R. C. CATHEDRAL*)—*St. Lucia*, and many others.
(*CHURCH OF SCOTLAND*)—*St. Andrew's*, The Fort.
(*NONCONFORMIST*) — *Wesleyan*, Pettah; *Baptist*, Cinnamon Gardens. *Dutch Church*, Wolfendahl, and others.
Clubs: the *Colombo C.* on the Galle Face.
Golf C. with links on the Galle Face.
Doctors: *J. B. Spence*; *A. D. Murray*; *J. Rookwood.*
English Merchants, Booksellers, Stationers, etc.: *H. W. Cave and Co.* (also agents for Henry S. King and Co., London).
General Outfitters: *Cargill.*
Ivories, Tortoiseshell Jewellery, Moon-stones, etc.: *D. F. de Silva*, Chatham St.
Missions: *S.P.G.*, St. Thomas's College; *C.M.S.*, Galle Face; Christ Church; St. Luke's and several schools.
E. Grinstead Sisters (Mission House, at Polwatte), have charge of schools and Orphanage, and undertake **Private Nursing** in any part of the island.
Steamship Agencies:
P. & O. S. N. Co., office opposite the G.O.H. *Agent*, F. Bayley. Fortnightly mail service to and from London, the Continent, and Sydney, stopping at all the chief ports; fortnightly service also to Bombay, Calcutta, Straits Settlements, China, and Japan.
Orient Line. Agent, Whittall and Co. Fortnightly mail service to and from London and Sydney, stopping at all chief ports.
British India S. N. Co. Agents, Alston, Scott, and Co. Fortnightly service to and from London; weekly to Calcutta, Bombay, and Madras.
Clan Line. Agents, Aitken, Spence, and Co.
Anchor Line. Agents, Delmege, Reid, and Co.

COMILLA, 277

COMPANYGANJ, 277.

CONJEVERAM, 392.
No D.B. here, but good waiting room at sta. Conjeveram can be visited from Chingleput or Arkonam.

COONOOR (R.), 388.
Hotels: *Davidson's H.*, *Gray's H.*, *Hill Grove H.* (all good).
For tongas see Mettupalaiyam.

COORLA, 27.

CORANADU, 397.

CUDDALORE, D.B., 395.
Steamship Agents: *B.I.S.N. Co.*, Parry and Co.

CUDDAPAH (R.), D.B., 334.

CUMBUM (R.), 358.

CUTTACK, D.B., 289, 353
Club: within the Fort enclosure.

D.

DABHEJI, 231.

DABHOI, 108.

DABO, 230.

DABOK, 84.

DACCA, 275.
D.B. near Church.
Club: *Dacca C.*

DAKOR, 110.

DALHOUSIE, 199.
Hotels: *Strawberry Bank H.* (best), *Old Dalhousie H.*, *Bull's Head H.*
Between Pathankot and Dalhousie it is most convenient to sleep at the D.B. Doneira.

DAL LAKE, 218.

DAMAN ROAD, 105.
D.B. beyond town, at mouth of river, good.

DAMBADENIYA, 444.

DAMBEGULLA, R.H., 461.

DAMBOOL, R.H. excellent, virtually an hotel, 455.

DAM DIM, 270

DAMODAR RIVER, 53.

DAMOOKDEA, 270.

DARJEELING, 271.
Hotels: *Boscolo's Grand H.* and *Woodlands H.*, both good, with fine views; *Rockville H.* (Mrs. Monk) open all the year, good; *Grand H. Drum Druid*, the Mall; *Darjeeling H.*
Boarding Houses: *Ada Villa*, *Rose Bank*, *Gresham House.*
Club: *Darjeeling C.*, Auckland Road.

DATAR PEAK, 160.

DATIA, 102.

DAULATABAD, 68.
Station for Ellora; see Ellora in index.

DEBARI, for Oodeypur, 84.

DEDUR, R.H., 221.

DEDURA OYA, 454.

DEESA, D.B., 119.

DEHRA DUN or DOON, D.B., 256.
Hotel: *Victoria H.*
Club: *Dehra Doon C.*
Rly. in contemplation from Hardwar.

DELHI, 132.
Kellner's Refreshment and Sleeping Rooms in the rly. sta.; chota-hazri served in bedrooms; other meals in the refreshment room below; good cuisine (write beforehand.)
Hotels: *Metropolitan H.* (Maiden Bros., managers), near St. James' Church, the best; *Grand H.*, close to the rly. sta. (Mrs. Culverhouse), well spoken of; *Laurie's H.*, outside the city; *Ludlow Castle H.*, near the Ridge.
Dealer in Indian Curios: *S. J. Tellery*, not far from the Cashmere Gate.
Merchants: Shawls, Embroideries in gold and silver; *Motee Ram*, Chandni Chauk, near Museum.

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DEOGAON, D.B., 65.
A good place to break the long drive from Nandgaon to Roza for the Ellora caves. The tonga service is not good.

DEOLALI, 28.

DERA GHAZI KHAN, 224.

DERA ISMAIL KHAN, D.B., 213, 222.

DEWAL, **D.B.**, good, 217.

DHANASI, 238.

DHAR, 80.

DHARAMSALA, D.B., 290.

DHARMPUR, 190.
D.B. good.

DHARWAR (R.), D.B., 317.

DHOLA (**R.**), 153.

DHOLPUR (**R.**), 92.

DHOND (**R.**), **D.B.**, 330.

DHONE, D.B., 358.
Starting point for Kurnool, 33 m. distant. Carts, bullocks, and pony transits procurable.

DHORAJI, 164.

DHUBRI, D.B., 274.
Hotel: *Dhubri H.*

DIAMOND HARBOUR, 53.

DIBRUGARH, D.B., 274.
Club: *Dibrugarh C.*

DICKOYA, 446.

DIG or **DEEG**, 185.
The Gopal Bhawan Palace is put at the disposal of strangers (permission must be asked). In it a paper of rules is hung up for their benefit.

DIKSAL, 330.

DIKWELLA, R.H. good, 451, 453.

DILWARRA TEMPLES, 120.

DIMBULA, 446.

DINAPUR, D.B., 48.
Kellner's Refreshment and Retiring Rooms.

DINDIGAL (R.), 404.

DIRGI, 235.

DOM, 293.

DOMEL, **D.B.**, good, 217.

DONDRA, 452.

DONEIRA, **D.B.**, for Dalhousie, *q.v.*, 199.

DONGAR GAN, **D.B.**, 330.

DONGARGARH (R.), 76.

DORNA KAL, 352

DRAS, 219.

DUBCHI, 220.

DUDH SAUGAR, 301.

DULAI, **D.B.**, good, 217.

DUM DUM, D.B., 62.

DUMMOW, 89.

DUMPEP, **D.B.**, 277.

DWARKA, 164.

E.

EASTERN NARA CANAL, 225.

EISHMAKAM, 219

EKIRIYANKUMBARA, 448.

EKNELIGODA, 449.

ELAHERA, 455.

ELEPHANT PASS, **R.H.** in Old Dutch Fort, 458.

ELEPHANTA CAVES, 18.

ELLORA CAVES, 71.
The caves are now most easily reached from Daulatabad sta. (Trains from Munmar junc. twice daily.) Write beforehand to Nusseruangi, Aurangabad Fort, asking him to send a tonga (15 rs.) to meet train.
Daulatabad sta. (no Refreshment Room) is 10 m. from Ellora. A tomb at Rosa (2 m. from the caves, p. 69) has been converted into a **D.B.** A week's notice to Mess Secretary at Aurangabad required for permission to occupy it.

ELLORE (**R.**), 352

ELPHINSTONE POINT, 314.

ENGLISH BAZAR, starting-place for Gaur, 267.
Accommodation: The magistrate's permission should be obtained beforehand to occupy the Maldah **Circuit-house**, which is a comfortable building, being furnished and provided with bedding, linen, crockery, cooking-utensils, and all requisites, in charge of a resident servant. At least one servant who could cook and take charge of baggage should be sent on before with the coolies or covered cart containing the baggage. Horses and carriages cannot be hired. The traveller must bring his provisions with him.

ERAOOR, **R.H.**, 448.

ERODE Junc. (for Trichinopoly), (**R.**), 387.
Excellent sleeping accommodation at the rly. sta.

ETAMPITIYA, **R.H.** comfortable, 447.

ETAWAH (R.), 260.
D.B. ½ m. from rly. sta.

EVEREST, MOUNT, 271.

F.

FALSE POINT, 277, 290.
Steamship Agents: *B.I.S.N. Co.*, C. M. Binny.

FARDAPUR, **D.B.**, in a ruinous condition, 31.

FATEHABAD (**R.**), 81.

FATEHPUR-SIKRI, 177.
D.B. in the old Record Office (see plan).

FAZILKA, 166.

FEGU, D.B., 257.

FENCHUGANJ, 276.

FEROZEPUR (R.), 166, 196.
D.B. near Dep. Commissioner's Cutcherry.

FEROZESHAH, 166, 196.

FORT ST. DAVID, 396.

FRENCH ROCKS, 380.

FULLERS CAMP, 235.

FULTA, 53.

FUTTEHPORE, **D.B.**, 256.

FYZABAD (R.), 248.
D.B. close to rly. sta.
Graham's H.
Ajodhya, the Jerusalem of Hinduism, is 4 m. distant.

G.

GADAG (R.), 315, 353.
D.B. ½ m. from rly. sta.

GADARWARA, **R.H.**, 35.

GADR ARRAN, 215.

GAGANGAIR, 219

GALGE, 462.

GALLE, 452.
Hotel: *Peninsular & Oriental H.*, fairly comfortable.
Steamship Agencies: *Clan Line*, Clark, Spence and Co.; *British India S.N. Co.*, and *Anchor Line*, Delmege Reid and Co.

GALTA, 128.

GAMBER, 221.

GANDERBAL, 219.

GAMPOLA, 445.
Hotel.

GANJAM, 353

GARHI, **D.B.**, good, 217.

GARHI HABIBULLA, **D.B.**, 221.

GARPOS, 77.

GAUHATI, **D.B.**, 274.
Daily Pony Tonga Service

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at 6 A.M. or not later than 9 A.M., to Shillong. Rates for each seat 25 rs., 15 seers of luggage free. Ordinary bullock train service to Shillong, daily. Write to Manager, Gauhati and Shillong Transit Service, Gauhati.

GAUR, 267.
(See English Bazar.)

GAYA, D.B., 49.

GERSOPPA, D.B., 26, 364.

GHARO, 232.

GHAZIABAD, 193, 257.
Waiting and Refreshment Rooms at rly. sta. with sleeping accommodation.

GHAZI GHAT, 222, 224.

GIDU BANDAR, 228.

GILGIT, 220.

GILIMALE, 449.
Good accommodation and water.

GINGI FORT, 393.

GIR, 156.

GIRIDIH, 50.

GIRITELLA LAKE, 459.

GIRNAR, 157.

GOA, 302.
Hotels: *Gomes' H.*, *Crescent H.*
Steamship Agents: *B.I.S.N. Co.*, L. S. Ribeiro.

GOALPARA, D.B., 274.

GOALUNDO GHAT, 275.
Steamers (comfortable), daily mail service to Naraingan.

GODAVERY, 352

GODHRA, 110.

GOGA GATE, 108.

GOKAK ROAD (R.), 299.

GOKUL, 184.

GOLAGHAT, 274.

GOLKONDA, 349.

GOOND, 219.

GOONDA, 249.

GONDAL, 164.
There are a good **Guest House** and **D.B.**, both comfortably furnished.

GOPALPUR, 358

GOOTY (R.), 334.

GOREGAON, 25.
Sta. for Jogeshwar Caves.

GOVARDHAN, 185.

GUJRANWALA (R.), D.B., 207.
D.B. close to sta., poor. **No cabs** to be had.

GUJRAT, D.B., 209.

GULISTAN, 236.

GULMARG, 219.
Hotel: *Nedou's* is the only *H.*, fair. Visitors, as a rule, take up their quarters in wooden huts procurable at a small rent from the State, or in tents.

GUMLIH, 164.

GUNTAKAL (R.), 334.

GUNTUR, 358.

GUZERAT, Province of, 109.
Do. Capital of (Ahmedabad), 111.

GWALIOR (R.), 92.
D.B. very poor, at rly. sta. The **Musafir Khana**, 1 m. from the rly. sta. is a handsome, well-furnished house built for the friends of the Maharajah, and persons of distinction recommended by the Resident. It is necessary for such persons to write beforehand to the "Officer in charge" to obtain permission to occupy rooms there, and also to insure accommodation, as it is frequently full.
Gaol Carpets, etc. made to order, reasonable price, good work.

H.

HABARANE, R.H., 459.

HAKGALLA, 447.

HALDAMULLA, 450.
R.H. indifferent, but good club, to which access is easy.

HAMBANTOTTA, R.H., 453.

HAMMONCONDAH, 352.

HAMPI (Vijayanagar), 353.
(The Rly. Sta. for Hampi is Hospet.)
D.B. at Kamalapur. The fee for its use is 1 r. per diem (1 r. 8 for a married couple), and the visitor must make his own arrangements about food. Mosquito curtains should be brought. There is a Peon in charge of the rooms, who will act as guide for a small fee.

HANSI, D.B., 165.

HANWELLA, R.H. good, 449.

HAPUTALE, R.H., 446, 450.

HARAPA, 222.

HARDA, 34.
D.B. 3 minutes' walk from rly. sta., good.

HARDOI (R.), 239.
D.B. close to sta.

HARDWAR, 238, 254.
Rly. in contemplation to Dehra Doon.

HARIHAR (R.), 360.

HARIPUR, D.B., 123, 221.

HARNAI, D.B., 235.
Bullock Dhumni or Tonga available.

HARWAN, 217.

HASAN ABDAL, D.B., 212.

HATHRAS (R.), D.B., 259.

HATTI, 217

HATTON, 446.
Adam's Peak Hotel.

HENARATGODA, 443.

HENZADA, 438.

HERAMITIPANA, 450.
Lodgings to be had at large Pilgrim Bungalow.

HIKKADUWA, R.H., 452.

HINGANGHAT, D.B., 74.

HINGOLI, 74.

HIRPUR, R.H., 220.

HISSAR (R.), D.B., 166.

HONAWAR, 364.

HOOGHLY, 51, 63.
Hotel: *Chinsurah H.*

HOOKEYTOLLAH, D.B., 277

HORANA, R.H., 451.

HOROWAPOTANE, R.H., 455.

HORTON PLAINS, 446, 450.

HOSHANGABAD, D.B., 86.

HOSPET (R.), D.B., 353.
Rly. Sta. for Hampi.

HOTGI (R.), 304, 332.

HOWRAH (See also *Calcutta*), 63.

HUB RIVER, 225. *Murad Khan's Bungalow*, 11 miles past Magar Pir (provisions must be taken).

HUBLI (R.), 317, 360.

HULI, 301.

HULIKAL FORT, 389

HULLABID, 361.

HUMMA, 353.

HYDERABAD (Cashmere), D.B., 221.
HYDERABAD (Deccan), (R.), 345.
Hotel: *Cosmopolitan H.* (1895). See *Secunderabad.* *Bank of Bengal.*
HYDERABAD (Sind), 228.
D.B. good in Cantonment close to the *Tennis Court* and *Swimming Bath.*
Missions: *C.M.S.*, Church and Schools.

I.

IGATPURI (**R.**), 28.
D.B. ½ m. from sta.
Church (Anglican).
Railway Institute.
INDORE, D.B., 80.
INDRA-BETTA HILL, 362.
IRAMPAIKKULUM, **R.H.**, 458.
IRANAMADU, **R.H.**, good, 458.
IRRAKAMAM, 462.
'ISAPUR HILL-FORT, 323.
ISLAMABAD, 219.
ITARSI, 34, 86.
D.B., (R.), and waiting rooms at rly. sta.

J.

JABALPUR (**R.**), 35.
Hotel: *Jackson's H.* good. This is the station for the Marble Rocks (p. 35).
JACOBABAD, 234.
D.B. at Wan Radharam, ½ m. from rly. sta.
JAELA, **R.H.**, 454.
JAFFNA (*Jaffnapatam*), 459.
JAGANNATH (see *Puri*).
JAIPUR (see *Jeypore*).
JAITPUR, 102.
Dharmsala comfortable.
JAJPUR, 290.
JAKO HILL, 191.
JALAMB, 74.
JALARPET Junc. (for Bangalore), (**R.**), 376.
JALPAIGURI (**R.**), **D.B.**, 270.
JAMALPORE, 269.
Kellner's Refreshment and Retiring Rooms at sta.
JAMGAL, 362.
JAMRUD, D.B., 214.
JARAPANI, 256.
JATRAPUR, 273.
JAUNPUR (**R.**), 250.
D.B. close to Police Lines.
JELAPAHAR, 271.
JETALSAR (**R.**), 155, 164.
JEYPORE (**R.**), 127
Hotel: *Rustom Family H.* (best). The proprietor will, if necessary, make arrangements for elephants for visitors (if they are to be obtained), or for tongas, bullock ekkas, or ponies, for the excursion to Amber. *Kaiser-i-Hind H.*
Dealer in Silks, Indian Curiosities, etc.; *Zurester and Co.*, good showrooms.
School of Art, also good display, work to order.
Scottish Mission.
JHANSI (**R.**), 90, 102.
Hotels: *New Railway H.*; *Midland Railway H.* **D.B.** good. Accommodation also in **Rani of Jhansi's Palace.** Write beforehand to Dep. Comm.
Club: *Maun Club.*
JHARSUGUDA, 77
JHELUM (**R.**), 209, 216.
D.B. in cantonment.
JODHPUR, D.B. 121.
JOGESHWAR CAVE, 25.
JULLUNDER, 196.
Hotel: *Cheltenham H.*, on the Mall opposite the church in Cantonment-suburb. D.B. 5 minutes' drive from rly. sta.
JUMMOO, 208, 221.
State **D.B.**
Travellers fortunate enough to be recommended by the Resident may be accommodated at the *Residency.*
JUNAGADH, 155.
Accommodation and **conveyances** on application to the Prime Minister of Kattywar. There is a fine **Guest House** for natives and officials of rank. **D.B.** close to rly. sta. Two good **Serais** outside the Majevdi and Verawal Gates respectively.
JUNGSHAHI (**R.**), 230.
Rooms at the rly. sta. Camels or carriages for Tatta should be ordered beforehand. Communicate with the station-master. For visiting Tatta the best plan for the traveller is to hire a carriage at Jungshahi and drive (5 rs.) 2 hrs. to Tatta, taking lunch with him.
JUTOGH, 190 191.

K.

KADAM, 215.
KADAROLI, 301.
KADI, 119.
KADUGANNAWA, 444.
KADUWELLA, **R.H.**, 449.
KAHOOTA, 221.
KAIRA, 111.
KAITY, 390.
KALA KE SARAI, **D.B.**, 212.
KALA OYA, **R.H.**, 455.
KALGHAT, 61.
KALKA, 190.
Hotels: *Lowrie's H.*, next door to P. O. and T. O. (open throughout the year), and *Lumley's H.* **Tonga** Office at P. O. (see SIMLA). Passengers can book to intermediate stations between Kalka and Simla by ordinary conveyances, but the full fare, 8 rs., will be charged. *Notices to Passengers by Tonga* (see SIMLA).
KALPI, D.B., 53, 91.
KALUNGA, 78.
KALUTARA, **R.H.** excellent, 451.
KALWAWEWA, 456.
Travellers will find accommodation at the Govt. Bungalow on the Bund.
KALYAN, 27.
R. and Waiting Rooms. Bullock-carts for hire.
KALYAN KOT, 231.
KAMALAPUR, 354.
D.B. See *Hampi.*
KAMPTI, D.B., 76.
KANAKARAYANKULAM **R.H.**, 458.
KANBAL, **D.B.**, 219, 220.
KANDY, 444.
Hotels: *Grand H.*, excellent; *Queen's H.*, fair. *Florence Villas H.*, small, but comfortable; obliging landlord.
Club: on S.W. side of Lake.
Drapers, etc.: *R. Charter and Co.*; *Cargill and Co.*; *Steen and Co.*
Missions: *C.M.S.* sta., Trincomalee St.; Christ Church; Trinity Church, College, and Schools.
KANGAN, 219.
KANGRA VALLEY, 199.
KANHARI, 23, 27.
KANIPANI, 257.
KANITIVA, **R.H.** 448
KANKARIYA LAKE, 116

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ANKHAL, 254.
ANTALAI, **R.H.**, 460.
APADVANJ, D.B. good, 110.
ARACHI (R.), D.B., close to arsenal, 282.
Hotels: *Paul's H.* (good) close to Frere St. sta. *The Devon Villa H.* (good).
Band: Native regimental, plays in Government Gardens on Wednesday evenings between 6 and 8; at Gymkhana every Monday evening.
Banks: *National Bank of India; Bank of Bombay; Agra Bank*—all within easy walk of the city rly. sta.
Bazaar: *Sudar Bazaar*, good.
Club: *Sind Club*, adjoining the Frere Hall Compound. A handsome building containing considerable sleeping accommodation. Members can introduce friends as honorary members for three days.
Gymkhana and *Ladies' Club* within five minutes' walk from Sind Club. It has six lawn tennis courts, two covered badminton courts, ballroom and library. Band generally plays every Monday evening.
Golf Club.
Mission Sta.: *C.M.S.*
Steamship Agencies: *P. & O. S. N. Co., M'Iver, M'Kenzie and Co.*
British India S. N. Co., Weekly S.S. meet in-coming and out-going P. & O. steamers from Europe at Bombay, *M'Iver, M'Kenzie and Co.* Weekly to Persian Gulf, bi-weekly to Bombay.
Messageries Maritimes. Monthly to and from Marseilles.
Clan Line, Finlay, Muir and Co.
Hall Line, Sir Charles Forbes and Co.
Wilson Line, Finlay, Muir, and Co. To Bombay, Middlesboro', or Hull every fortnight.
Anchor Line, D. Graham and Co.
For goods: *Hansa Line; Wilson* (Hull) *Line.*
Forwarding Agents: *Latham and Co.; Rogers and Co.*
Stores: *Army and Navy* (branch of London establishment), Bandar Road.

KARIMGANJ, 277
KARJAT, 319.
KARLI, 320.
The best way to visit the **Caves** is to alight at Lonauli (G.I.P. Rly.), and drive to and from Karli.
KARMIGURIAMMAN KOVIL, 410.
KARUR, 387.
KARWAR, D.B., 363.
KARWI, 103.
KASARA (**R.**), 28.
KASAULI, 190.
Hotel: *Norton's H.*
KASIM BAZAR, 266.
KATAS, 209.
KATERAGAM, 462.
KATHA, 430.
KATHGODAM (**R.**), 238, 246, 253.
Hotel: *Railway H.*
Tongas, ponies, dandies, bearers, and *porters*, await the trains. Tongas should be secured beforehand by letter or telegram to station-master. *Ekkas* at moderate rate are available for native servants. From Kathgodam to Naini-Tal Brewery by tonga daily, fare 3 rs. 8 as.
KATJURI, 288.
KATNI, 36, 77.
KATPADI (**R.**), 374.
KATTYWAR PROVINCE, 152
KAUNIA, **D.B.**, 273.
KEGALLA, **R.H.** poor, 444.
KEKERAWA, **R.H.** small but good, 456.
KELANI, 443.
KEM, 331.
KERI-GHAT, **D.B.**, 191.
KHADAKWASLA LAKE, 329.
KHAIBER PASS, 214.
KHAIRABAD (**R.**), 213.
KHAJURAHU, 103.
KHAMGAON, 74.
KHANA, 51, 264.
KHANDAGIRI CAVES, 286.
KHANDAHAMA, 219.
KHANDALA, 320.
D.B. on edge of the ravine.
Hotel; *Glendale H.* (good).
KHANDWA, 34, 80.
R. and Waiting Rooms. Conveyances procurable. **D.B.**
KHARAGHODA, 152.
KHELAT, 237.
KHERALU, 118.
KHULDABAD. See *Roza.*

KHUNDILANI, 237.
KHURDA ROAD, 353
KHWAJAH KHIZR ISLAND, 225.
KHYRNA, 254.
KIAMARI, 233.
KILLA ABDULLA (**R.**), 236.
KINCHINJANGA MOUNT, 272.
KINDAT, 439.
KIRI ELA, 451..
KIRINDE, **R.H.**, 454.
KIRKEE, 324.
KIROALI, 167.
KISHAN, 237.
KITTUR, 318.
KOCHALI, 235.
KODAIKANAL, 404.
KODKANI. Two **D.Bs.**, 364.
KOFWARA, 217.
KOHALA, **D.B.**, good, 217.
KOHAT, **D.B.**, 215.
KOHIMA, 274.
KOIL, 259.
KOJAK PASS, 236.
KOLACHEL, 371.
D.B. on S. side of road to harbour.
KOLANGAM, 217.
KOLAR, 388.
KOLAR GOLD FIELDS, 376.
A short branch railway runs from Bowringpet to the Gold-fields, where there is a good **D.B.** in the Mysore Company's Camp.
KOLHAPUR, 297.
D.B. at S. end of Cantonment.
KOMANI, **R.H.**, 462.
KONARAK, 282.
KONDAPALLI, 352
KORBA, 77.
KOTA, 77.
KOTAGIRI, 388.
Hotel: *Spencer's H.* (good).
KOTAL DARWAZA, 237.
KOTDWARA, 238
KOTGARH, **D.B.**, 192.
KOT-KAPURA (**R.**), 166.
KOTLI, 221.
KOTRI (**R.**), 228.
D.B. (provisions must be taken), not far from Bander rly. sta.
KOTTA, 443.
KOUMARKELA, 78.
KRISHNA, 338.
KUCHLAK, 236.
KULBARGA, D.B., 332.
KULLU VALLEY, 192.

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KUMBHAKONAM (**R.**), **D.B.**, 397.

KUMBURUWELLA, **R.H.**, 448.

KUNHUR, 71.

KUPURTHALLA, 196.

KURIGRAM, 273.

KURNAL, 189.
D.B. in Civil Station N.W. of town.

KURNOOL (Madras), 358.
D.B. See *Dhone.*

KURNOOL ROAD STA., 358.
See Dhone.

KURSEONG (**R.**), **D.B.**, 271.
Hotel: *Clarendon H.* (good) pleasant place for breaking journey. Some people prefer this place to Darjeeling.

KURUNEGALA, **R.H.**, 443.

KUTALLAM, 408.

KUTB (*Delhi*), 147.
Police Rest House in the tomb of Adham Khan. Comfortable quarters. Application must be made beforehand to the superintendent of police at Delhi for permission to stop there. **D.B.** close to the great mosque.

KYANHNYAT, 430.

KYAUKMYAUNG, 430.

KYAUKPYU, 438.

KYAUKSE, 426.

L.

LABANI, 210.

LAHORE (**R.**), 199.
D.B. 2 m. from rly. sta.
Hotels: *Nedou's H.*, *Charing Cross H.*, these two are the best.
Boarding Houses: *Hillier's*, *Caversham.*
Club in Civil Lines, *Panjab Club.*
Missions: *C.M.S.* St. John's Divinity School; Zenana Mission, and Trinity Church. *American Presbyterian:* Forman College and Church.

LAHUGALAWEWA, 462.

LAKI (**R.**), 227.
No D.B. but good rooms at the rly. sta.

LAKKUNDI, 316.

LAKWAR, **D.B.**, 257.

LALA MUSA (**R.**), 209, 224.

LALITPUR, **D.B.**, 89.

LALPOOR, 217.

LANDOUR, 257.
Hotel: *Oriental H.*

LANSDOWNE, 238

LARKANA, **D.B.**, 226.

LASALGAON, 31.

LASCAPANA, 446.

LASHKAR, 96.

LASSENDRA, 110.

LEH, 219, 220.

LEMASTOTTA, 450.

LENA CAVES, 29.

LHAKSAR, 238, 254.

LIBONG, 272.

LIMBDI, 153.

LIMKHEDA, 110.

LINGAMPALLI, 345.

LODWICK POINT, 294.

LOGARH HILL-FORT, 323.

LOLAB VALLEY, 218.

LONAULI (**R.**), 320.
Gymkhana Hotel ¼ m. from rly. sta.
Starting-place for drive to the Caves at Karli.

LONDA (**R.**), 301.

LORALAI, 235.

LUCKEESERAI, 50, 270.

LUCKNOW (**R.**), 239.
Hotels: *Hill's Imperial H.*, Abbott Road; *Civil and Military H.*; *Royal H.*; *Wutzler's H.*; *Prince of Wales's H.*
Clubs: *United Service*, in the Chatr Manzil Palace; *Mohammed Bagh C.*, Cantonments.
Missions: *C.M.S.* sta. (at Zahur Bakhsh), Church of Epiphany and Schools; *Methodist Episcopal of U.S.A.*
The **Museum** (Ajaib Ghar) is closed at 3.30 and on Fridays.
Rly. Line to Jaunpur in progress.

LUDHIANA, 196.
D.B. at rly. sta.

LUNDI KOTAL, 214.

LUNI, 121.

LUNUGALA, **R.H.**, 448.

M.

MADDAWACHÇHIYA, **R.H.**, 458.

MADDUR (**R.**), 378.
Visitors to Cauvery Falls can alight at the Sonanhalli Platform, on previous notice to station-master there.

MADHAVAPUR, 164.

MADHUBAND, 50.

MADHUPUR (**R.**), **D.B.**, 50.

MADRAS, 336.
Hotels: *H. Connemara*, best; *Buckingham H.*, both in good positions close to Mount Road; *Capper House H.*, on the Beach, about 4 m. S. of the pier, and 3 m. from rly. sta.; *Dent's Gardens H.*, *Elphinstone H.*, *Birmingham H.*, *Salisbury H.*, *Victoria H.*, and *Branch Elphinstone H.*, all in central position, on or near Mount Road, not far from the Madras Club, and about 2 m. from the pier, and 1 m. from rly. sta. There are also several hotels in *BLACK TOWN* near the harbour, but they are not recommended.
Agents: *Arbuthnot and Co.* (agents for Henry S. King and Co., 65 Cornhill), and *Binny and Co.* (agents for Grindlay and Co., Parliament St.), both undertake all business in connection with travelling, banking, and financial arrangements for travellers in India.
Banks: *Bank of Madras*, Popham's Broadway; *Agra Bank*, Esplanade; *Chartered Mercantile Bank of India, London, and China*, First Line, Beach; *Commercial Bank of India, Ltd.*, Armenian St.; *National Bank of India, Ltd.*, Armenian St.
Booksellers: *Addison and Co.*, *Higginbotham and Co.*, *Vest and Co.*, all three in Mount Road; *Kalyanaram Iyer*, Black Town.
Chemists: *W. E. Smith and Co.*, Mount Road and Esplanade; and *Madura and Co.*, Mount Road.
Churches, see pp. 340-43.
Clubs: The *Madras C.* Central situation at 1 m. from the rly. sta. on Mount Road. A considerable number of residential chambers.
The *Madras Cosmopolitan Club* also on Mount Road. It is a mixed club of Europeans and native gentlemen.
The *Adyar Club* admits ladies as well as gentlemen; it is 3 m. S. of Madras Club. and in its grounds the *Madras Boat Club* has its sheds.
Restaurant and Confectioner: *D'Angelis*, Mount Road. (Excellent cooking.)
Conveyances: The distances in Madras are very

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considerable. It is necessary for travellers who wish to see the sights in a short time to engage a carriage. Hire, a day, 1 horse, 3 rs., 2 horses, 7 rs. There is no scale of fares for distance; no fare less than that for ½ day.

The principal livery stable keepers are the *Madras Stable Co.*, who hire out broughams with 1 horse for 3 rs. a day, which is raised in the season to 4 rs. and sometimes 5 rs. The hack carriages to be hired in the streets are cheaper, but are generally badly horsed and far from clean.

Dentists: *E. W. Badcock*, Egmore; *M. Bischoff*, Royapettah; *S. W. Clarke*, Spur Tank, Egmore; *E. Egbert*, Mount Road.

Jewellers: *P. Orr and Sons*, Mount Road; *Framjee Pestonjee Bhumgara*, Mount Road; *Ranganadha Tawker*, Mount Road.

Medical Men: *Dr. Sturmer*, Pantheon Road; *Dr. Crawford*, Nungumbankum; *Dr. Pope*, Eye Hospital; *Dr. Browne* and *Dr. Maitland*, General Hospl.

Missions: The *S.P.G.* (Mission House in Rundall's Rd., Vepery), serve the following churches:— St. Thomé, St. Paul's, Vepery, and St. John's, Egmore, and have charge of a Theological College in Sullivan's Gardens; also of schools and orphanages. *C.M.S.* sta. (at Egmore), Holy Trinity Church; Divinity School, and Harris High School.

There are also other Missions: *U.F. Church of Scotland*, *Lutheran*, *Wesleyan*, and *Methodist-Episcopal*.

Newspapers: Dly. Papers, *The Madras Mail*, *The Madras Times*, *The Hindu*, *The Madras Standard*.

Opticians: *P. Orr and Sons*, and *Lawrence & Mayo*, both in Mount Road.

Photographers: *Nicholas and Co.*, *Del Tufo*, and *Wiele and Klein*, all in Mount Road.

Railway: There is now direct railway communication between Madras and Calcutta.

Steamship Agencies: *P. & O. S.N. Co.,—Arbuthnot and Co.* Steamers during passenger season every fortnight to Calcutta and to Colombo, Aden, Ismailia, Port Said, Marseilles, Gibraltar, Plymouth, and London, etc.

When steamers are not calling at Madras, passengers are conveyed by rail *via* Bombay weekly to and from Europe, the Company providing railway ticket across India free of charge.

Messageries Maritimes,—M. Millet.

Clan Line,—Gordon, Woodroffe and Co.

Austro-Hungarian Lloyd's S.N. Co., and British India S.N. Co.

Anchor Line,—Best and Co.

Tailors and Habitmakers: *Smith and Andrè*, *Moses and Co.*, *Oakes and Co.*, all in Mount Road.

Wine Merchants: *Spencer and Co.*, Mount Road and Esplanade; *Oakes and Co.*, Mount Road, and Popham's, Broadway.

MADURA, (R.), 405.

D.B. close to rly. sta.

Excellent sleeping accommodation at the rly. sta.

MAGALHAT, 273.

MAGAR PIR, 233.

MAGWE, 434.

MAHA OYA, **R.H.**, 448.

MAHABALESHWAR, 292, 293.

Hotels: *Fountain H.*, good, fine view. *Mahabaleshwar H.*, *Ripon H.*

Club with bedrooms attached.

Mail Contractor, *Ardeshir Framjee*, Civil Lines, Poona.

MAHABALIPUR, **D.B.**, 408.

MAHABAN, 184.

MAHAKUT, 315.

MAHARA, 442.

MAHASU, 192.

MAHÉ, 367.

MAHIM, 104.

Scottish Orphanage, established 1859, the only institution of its kind in the Bombay Presidency.

MAHMUD KOT (R.), 224.

MAHOBA, **D.B.**, 103.

MAHULI, 296.

MAILARGAR, 317.

MAINDROIT, 257.

MAKKALLI HILLS, 231.

D.B. (necessary to bring food) 1½ m. from Tatta; the building was originally a mosque.

MALCOLM PETH, 293.

MALDAH, 267.

MALVALLI, **D.B.** good, 378

MALWA TAL, 254.

MALWALA, 449.

MANASBAL LAKE, 218.

MANAULI, 301.

MANCHHAR LAKE, 227.

Any one making a shooting expedition on this lake will do well to engage rooms at the rly. sta., which are best for a night or two, as the **D.B.** at Sehwan is 1½ m. from the rly. sta. He should also provide himself with a cook. A telegram to the stationmaster a day or two beforehand will generally ensure a shikari and camels being in readiness

MANDALAY, 426.

Hotels: *Europe* and *Oriental*.

Clubs: *The Upper Burma Club* occupies certain of the palace buildings, and has sleeping accommodation. *The Civil Club*, in the neighbourhood of the public offices, has no sleeping accommodation, and is mainly an afternoon resort for tennis, etc. Ladies are admitted to both clubs.

Bankers: *National Bank of India*.

Chemists: *Burma Medical Hall*, *Mandalay Medical Hall*.

Conveyances: Ticca gharries (or cabs) of an inferior description can be hired at fixed rates by time or distance.

Curios, etc.: *Signor Beato.*

General Stores: *E. Solomon and Co.*, *Rowe and Co.*, *Moses and Friends*.

Hairdressers: *Watson and Son*.

Medical Men: The Civil Surgeon (at present *Dr. Dantra*), *Dr. Pedley*.

Newspapers: *The Mandalay Herald* and *The Mandalay Times*.

Photographers: *Signor Beato* and *Johannes and Co.*

MANDASOR, 82.

MANDOR, 122.

MANDU, 80.

MANDVI, 165.

MANGALORE, 365.

Steamship Agency: *British India S. N. Coy.*

Bank: *Bank of Madras*

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MANGI, **D.B.**, 235.
Sta. for Ziarat, 22 m. distant, 8000 ft. above the sea.
MANIKPUR (**R.**), 36, 104.
MANIKYALA, 210.
MANIPUR, 274, 276.
MANIYACHI, 407.
MANNAAR, 458.
MANSERAH, **D.B.**, 221.
MARAVILA, **R.H.** good, 454.
MARBLE ROCKS, 2 **D.Bs.**, 35.
MARDAN, 213.
MARGALA, 212.
MARMAGOA, 301, 363.
MARTABAN, 435.
MARTAND, 219.
MARWAR, 121.
MASKELIYA, 446.
MATALE, 455.
R.H. good, practically an Hotel.
MATARA, **R.H.** very comfortable, 452. Hotel.
MATHERAN, 318.
Much frequented from Sat. till Mon. in the season.
Hotels: *Granville H.* best, *Pinto's H.*, *Rugby H.*, *Chowk H.*
MAU, 102.
D.B. ½ m. from rly. sta.
MAYAPUR, 254.
MAYAVERAM, 397.
MEDDEGAMA, **R.H.**, 461.
MEEAN MEER, 199, 206, 221.
MEERUT, **D.B.**, 193.
Hotels: The *Empress H.* best; *Lytton H.*, *Meerut H.*, *Gee's H.*, *Courtney's H.*
Club: *Whelff C.* (Whelee).
Mission sta. of *C.M.S.*
MEHMADABAD, 111.
Good Waiting Room at rly. sta.
MEHSANA, 118.
MEKAR, 74.
MERGUI, 437.
MERTA ROAD, 122.
METTUPALAIYAM (R.), 388.
Junction of Madras and Nilgiri Railways. The latter is a mountain railway, whose present terminus is Coonoor, 20 miles up the Hills. Ootacamund, the hill capital, is 12 miles from Coonoor. The railway company provides tongas, and carts for luggage, at Coonoor, for those who have booked through to Ootacamund. (**R.**) at Coonoor.
Take warm wraps.
MHOW, 80.
D.B.; Refreshment and Waiting Room at rly. sta.
MIANI, 164, 230.
MIHINTALE, **R.H.**, 458.
MINBU, 434.
MINCHNAL, 304.
MINERI, 459.
MINGUN, 430.
Steamers: The traveller should call at the office of the Irrawaddy Flotilla Co. to arrange his trip.
MINHLA, 434.
MIRAJ (**R.**), 297.
D.B. near sta.
MIRISGONI OYA, 456.
MIRZAPUR, **D.B.**, 39.
Club: *Mirzapur C.*
MITHRI, 235.
MIYAGAM, 108.
MOGOK, 431.
MOGUL SARAI (**R.**), 39, 252.
MOHAL, 331.
MOHNYIN, 430
MOHPANI, 35.
MOHUN, **D.B.**, 256.
MOHUNPOORA, 220.
MOKAMEH (**R.**), 50.
MONARPUR, 78.
MONTGOMERY (**R.**), **D.B.**, 221.
MONTPEZIR CAVES, 22.
MOODKI, 166, 196.
MOOLTAN, 222.
Refreshment and Waiting Rooms; **D.B.** exactly opposite the Cantonment sta.
MOON PLAINS, 446.
MORADABAD, 238.
D.B. 1¼ m. N. of rly. sta.; accommodation at rly. sta. on application to stationmaster.
Hotel: *Imperial H.*
MORAR, 92.
MORATUWA, 451.
MORTAKKA, **D.B.**, 78.
Starting-place for Unkarji.
MORVI, 152.
MOULMEIN, 435.
Hotels: *Criterion*, *National Hall*, and *British India.*
Club: *The Moulmein Gymkhana.* No sleeping accommodation.
Bankers: *Bank of Bengal.*
Chemists: *Surgical Hall*, *Town Dispensary.*
Conveyances: Cabs (ticca gharries) of an inferior description can be hired at fixed rates by time or distance.
Medical Man: The Civil Surgeon (*Dr. Thomas*).
Newspaper: *The Moulmein Advertiser.*
Steamers: The traveller should call at the office of the Irrawaddy Flotilla Co. to arrange his trip.
MOUNT ABU, 119
Good Refreshment and Waiting Rooms at Abu Road Sta. 17 m. from Mt. Abu.
D.B. on the hill.
Hotel: *Rajputana H.*
Bazaar for English stores.
Club: *Rajputana C.*
MOUNT LAVINIA, 451.
Hotel: *Grand H.*, first-rate accommodation.
MUGUT KHAN HUBLI, 301.
MULLAITTIVA, 458.
MUNDAL, **D.B.**, 257.
MUNISERAM, 454.
MUNMAR (**R.**), **D.B.**, 31.
MURKURTI PEAK, 390.
MURREE, 211, 216.
Hotels: *Powell's H.*, *Roxbury's H.*
Club: *Murree C.*
MURSHEDABAD, 264.
MUSHOBRA, 192.
MUSSOORIE, 256.
Hotels: *Charleville H.* very good, *Hampton Court H.*, *Tiverton H.* (both in Mall), *Himalaya H.*, *Mussoorie H.* (Manager, C. Willard) near Club and P.O., *Woodville H.*, *Oriental H.*, *Zephyr Lodge H.*, *Kenilworth Lodge H.*
MUTTRA, **D.B.**, 182.
MUTWAL, 442.
MIYAGAM, 108.
MYEMSING (**R.**), 276.
MYINGYAN, 431.
MYITKYINA, 431.
MYOHAUNG, 438.
MYSORE, **D.B.** near Jail, 385.
Hotels: *Gordon H.* poor. *Royal H.*

N.

NAGAI, 345
NAGAM, 123.
NAGPUR, 74.
Hotel close to sta. **Waiting Rooms** at sta.
Club, good.
Bengal and Nagpur Rly.: Express trains between

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Calcutta and Bombay *via* Nagpur take 48 hrs.
NAINGHAT, **D.B.**, 257.
NAINI (**R.**), 36.
Hotel.
NAINI TAL, 253.
Hotels: *Douglas Dale H.*, *Reynolds' H.*, *Grand Hotel* (formerly *Albion*), and *Harris H.*, on the Mall N. of the lake; *Langham H.*, S. Mall; *Hill's H.*, near P.O. and Club; *Murray's H.*; *Rustom Family H.*
Club: *Naini Tal C.*, near St. John's Church.
Shop: *Morrison's* (European goods).
From Kathgodam to Naini Tal Brewery by tonga daily, 3 rs. 8 as. Dandies, ponies, and coolies are always available at Brewery, where there are also R. and sleeping accommodation.
NAJIBABAD, 238.
NAKELO, **R.H.**, 461.
NALANDE, **R.H.** good, 455.
NALHATI, 264.
NALWAR, 333.
NAMBAPANE, **R.H.**, 451.
NANDGAON, 31.
D.B. (**R.**), and Waiting Rooms.
NANDIDRUG, 378.
Hotel, managed by proprietor of *Cubbon H.*, Bangalore.
NANDYAL, 358.
NANGPOH, **D.B.**, 274.
NANJANGUD, 386.
NANUOYA, 446.
NARAINA, 126.
NARAINGANJ, **D.B.**, 275.
NARAKAL, 369.
Steamship Agents: *B.I.S.N. Co.*, Aspinwall and Co.
NARAMMULA, 444.
NARI, 235.
NARKANDA, 192.
D.B. Six rooms, splendid view of snowy range.
NARMAH, 237.
NASAK FRONTIER, 235.
NASIK ROAD, 28.
D.B. and Waiting Rooms. Capital **Tongas** on hire.
Tramway to City 5 m. distant.
Mission: *C.M.S.* sta. (at Sharanpore), see p. 29.
Headquarters *Royal Western India Golf Club*; good links.
NASINA (**R.**), 238.
NATTORE (**R.**), **D.B.**, 270.
NAULA, **R.H.**, 462.
NAUSAR, 126.
NAVSARI, 105.
NAWANAGAR, 165.
NAYA BUNGALOW, **D.B.**, 274.
NAYNAROO, 218.
NEEMUCH (**R.**), 82.
D.B. Good **Club**, with cricket ground, etc., attached.
NEGAPATAM (**R.**), 400.
Steamship Agents: *B.I.S.N. Co.*, weekly service to coast ports.
NEGOMBO, **R.H.** excellent, 426.
NEKI, 221.
NELLORE, 334.
D.B. good.
NEMAL AAR, 462.
NERAL (**R.**), 318.
Very good **Waiting Room**, with *Baths*, etc. at rly. sta.
NERBUDDA RIVER, 78.
NIGRITING, 274.
NILANA VALLEY, 220.
NILGALA, **R.H.**, 460.
NILGIRI HILLS, 391.
NOWSHERA, 213, 220.
D.B. near Post Office.
NUSSEERABAD, 86, 126.
D.B. 1 m. from rly. sta.
NUWARA ELIYA, 446.
Hotels: *Keena House*, well spoken of and moderate; *Grand H.* indifferent, better accommodation at the club.
Boarding House: *Mrs. Scott's*, good.
Club: a comfortable bungalow.
Golf Club.
NYAUNGU, 431.

O.

OKANDA, **R.H.**, 462.
OKHAMANDAL, 164.
OODEYPORE, **D.B.** good, 85.
Travellers of distinction, who are recommended by the Resident, will find accommodation in the Maharana's Guest House. Those who intend staying at the **D.B.** should write beforehand to the Khansamah in charge, as the accommodation is limited. **Carriages** are provided from the Maharana's stables on application to the Resident.
Mission: *U.F. Church of Scotland*, medical.
OOMANPUR, 112.
OOMERKOTE. See *Umerkote.*
OOMER NATH, 219.
OOTACAMUND, 389.
Hotels: *Sylk's H.*; *H. de Paris*; *Rosemount H.*; *Shoreham H.*
Boarding House: *Longwood*; *Alta Villas.*
Clubs: *Ootacamund C.* and *Gymkhana C.*
Bank: *Bank of Madras.*
ORAI (**R.**), **D.B.**, 91.
ORCHHA, 102.

P.

PABBI, 213.
PACHBADRA, 121.
PACHMARI, 35.
Hotel: *Pachmari H.*
Military Convalescent Depôt.
PACHORA, **D.B.**, 31.
PAGAN, 431.
PAILGAM, 219
PAKOKKU, 431, 439.
PAK PATTAN, 222.
PALABADDALA, good accommodation and water, 450.
PALAMCOTTA, 408.
Missions: *C.M.S.* Training Institution; Schools; Sarah Tucker Institution; Tamil Mission Church.
PALAMPODDARU, **R.H.**, 460.
PALANPUR (**R.**), **D.B.**, 119.
PALETWA, 438.
PALHALLAN, 219.
PALITANA, 153.
D.B. **Doolies** can be obtained either privately or through the officers of the Palitana Darbar. Charges, 6 an. to 2 rs.
PALLAI, **R.H.**, 458.
PALLEGAMA, 448.
PALNI HILLS, 404.
See *Ammayanayakanur.*
PALUTUPANE, **R.H.**, 454.
PANADURA, **R.H.** good and well situated, 451.
PANCHGANNI, 293.
PANDHARPUR, 331.
PANDUAH, 269.
PANHALA, 298.
PANIKKANKULAM, **R.H.**, 458.
PANIPUT, 187.
D.B. tolerable.
PANKULAM, **R.H.**, 455.
PAPANASHAM, 408.
PARAHAT, 78.

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PARASGAD, 301.
PARASNATH MOUNTAIN, 50.
PARBATI, 328.
PARBATIPUR (**R.**), 270.
PASSARA, **R.H.**, 448.
PATAL PANI, 80.
PATAN, 119.
PATAN SOMNATH, 161.
PATHANKOT (**R.**), **D.B.**, 199.
PATIALA, 166.
PATNA, 48.
PATRI, **D.B.**, 152.
PATTADAKAL, 315.
PATTAN, 219.
PAWANGADH, 298.
PAWANGARH, 109, 110.
PAYECH, 218
PEGU, 425.
PELMADULLA, **R.H.**, 450.
PENDRA, 76
PEONTREE, 257.
PERADENIYA, 443.
PESHAWAR, **D.B.**, 213.
Hotel: *de Rozario's H.*, near Cantonment railway station.
Missions: see p. 213.
PETLAD, 110.
PHAGU, 192.
D.B., grand view.
PHALERA (**R.**), 123.
PHALLUT, 272.
PHILIBHEET, **D.B.**, 238.
PILLAIYAN KOVIL, 409.
PIND DADAN KHAN, 209.
PINDRI GLACIER, 254.
PIPARIA, 35.
D.B. Notice should be sent to ensure meals being provided. Country carts available for luggage. **Tongas** available by writing to Mail Contractor.
PIRANA MONASTERY, 118.
PIR PANJAL, 220.
PIR PATTAN, 231.
PLASSEY, 266
PODANUR (**R.**), 387.
Excellent sleeping accommodation at the rly. sta.
POLGAHAWELA, 443.
POLLONARUA, 459.
The Govt. Bungalow on the Bund does duty as the **R.H.**, and is comfortable.
PONDICHERRY, 394.
Hotels and D.B.
Steamship Agents: *B.I.S.N. Co.*; *Messageries Maritimes*, Gallois Montbrun.
POONA, 325.
Hotels: *Connaught H.*, best; *Club H.*, *Napier H.*, *Poona H.*
Bank: *Bombay Bank* (Branch).
Clubs: *Western India C.*, between Ordnance Lines and Woodhouse Road **sta.**, very good. Has sleeping accommodation.
The *Boat Club* forms an important feature in the amusements of the place. *Gymkhana Club and Library.* A visitor, introduced by a member, can join the Club. On the cricket-ground, attached, are played the principal matches during the monsoon months.
Golf Club: good links.
Mail Contractor: *Ardeshir Framjee*, Civil Lines.
Milliner and Dressmaker: Miss Watson.
Missions: see p. 326.
C.M.S. sta. (Mission House at Cyprus Lodge), Divinity School.
PORADAHA, 270, 275.
PORBANDAR, **D.B.**, 164.
PORTO NOVO, 396.
POSHIANA, **D.B.**, 220.
PRATABGARH HILL-FORT, 294.
PROME, 434.
PUNCH, **D.B.**, 221.
PURANDHAR, 330.
PURI (Jagannath), 278, 353.
D.B. ¼ m. from landing-place.
The excursion to the *Black Pagoda* (20 m.) is best done by night in a *palki* (5 hrs.), devoting the following day to the Pagoda and the night after to the return journey. There is no very satisfactory place to spend the night in near the Black Pagoda, but accommodation may be obtained at Karnarak, about 1 m. from the Pagoda, where there is a Salt Chauki.
PURULIA, 78.
PUSHKAR LAKE, **D.B.**, 126.
PUSSELLA, **R.H.** good, beautifully situated, 449.
PUTTALAM, **R.H.** indifferent, 454.
PYINMANA, 426.

Q.

QUETTA (**R.**), 236.
D.B. Hotel: *Lansdowne H.*
A new line is in contemplation, either by the Zhob Valley, or *via* Mushkhat.
Club: *Quetta C.*

R.

RACKWANE, 450.
RAEWIND (**R.**), 221.
RAICHUR (**R.**), **D.B.**, 333.
RAIDANI, 221.
RAIGARH, 77, 329.
RAIPUR, **D.B.**, 76.
RAJAHMUNDRY (**R.**), 352.
RAJAORI, **D.B.**, 220.
RAJKOT, 164.
D.B. facing the racecourse.
RAJMAHAL, 266.
RAJPORE, **D.B.**, 256.
Hotels: *Prince of Wales's H.*, *New H.*, *Victoria H.* Hurst's jhampans, ponies, and dandies available.
RAJPURA, 195.
RAMBAGH, **D.B.**, 253.
RAMBHA, 353
RAMBODA PASS, 446.
RAMBUKKANA, 444.
RAMESWARAM, 371, 400.
RAMNAGAR, 46.
RAMPUR, **D.B.**, 217
RANAGHAT, **D.B.**, 270.
RANCHI, 78.
RANDER, 107.
RANGMO RIVER, 272.
RANGOON, 420.
Hotels: *Jordan's*, Merchant Street; *The Strand H.*: *British India*, Sule Pagoda Road.
English Boarding Houses: *Mrs. Ledgfield*, 3 Ahlone Road, next to Government Lodge, 15 min. drive from the Wharf: Ponies with Victorias and Dog-carts on hire; *Mrs. Smith*, "Allendale," in cantonments 2 m. from Post Office, well spoken of — Rooms should be engaged beforehand; *Oriental Boarding Establishment*, Phayre Street. Some people find it convenient to stay on board the Irawaddy steamers, where the cabins are clean and the food good.
Restaurants at the above hotels; also at Chiess's. Italian confectioner. Warwick House, Fytche Square.
Clubs: *Pegu Club*, Prome Road Cantonments, with sleeping accommodation attached. Strangers admitted as honorary members.
Burma Club, Merchant Street. Strangers admitted as honorary members.

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German Club, Commissioners Road.

Gymkhana Club, Halpin Road. A favourite resort in the evenings. Ladies admitted. Tennis courts, billiard tables, reading room, bar, etc. Military band most evenings.

Agents: *Scott and Co.*, Merchant Street.

Bands: A military band performs four times a week at the *Gymkhana* in Halpin Road; once a week (usually) in *Fytche Square*, in the *Cantonment Gardens*, and in *Dalhousie Park*.

Bankers: *Bank of Bengal*, Strand Road; *Chartered Bank of India, Australia, and China*, Strand Road; *Hongkong and Shanghai Banking Corporation*, *National Bank of India*, Phayre Street; *Agra Bank*.

Booksellers: *Myles Standish and Co.*, 58 Barr Street; *American Baptist Mission Press*.

Calling: The usual calling hours are between 12 and 2, but the custom of calling in the afternoon (between 4 and 6) is now becoming generally recognised.

Chemists: *E. M. de Souza and Co.*, 215 Dalhousie Street; *Rangoon Medical Hall*, 72 Merchant Street; *New Medical Hall*, 6 Phayre Street.

Consuls: The American Consul is usually the senior partner of the firm of Messrs. Bulloch Bros. on the Strand Road. The names of the representatives of other nations are given in the Quarterly Civil List, and also in the Burma Directory, published at the Rangoon Gazette Press in Merchant Street.

Conveyances: Cabs (ticca gharries) of a somewhat inferior kind, drawn by single ponies, can be hired at moderate charges (according to the class of conveyance) by time or distance. The drivers are usually Madrassis, who understand neither English, Burmese, nor Hindustani, and know neither the names of the streets nor the situation of the principal offices or houses. Strangers should therefore, if possible, take a Tamil-speaking servant with them when going about Rangoon in cabs.

Craftsmen: The principal Burmese silversmiths, goldsmiths, and wood carvers are to be found in Godwin Road; specimens of Burmese wood carving can also be obtained at the Central Jail; images of Gaudama in brass and alabaster, and kalagas (appliqué work) in Kemmendine.

Dentists: *Mr. Moore* in Fytche Square, and *Mr. Stephens* in Merchant Street.

General Stores: *Scott and Co.*, Merchant Street; *Rowe and Co.*, Sule Pagoda Road; *The Burma Co-operative Society*, Sule Pagoda Road.

Hairdressers: *Frank Watson*, Merchant Street; *Watson and Summers*, Merchant Street.

Libraries: *Bernard Free Library* at the Rangoon College, and *Rangoon Literary Society and Circulating Library* in York Road.

Markets: The *Municipal Market* on the Strand Road, the *Suratee Bazaar* in China Street, and the *Municipal Bazaar* at Kemmendine.

Medical Men: The Senior and Junior Civil Surgeons (at present *Drs. Johnstone* and *Baker*) in Cantonments; *Dr. T. F. Pedley* in Sule Pagoda Street, *Dr. W. H. Sutherland* in Lake Road, *Dr. E. M. de Souza* in Dalhousie Street, and several others.

Milliners and Dressmakers: *Rowe and Co.*; *Madame le Breton*, 74 Merchant Street.

Monasteries: In the immediate neighbourhood of the Pazundaung rly. sta. dwells *Uthilawuntha*, an old monk with a special *penchant* for Europeans. He keeps a very successful school, and is always pleased to receive visitors.

Newspapers: The two leading English newspapers are the *Rangoon Gazette* and the *Rangoon Times*, and the leading vernacular newspaper is the *Burma Herald*.

Photographers: *Klier*, Signal Pagoda Road; *Watts and Skeeen*, Sule Pagoda Road.

Railways: There are two lines out of Rangoon—

(1) The *Irrawaddy Line* running to Prome.

(2) The *Sittang Line* running to Toungoo and Mandalay, and thence to Wuntho.

The terminus for both lines is at the junction of Phayre Street and Montgomery Street. The Irrawaddy line has pick-up stations at Godwin Road, Prome Road, and Alon, and a large station at Kemmendine.

Steamship Agencies: *Bibby Line*, The Arrakan Co., Limited.

British India S. N. Co., Messrs. Bulloch Bros., Strand Road.

Irrawaddy Flotilla Co., Strand Road.

Messrs. Thos. Cook and Sons, Merchant Street.

Theatres: There are no theatres, but travelling companies frequently visit Rangoon and give performances at the Assembly Rooms in Pagoda Road.

Tramways: A steam tramway runs from the Strand Road to the Great Pagoda along China Street and Pagoda Road, and another along Dalhousie Street from Alon to Pazundaung.

RANIGUNJ, 3 **D.Bs.**, 51.
Hotel: *William's H.*

RANIKHET, D.B., 254.

RANIPET, 371.

RANJIT RIVER, 272.

RANNE, **R.H.** small and poor, 424.

RATANPUR, 77.

RATLAM. See *Rutlam*.

RATNAGIRI, 363.
D.B. Excellent club.

RATNAPURA, R.H. good, 449, 451.

RAWAL PINDI (R.), 211.
Cantonment **D.B.** close to Post Office.
Hotels: *Flashman's H.*, best, opposite the club. *Limetree H.*, near sta.; *Rawal Pindi H.*, *Mellor's H.*, *Mrs. Bryant's H.*, *Mrs. Stewart's H.*, *Imperial H.*
Club: *Rawal Pindi C.*

RENIGUNTA (**R.**), 384.
Junc. for Tirupati and S.I.R., and for Nellore.
Rooms at rly. sta.

RETI (R.), 224.

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REWARI (R.), 131, 165.
D.B. not far from rly. sta.
REZON, 219.
RINDLI, 237.
ROHRI, D.B., 225.
ROORKEE, D.B., 237, 256.
ROTAS, D.B., 209.
ROURKELA, 78.
ROY BAREILLY, 239
ROZA, 69.
One **Bungalow** available on application to the Mess Secy. of the Hyderabad Contingent. **Paradise Lodge**, another bungalow. Permission must be asked from the Sadr. Talukdar at Aurangabad (travellers should take provisions). (See also Ellora Caves.)
RUANWELLA, R.H., 449.
RUDBAR, 237.
RUK (R.), D.B., 226, 234.
RUNGARUN, 271.
RUNGPORE, D.B., 273.
RUNN OF CUTCH, 152.
RUTLAM, D.B. (R.), 82.
RUTTEN PIR, 220.

S.

SABARMATI, 118, 152.
SABATHU, 191.
SADHARA, 88.
SADRAS, 412.
SAGAING, 429.
SAHARANPORE (R.), D.B., 194, 237, 256.
The Dak from here to Rajpore can only carry 2½ mds. of luggage. All heavy packages should be booked, and rly. receipt sent to Messrs. Burn and Co., L.C., who meet all trains. Good **Hotels**: *Percy H.*, *Empress H.*
SAHEBGUNGE (R.), 50.
SALEKASA, 76.
SAIDABAD, D.B., 220.
SAIRAH, 221.
SALEM (R.), 387.
Starting point for Yercaud and Shevaroy Hills. The native town of Salem is 4 m. distant from the rly.
Accommodation at rly. sta. much needed for travellers to and from Shevaroy Hills. Mail train from Madras and Bombay arrives at 4.13 A.M.
SALEMYO, 434.
SALUVAN KUPPAN, 409.
SAMAGULING, 274.
SAMALKOT, 352.
SAMBALPUR, D.B., 77
SAMBHAR LAKE, 123.
SAMPGAON, 301.
SANAWAR, 190.
SANCHI (Gt. Tope), 88.
Permission may be obtained from the Manager of the Midland Rly. for a carriage to be shunted within ¼ mile of the Tope. Provisions should be taken.
SANGAM, 326.
SANGANER, 129.
SAPARA, 25.
SARA GHAT, 270.
SARANDA FORESTS, 78.
SARDAIPUR, 288.
SARDHANA, D.B., 193.
SARKHEJ, 117.
SARNATH, 46.
SARUR NAGAR, 348.
SATARA ROAD, 294.
SATGAON, 64.
SAUGAR ISLAND, 52.
SAUGOR, D.B., 89.
SAUNDATI, 301.
SECUNDERABAD, 348.
Hotels: *The Duke of Connaught H.*, clean and comfortable, English landlady. Visitors to Hyderabad, 5½ m. distant, will find better accommodation here.
Clubs: *United Service C.*; *Gymkhana.*
SEHWAN, 227.
D.B. It is necessary for the traveller to bring provisions with him.
SENCHAL 273.
SERAM, 345.
SERAMPORE, 64.
Mission: *Baptist College* and *Schools, Zanana.*
SERARIM, D.B., 277.
SERINGAPATAM, 380.
SEVEN PAGODAS (Mahabalipur), 408.
SHADIPORE, 217.
SHAHABAD 333.
SHAH DARA, 206, 207.
SHAHJAHANPUR (R.), 239.
Club: *Shahjahanpur C.*
SHAHRIG (R.), 235.
SHALIMAR, 205
SHANKARPALLI, 345
SHEAGAON (R.), D.B., 74.
SHEINMAGA, 431.
SHEKOHPURA, 207.
SHELA BAGH, 236.
SHER SHAH, D.B., 224.
SHETRUNJEE (SATRUNJAYA) HILLS, 153.
SHEVAROY HILLS, 387.
Two small **Hotels**.
Boarding House kept by *Miss Norfor*, and several others.
SHIKARPUR, 221, 234.
D.B. Travellers must bring provisions with them. It is better to stop at Ruk or Jacobabad.
SHILLONG, D.B., 274, 277.
Hotel: *Shillong H.* Pony Tonga service daily to Gauhati, and bullock-train service daily to Cherrapunji. Rates for each seat in tonga 25 rs., 15 seers of luggage free. Write to Manager, Gauhati and Shillong Transit Service, Gauhati.
SHISHA NAG, 219.
SHIVASAMUDRAM, D.B. fair, 379.
SHOLAPUR, D.B., 304, 331.
SHRAVANA BELAGOLA, 362.
SHRINAGAR, 164.
SHUKLTIRTH, 108.
SHUPIYAN, D.B., 220.
SHWEGU, 430.
SIALKOT, 208.
Good D.B.
SIBI (R.), D. 235.
SIDHPUR, 119.
SIGIRI, 456.
SIHORE, D.B., 155.
SIKANDARAH, 176.
SILISERH LAKE, 131.
SILLIGURI (R. good), D.B. 270.
SIMLA, 191.
Hotels: *Peliti's H.* (best), *Lowrie's H.*, on the Mall, close to the Church, Library, and Club (open throughout the year). At it is an **Agency** for Coolies, and general forwarding pur-

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poses. *Longwood H.*, *Harding's H.*, *Elysium H.*, *Rockcliff H.*, *Imperial H.*, *Bonsard H.*
Banks: There are several.
Clubs: The *United Service*, 250 yds. S. of Combermere Bridge, comfortable.
Simla and Kalka line. Tongas, 25 rs.; phaetons, 50 rs.; and invalid hill-carriages used for this journey. Seats booked in ordinary conveyances, 8 rs., leaving at 9 A.M., are always subject to the condition that the weight and bulk of local and parcel mails will admit of passengers (12 seers of luggage free). Passengers by tonga, using the front seat, should wear close-fitting spectacles or veils, as a protection against injury to their eyes from particles of stone or metal. The mail tonga takes about 8 hrs., stopping halfway at Solon for tiffin.

SIND VALLEY, 219.
SINGU, 430.
SINHGARH, 328.
SIR-I-BOLAN, 237.
SIRHIND, 195.
SIRSA (R.), 166.
SITARAMPUR, 51.
SOBRAON, 166, 196.
SOLON, 190.
D.B. excellent, and *Khansamah's H.*
SOMNATHPUR, 379.
SONAMARG, 219.
SONARI, 88.
SONGAD, 153.
Dharmsala comfortable. This is the station for Palitana. Write to Dep. Ass. Pol. Agent at Songad for a conveyance.
SONGIR, 109.
SONUA, 78
SOOKNA, 270.
SOPOR, 217.
SRIMANGAL, 277
SRINAGAR, D.B., 217.
A hotel (Nedou's) was to be open in 1900, travellers should inquire about this.
There are no hotels but a few "quarters" or chambers owned by the state, which can with difficulty be procured by application to the "Director of Public Works" at a rental of Rs. 15 to 30 a month according to the number of rooms required. Bungalows are being erected at Guphar, above the Dal Lake, about ½ hour's walk from Munshi Bagh, for rental to visitors at Rs. 50 to 100 a month. Visitors to Srinagar generally live in their house-boats, or in tents pitched in the various lovely groves which surround the city.
The best camping grounds are the Chenar Bagh (for bachelors), the Munshi Bagh, the Ram Munshi Bagh, and the Nazib Bagh (on the Dal Lake).
The **Native Agent** of the Maharaja, Rai Sahib Babu Amarnath, is very courteous, and will give any information as to quarters, prices, coolies, etc.
Cockburn's Agency undertakes the hire of boats, tents, furniture, and all camp requisites, which should be ordered to be ready on arrival. They also advise visitors as to purchases, and give every kind of information.
English Church Service every Sunday in the new English Church in the Munshi Bagh.
Missions.—The C. M. S. has a station and doctors here.
Official Rules for Travellers.—Copies are obtainable from the Resident, and from Babu Amarnath.
There are fair **Gunsmiths** and **Tacklemakers** in the town, also a **Library**—Travellers are allowed to take books out. **Turkish Baths.**
Residency Surgeon attends visitors during the season.
SRI RANGAM, 403
SUKKUR (R.), 226.
D.B. ½ m. from the sta. in the European quarters, the best in Sind.
SULTANPUR, 192.
D.B. bad.
SUMBAL, 217.
SUNAWIN, 217.
SUPARA, 21, 25, 27.
SURAMUNGALAM (R.), 387.
Rly. sta. for the town of Salem, and starting-point for Yercaud and the Shevaroy Hills.
SURAT, 105.
R., Some sleeping accommodation and Waiting Room at rly. sta. D.B. on river-bank.
Inlaid Work and Carved Sandal Wood are specialities of Surat.
SUTGATI, D.B., 300.
SUTNA, 86.
D.B. about 1 m. from rly. sta. (R.) Carts and ponies available. Changing sta. for engines.
SYLHET VALLEY. 4 D.Bs. 275.
SYNJ, 257.
SYRIAM, 424.

T.

TADPATRI (R.), D.B. in the town, 384.
TAIGANNAM, 390.
TAKHI, 237.
TALAWAKELE, 446.
TALBAHAT, D.B., 89.
TAMLUK, 53.
TANDUR (R.), 345
TANGALLA, 453.
R.H. remarkably good and pleasantly situated close to the sea.
TANGHI, B.D., 290.
TANGROT, D.B., 221.
TANIN, 219.
TANJORE (R.), 398.
D.B. close to sta., to the E. of the Little Fort, where pony and bullock-carts are available.
TANNA, D.B., 27.
TANSA, D.B., 26.
TANSA WATER SUPPLY, 26.
TAPTI BRIDGE, 34.
TARAGARH, 124.
TARN TARAN, D.B., 199.
TATTA, 230.
There is only a native rest-house here, but there is a D.B. (food must be taken) on the *Makkalli Hills*.
Telegraph Sta. here.
TAVOY, 437.
TEENDARIA (R.), 271.
TEESTA, D.B., 273.
TEESTA GHAT, 270.
TEHRI, 102.
TELLICHERRY, 366.
D.B. good. There is also an excellent little **Club**.
Agents: *B.I.S.N. Co.*
TERIA GHAT, D.B., 277.
TEZPORE, D.B., 274.
THABEIKKYIN 430.

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THANNA MANDI, D.B., 220.
THANESAR, **D.B.**, 189.
THAYETMO, 434.
THEOG, 192.
TIGER HILL, 271.
TIGYAING, 430.
TINDIVANAM (**R.**), 393.
D.B. good, with servants and crockery.
TINNEVELLY, D.B., 407.
Missions: *S.P.G.* sta. (at Nazareth); *C.M.S.* College.
TINNIPITIYAWEWA TANK 454.
TIN PAHAR, 266.
R.H. small but good.
TIRAPANE, **R.H.**, 456.
TIRUPATI, 334.
Refreshment and sleeping rooms at Renigunta Junction Station. Write beforehand to station-master for conveyance.
TISSAMAHARAMA, 453.
TONGLU, 272.
TORWAH, 304.
TOSHAM, 165.
TRICHINOPOLY (R.), 401.
D.B. 1 m. from sta.; sleeping accommodation at rly. sta.
Club: *Trichinopoly C.*
TRIMALGIRI, 348.
TRIMBAK, 30.
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